



**Palm Sunday
8:30 Service of Holy Communion
April 9, 2017**

Holy Communion

Introit – Psalm 119:19-24

I am a sojourner upon earth:

O hide not thy commandments from.

My soul breaketh out for the very fervent desire

That it hath alway unto thy judgements.

Thou hast rebuked the proud,

And cursed are they that do err from they
commandments.

O turn from me shame and rebuke;

For I have kept thy testimonies.

Princes also did sit and speak against me;

But thy servant is occupied in thy statutes.

For thy testimonies are my delight,

And my counsellors.

The Blessing of the Palms

Matthew 21:1-11

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfil what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one

who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

All Glory, Laud, and Honour

Theodulph of Orleans (tr. John Mason Neale); Melchior Teschner

Refrain:

All glory, laud, and honour
to thee, Redeemer, King,
To whom the lips of children
made sweet hosannas ring.

Thou art the King of Israel, thou David's royal Son,
Who in the Lord's name comest, the King and blessed one.

The company of angels are praising thee on high,
And we with all creation in chorus make reply.

The people of the Hebrews with palms before thee went;
Our praise and prayer and anthems before thee we present.

To thee before thy Passion they sang their hymns of praise;
To thee now high exalted our melody we raise.

Thou didst accept their praises; accept the prayers we bring,
Who in all good delightest, thou good and gracious King.

p 67 The Lord's Prayer

p 67 The Collect

p 69 The Summary of the Law

The Collect of the Day

First Reading

Reader: The Lesson is written in Isaiah 50:4-11

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens – wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty? All of them will wear out like a garment; the moth will eat them up. Who among you fears the Lord and obeys the voice of his servant, who walks in darkness and has no light, yet trusts in the name of the Lord and relies upon his God? But all of you are kindlers of fire, lighters of firebrands. Walk in the flame of your fire, and among the brands that you have kindled! This is what you shall have from my hand: you shall lie down in torment.

Reader: Here endeth the Lesson.

Psalm 31:9-16

Thou hast not shut me up into the hand of the enemy;

but hast set my feet in a broad place.

Have mercy upon me, O Lord, for I am in trouble,

and mine eye is consumed for very heaviness;

yea, my soul and my body.

For my life is waxen old with sorrow,

and my years with mourning.

My strength faileth me because of my adversity,

and my bones are consumed.

I am become a reproach because of all mine enemies,

and especially unto my neighbours;

And they of mine acquaintance are afraid of me;

and they that see me in the street flee from me.

I am clean forgotten, as a dead man out of mind;

I am become like a broken vessel.

For I have heard the whispering of the multitude, and fear is on every side;

while they conspire together against me, and plot to take away my life.

Second Reading

Reader: The Epistle is written in Philippians 2:5-11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Reader: Here endeth the Epistle.

Ride On, Ride On in Majesty

Henry Hart Milman; *Musicalisches Hand-Buch*, Hamburg

Ride on, ride on in majesty!
Hark! All the tribes "Hosanna" cry;
O Saviour meek, pursue thy road
with palms and scattered garments strowed.

Ride on, ride on in majesty!
In lowly pomp, ride on to die;
O Christ, thy triumphs now begin
o'er captive death and conquered sin.

Ride on, ride on in majesty!
The angel squadrons of the sky
look down with sad and wondering eyes
to see the approaching sacrifice.

Ride on, ride on in majesty!
Thy last and fiercest strife is nigh:
the Father on his sapphire throne
expects His own anointed Son.

Ride on, ride on in majesty!
In lowly pomp, ride on to die;
Bow thy meek head to mortal pain;
Then take, O God, thy power, and reign.

p 71 The Gospel responses

Reader: The Holy Gospel is written in the 27th Chapter of the Gospel according to Saint Matthew beginning at the First verse.

People: Glory be to thee, O Lord.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor. When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to it yourself."

Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You

say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?" For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgement seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "Let him be crucified!" Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!" So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." Then the people as a whole answered, "His blood be on us and on our children!" So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. As they went out, they came upon a man from Cyrene named Simon; they

compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews." Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way. From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" That is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

Reader: The Gospel of Christ

People: Praise be to thee, O Christ.

p 71 The Creed

The Message - The Reverend Oz Lorentzen

p 72 The Offertory

My Song Is Love Unknown

Samuel Crossman; John N. Ireland

My song is love unknown,
my Saviour's love to me;
love to the loveless shown,
that they might lovely be.
O who am I, that for my sake
my Lord should take frail flesh, and die?

He came from his blest throne
salvation to bestow;
but all made strange, and none
the longed-for Christ would know:
but O my friend, my friend indeed,
who at my need his life did spend!

Sometimes they strew his way,
and his sweet praises sing,
resounding all the day
hosannas to their King;
then "Crucify!" is all their breath,
and for his death they thirst and cry.

Why, what has my Lord done?
What makes this rage and spite?
He made the lame to run,
He gave the blind their sight.
Sweet injuries! Yet they at these
themselves displease, and 'gainst him rise.

Here might I stay and sing,
No story so divine;
Never was love, dear King,
Never was grief like thine!
This is my friend, in whose sweet praise
I all my days could gladly spend.

p 74 Prayer over Gifts

p 75 The Intercession

p 77 The General Confession and Absolution

p 78 The Thanksgiving

p 81 “Therefore with Angels ... “

p 82-83 The Prayer of Consecration

p 84 “O LAMB of God”

The Communion

All who are baptized and who are believers in Jesus Christ as Lord are welcome to come and receive the Bread and Wine. Anyone not receiving Communion is invited to come for a blessing. Please indicate this by crossing your arms over your heart.

If you are unable to come to the altar because of mobility problems, please tell one of the Sides People who will make sure the Communion Servers come to you in your pew.

A gluten-free wafer is available at the altar. Please make your request known when Communion is distributed.

If you choose to dip the Bread into the Wine, please make sure your fingers do not touch the Wine. Thank you.

p 85 The Lord's Prayer

p 85 "... And here we offer ..."

p 86 Blessing

Today, we will leave the church in silence.



Our Mission is to follow
and enjoy Jesus Christ in worship
and service so that everyone
will come to know Him.

Rector: The Reverend Oz Lorentzen
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Church Secretary: Lynne Windjack e-mail: office@stbmh.ca

Rector's Wardens: Jill Gloin, Elaine Snyder

People's Wardens: John Crisp, Gordon Nott

Parish Council Members: Joe Chacko, John Fedoruk,
Brian Klein, and Geoff Barron

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and website
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We give thanks for the service of these people this morning:

Altar Guild

Val Browne

Liz Crabb

Sides People

Peggy Kelly

Nora Way

Celebrant

Reverend Oz Lorentzen

Readers

Nora Way

Kathy Exner

Communion Help

Carol Kipta

Music Ministry

John Crisp

Offering Counters

Eric Stephenson

Steve Gloin

Warren Sandham

Lockup

Steve Gloin