

Holy Trinity Anglican Church
Reverend Michael Fleming
March 28, 2021



Celebrant: The parishes of the Diocese of Ottawa sit on the unclaimed territory of the Algonquin people.

All: **May we dwell together in harmony and peace.**

Celebrant: The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

All: **And also with you**

Celebrant: Almighty God

**All to you all hearts are open,
all desires known,
and from you no secrets are hidden.
Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen.**

Celebrant: O God, we thank you for sending your Son Jesus and paving the way for our lives to be set free through his death on the cross. Thank you for what this day stands for – the beginning of Holy Week, the start of our journey towards the power of the cross, the victory of the Resurrection and the rich truth that Jesus really is Lord of lords and King of kings.

HOSANNA IN THE HIGHEST. BLESSED IS THE ONE WHO COMES IN THE NAME OF THE LORD. HOSANNA! We give you praise and honour you for your ways are righteous and true. We offer you worship for you are holy and just; we thank you for your plan of redemption and that you make all things new. Thank you for your ways are greater than our ways and your thoughts deeper than our thoughts. Thank you that your face is towards the righteous, that you hear our prayers and know our hearts. Help us to stay strong and true, not to follow after the voice of the crowds but to press in close to you so you hear our whispers as we seek after you alone. We praise and bless you, Lord, and thank you that you reign supreme for ever and ever.

Amen

Celebrant: Glory to God in the highest,
People: **and peace to his people on earth.**

**Lord God, heavenly king, almighty God and Father,
we worship you, we give you thanks, we praise you for your glory.
Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,
you take away the sin of the world: have mercy on us;
you are seated at the right hand of the Father: receive our prayer.**

**For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ, with the Holy Spirit,
in the glory of God the Father.
Amen.**

The Sunday of the Passion

Celebrant: Blessed is the one who comes in the name of the Lord.

All: **Hosanna in the highest.**

Dear friends in Christ, during Lent we have been preparing for the celebration of our Lord's paschal mystery.

On this day our Lord Jesus Christ entered the holy city of Jerusalem in triumph. The people welcomed him with palms and shouts of praise, but the path before him led to self-giving, suffering, and death.

Today we greet him as our King, although we know his crown is thorns and his throne a cross. We follow him this week from the glory of the palms to the glory of the resurrection by way of the dark road of suffering and death.

United with him in his suffering on the cross, may we share his resurrection and new life. Let us pray.

Assist us mercifully with your help, Lord God of our salvation, that we may enter with joy into the celebration of those mighty acts whereby you give us life and immortality; through Jesus Christ our Lord.

Amen.

The Procession

Celebrant: Let us go forth in peace.

People: **In the name of Christ. Amen.**

Celebrant: Almighty God, whose Son was crucified yet entered into glory, may we, walking in the way of the cross, find it is for us the way of life; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

Celebrant: Almighty and everliving God, in tender love for our entire human race, you sent your Son our Saviour Jesus Christ to take our flesh and suffer death upon a cruel cross. May we follow the example of his great humility, and share in the glory of his resurrection; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and forever.

Amen

The Proclamation of the Word

The first Reading is from the book of the Prophet Isaiah, Chapter 50, Verses 4 to 9

The Sovereign LORD has given me a well-instructed tongue, to know the word that sustains the weary.

He wakens me morning by morning, wakens my ear to listen like one being instructed. The Sovereign LORD has opened my ears; I have not been rebellious, I have not turned away.

I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting. Because the Sovereign LORD helps me, I will not be disgraced. Therefore have I set my face like flint, and I know I will not be put to shame.

He who vindicates me is near. Who then will bring charges against me? Let us face each other! Who is my accuser? Let him confront me!

It is the Sovereign LORD who helps me. Who will condemn me? They will all wear out like a garment; the moths will eat them up.

This is the word of the Lord.

Thanks be to God.

The Psalm - 31: 9-16

Have mercy on me, O Lord, for I am in trouble; my eye is consumed with sorrow, and also my throat and my belly.

For my life is wasted with grief, and my years with sighing; my strength fails me because of affliction, and my bones are consumed.

I have become a reproach to all my enemies and even to my neighbours, a dismay to those of my acquaintance; when they see me in the street they avoid me.

I am forgotten like a dead man, out of mind; I am as useless as a broken pot.

For I have heard the whispering of the crowd; fear is all around; they put their heads together against me; they plot to take my life.

But as for me, I have trusted in you, O Lord. I have said, "You are my God.

My times are in your hand; rescue me from the hand of my enemies, and from those who persecute me.

Make your face to shine upon your servant, and in your loving-kindness save me."

The Second Reading

The second Reading is from the letter of Paul to the Philippians, Chapter 2, Verses 5-11

In your relationships with one another, have the same mindset as Christ Jesus:

Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.

And being found in appearance as a man, he humbled himself by becoming obedient to death - even death on a cross!

Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the Glory of God the Father.

The Gospel

Reader The Lord be with you.

People **And also with you.**

Reader The Holy Gospel of our Lord and Saviour Jesus Christ *according to the Blessed St. Luke. Chapter 19, Verses 28 to 48*

People **Glory to you, Lord Jesus Christ.**

After Jesus had said this, he went on ahead, going up to Jerusalem. As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, "Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' say, 'The Lord needs it.'"

Those who were sent ahead went and found it just as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?"

They replied, "The Lord needs it."

They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. As he went along, people spread their cloaks on the road.

When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

"Blessed is the king who comes in the name of the Lord!"

"Peace in heaven and glory in the highest!"

Some of the Pharisees in the crowd said to Jesus, "Teacher, rebuke your disciples!"

"I tell you," he replied, "if they keep quiet, the stones will cry out."

As he approached Jerusalem and saw the city, he wept over it and said, "If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you."

When Jesus entered the temple courts, he began to drive out those who were selling. "It is written," he said to them, "'My house will be a house of prayer'; but you have made it 'a den of robbers.'"

Every day he was teaching at the temple. But the chief priests, the teachers of the law and the leaders among the people were trying to kill him. Yet they could not find any way to do it, because all the people hung on his words.

The Gospel of Christ.

Praise to you Lord, Jesus Christ

The Homily

It was a day like any other day....at least they thought it was.

They had followed Jesus from the Galilee to be in the Holy City to celebrate the great feast of Passover. Jesus wanted to be there to remember the story of stories of his people: how God had led the children of Israel under the leadership of Moses, Aaron and Miriam from slavery in Egypt into the land of milk and honey that the Lord had promised their ancestors; of how God had gifted the people with the most perfect Law from the summit of Sinai and how God had declared, "I am your God and you shall be my people". It was a good thing that they were there to pray and dance in the Temple of Herod with other pilgrims from all over the empire.

Some of the disciples were not as excited as Jesus was to be so close to Jerusalem: word on the street was that the Temple authorities had struck a deal with Pilate, the Roman military leader, to arrest Jesus and hold him, especially during Passover. This was the time of the year when false prophets and deluded messiahs roamed the land preaching messages of doom and destruction. Every year it was the same but Jesus was considered the most dangerous of them all, according to the High Priest and his minions, for he spoke of a kingdom in which God would reign, where God would be found everywhere and no longer boxed up in the Holy of Holies or in the rituals of the religious authorities; a time of universal peace and harmony where economic status, gender, family background and earthly possessions would be as valuable as the dust on the Jericho Road, where lions and lambs would feed together – a new Eden. The disciples feared that Jesus would be taken and that would be the end of him, the end of them.

They had arrived the evening before and stayed with Lazarus and his sisters Martha and Mary at Bethany, a half-hour stroll down the Mount of Olives from Jerusalem. As they sat in the courtyard that fine Spring morning, sharing a simple meal of bread, cheese, olives and wine, Jesus turned to two of his disciples and told them to go a ways up the road where they would see a donkey tethered to a fence. They were to find its owner and tell him, "The Master needs your young beast of burden" and then return poste-haste. This they did and when the meal was finished, Peter took his cloak, laid it on the back of the colt and gestured for Jesus to climb aboard. When all was ready, they set off for the great city which lay so tantalizingly close on the other side of the Kidron Valley. As they walked, they probably sang the songs of David: "I joyed when they said to me, Come, let us go to the altar of God, the God of our joy and gladness" and " My heart is firmly fixed, O God, my heart is fixed; I will sing and make melody" and other psalms of praise and thanksgiving.

One of the disciples climbed a palm tree which grew on the side of the path and cut branches for the fellowship to wave; others took off their kaffirs and did the same as they remembered and voiced the words of the prophet Zechariah who had said so long ago, "Rejoice greatly, O daughters of Zion! Shout, daughters of Jerusalem! See your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey". As they came closer and closer, other pilgrims descending the hill joined them and soon there was a large crowd dancing in the path, singing the verse from Psalm 118: "Hosanna, Lord hosanna! Lord, send us now success. Blessed is the one who comes in the name of the Lord; we bless you from the house of the Lord. Hosanna." Little did they realize that the word they chanted over and over again 'hosanna' meant 'God save us' and how prophetic that plea was given what was now afoot ...

As Jesus and his people now walked slowly through the Jaffa Gate and headed through the suk of narrow alleyways where merchants tried to sell them everything imaginable, he noticed the ever-presence of black-robed Pharisees and Sadducees with the ringlets of hair dangling. At last they reached the great plaza before the Temple of Herod and paused. Something was happening...

They heard it before they saw it – the incessant beat of drums and the shrill blare of trumpets. Everyone knew what was happening – the Roman cohort was arriving from Caesarea Maritimus, their headquarters. The cohort came every Passover to “keep the peace” in the streets until the festival ended. With them came the Roman military power, the Procurator Pontius Pilate, a man not loved by the children of Israel because of his actions against the people and the theft of the Temple treasury to build a new aqueduct to his palace near Masada. And then they saw them – the soldiers in their leather skirts and iron-clad sandals, their broadswords and daggers glistening in the noon sun; at their head came the imperial banners, the great eagle of Rome and images of the current Caesar, Tiberias. Following them came Pilate, astride a huge white warhorse from Arabia, the sign of power and the soldiers cried, “Ave Pilatus! Hail conquering hero!”. Many in the crowd turned away from the sinister-looking company, and a few at the back of the crowd of spectators muttered angry threats against the Roman intruders. They seemed to come forever, but in time the last of the soldiers turned into the archway which led to the Fortress Antonine built against the wall of the Temple and a strange calmness and quietness came over the pilgrims. That lasted but a few seconds and then, like the waters of the Red Sea rolling back against its shores, the sounds of humanity overwhelmed the scene.

Those who were with Jesus that day, all those who entered Jerusalem no matter from where they came, those who stood in the streets and watched experienced two parades – one of a ragtag company singing hymns of thanksgiving and praise to Yahweh the Creator, which said, “God is love; you are loved” and the other of scowling and battle ready warriors which said, “This is what power looks like: don’t cross us or you’ll feel the sharpness of man’s justice.”

Two parades, two visions of life and who was in charge – those who stood and watched were given a choice of how they wished to live. On the one hand, the world of the donkey king offered little of those things that the world declared as valuable - no promise of wealth and power and prestige and name and great possessions; what Jesus offered was a place of hope and joy and shalom and the fulfilment of God’s promise that all would sit under their acacia trees and enjoy the antics of their grandchildren, a place where everyone, male, female, young, old, disabled or able-bodied, Jew, Gentile, rich, poor would live together under the gentle gaze of their God who had come down from the mountain to walk among his children. On the other hand, the other parade, the one of sound and fury, promised the baubles of wealth and prestige and a place at the tables of power, a world of dog eat dog and living for oneself, a world a person’s worth would be noted by the amount of their treasure rather than the size of their heart.

As they stood in the streets of Jerusalem that day, within their souls the question was asked, “Which parade will you join?” and the question continues to be asked to this very day – which parade do I, which parade do you choose?

AMEN

The Prayers of the People

In peace, we pray to you, Lord God.

For all people in their daily life and work;

For our families, friends, and neighbours, and for all those who are alone.

For this community, our country, and the world;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;

For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;

For all who proclaim the gospel, and all who seek the truth.

For Shane our bishop, for Michael our Assistant Bishop, and for all bishops and other ministers;

For all who serve God in his Church.

For our own needs and those of others.

Hear us, Lord;

For your mercy is great.

We thank you, Lord, for all the blessings of this life.

We will exalt you, O God our king;

And praise your name for ever and ever.

We pray for all those who have died in the peace of Christ, and for those whose faith is known to you alone, that they may have a place in your eternal kingdom.

Lord, let your loving kindness be upon them;

Who put their trust in you.

We pray to you also for the forgiveness of our sins.

Have mercy upon us, most merciful Father;

in your compassion, forgive us our sins, known and unknown, things done and left undone; and so uphold us by your Spirit that we may live and serve you in newness of life, to the honour and glory of your name; through Jesus Christ our Lord. Amen.

Gracious God, you have heard the prayers of your faithful people; you know our needs before we ask, and our ignorance in asking. Grant our requests as may be best for us. This we ask in the name of your Son Jesus Christ our Lord. **Amen.**

We ask you to watch over all our parish family, remembering especially Zachariah, Marjorie, Cheryl, Jeanette, Roy, Emerson, Irene, and their families. May we, by example, draw others towards the glorious Light of the World.

In the Worldwide Anglican Cycle of Prayer, we pray for Hong Kong Sheng Kung Hui.

In our Diocesan Cycle, we pray for Area Parish of the Valley, and their Priests, The Right Reverend Michael Bird, The Reverend Matthew Brown, The Reverend Canon Susan Clifford, and The Reverend Gillian Hoyer.

For all in our diocese living under religious vows.

The Peace

Celebrant: The Peace of the Lord be always with you.

All: **And also with you**

Celebrant: Jesus Christ, we come before you with thanksgiving as we celebrate Palm Sunday. It is the day we commemorate your entry into Jerusalem on a mission to give us eternal life. You know the anguish awaiting you and yet you still went forward so your Father's will might be fulfilled. Your love and obedience saved us and now we are children of God and for this we thank you. Alleluia! Amen

All: **Jesus, we praise and glorify your name. You are our Redeemer, the ransom paid for our freedom. As we honour you this Palm Sunday, the day you set out to save us, we ask for humility, the kind you showed when you rode on a donkey into the Holy City. Remove all pride from our hearts and let them be filled with gratitude for all that you have done for us and for who you are. Amen**

Celebrant: O Lord, how amazing it must have been on that first Palm Sunday to see you coming down to the Holy City amid shouts of joy. Today we join with the jubilant crowd, thanking and praising you for the great miracles you have done in our lives and in our world. We want to celebrate by waving palm branches and laying our coats on the ground before you. Our faces beam because our hearts are full. You are the one we have been waiting for, the Saviour whom we so desperately need. We welcome with gladness your peace and our hearts are free as spontaneous praises spill from our lips. We worship and honour you. We welcome and proclaim you as Lord and King. We speak blessings today to you for coming into our lives. We feel and celebrate your glory and experience your hope and healing power. We anticipate a world that is heaven on earth where you are our king whom we trust and love. Maranatha - Come Lord Jesus. Enter our world in splendour and power today. Hosanna in the highest. Yet on Palm Sunday as we take such joy in your presence and gladly welcome you as our Saviour and Lord, we pause with you as you overlooked Jerusalem with sorrow for those who did not or would not recognize you. Just as you saw a whole city and entire nation that had the opportunity to welcome you and didn't, we also see so many around us that are not hearing or heeding your invitation today. Jesus, we pray that you will open their eyes and our eyes to your glory, love and invitation to new life. We pray that they and we will be able to hear the glorious Good News, that we will respond to your call to follow you and that all will embrace you as Saviour and Redeemer of all humanity. May we become stronger witnesses of your power and glory. May others see our joy in your presence and may they be filled with

the desire to meet and know you through us this Palm Sunday and every day when we proclaim and act out our joy in knowing you. **Amen**

Celebrant: As we make this journey into Holy Week, let us pause and think of the work of Jesus in our lives. May we remember that the palm branches waved this day so long ago were symbols of goodness, well-being, grandeur and steadfastness; signs of joy and victory and celebration throughout their world. Let us pray that, as they say, "next year in Jerusalem", we may gather in our home church of Holy Trinity to give you praise and honour. In the meantime, may we hold the power and hope of this day in our hearts and our lives. And may the peace and love of God which passes all our understanding be with us today and always. Amen

So, let us now go forth into the world in hope and love.

Hosanna and Alleluia. Amen