

HOLY TRINITY ANGLICAN CHURCH
APRIL 10, 2022
Palm Sunday
Reverend Michael Fleming

Fr. Michael: As we prepare to enter through the holy gates, we acknowledge that our sacred space and the places we call home lie on the unceded territory of the Anishinaabe Algonquin peoples.

People: **May we share the land in a spirit of thanksgiving and reconciliation.**

Fr. Michael: The story of Jesus' entry into Jerusalem tells that after his celebrated arrival, he went to the Temple and looked around at everything. As we gather here for worship today, may it be with a sense that Jesus has walked into our sacred space and is looking around. May our eyes be open to seeing him, may our hearts be ready to be seen by him, may our worship be worthy of his presence, and may we be transformed so that we may see the world through his eyes.

My dear sisters and brothers in the Lord – during Lent we have been preparing for the celebration of our Lord's paschal mystery. On this day, our Lord Jesus entered the holy city of Jerusalem in triumph. The people welcomed him with palms and with shouts of praise but the path before him led to self-giving, sacrifice and death. Today, we greet him as our King, although we know his crown is thorns and his throne a cross. We follow Jesus 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.

Fr. Michael: And so we 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

Fr. Michael: The Lord be with you.

People: **And also with you.**

Fr. Michael: A reading from the Gospel of St. Luke (Luke 19:28-40)

After Jesus had said this, he went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them.

As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

The Word of the Lord

People: **Thanks be to God**

Fr. Michael: This blessing can be heard coming from a long way off. The blessing is making steady the way up the road towards you. This blessing blooms in the throats of women, springs from the hearts of men and tumbles out of the mouths of children. This blessing is stitched into the seams of

the cloaks that line the road, etched into the branches that trace the path, echoes in the breathing of the willing colt, the click of the donkey's hoof against the stones.

Something is rising beneath this blessing; something will try to drown it out: but this blessing cannot be turned back, cannot be made to still its voice; cannot cease to sing its praise of the One who comes along the way it makes to bring us home.

Amen. (from Prayerist 2022)

Fr. Michael: It is relatively easy for us to roster someone to go and get the palms to spread in the church today. And we can easily find music to help us to remember and re-enact Palm Sunday. But what if you arrived inviting us to really lay down something important to us to acknowledge your arrival? What if we knew of the nearness of the danger that accompanies you or sensed that the authorities were watching us here as we worship?

Jesus how would we greet you today and what would we spread before you? And how would we regard humility from the One we hope will save the world? This Palm Sunday Jesus, help us to see how and where you enter our world today and what you ask us to lay at your feet and how we may welcome you in. (from re:Worship 2021)

Fr. Michael: As community called and gathered, together we pray, Almighty God

People: **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.

Fr. Michael: As we enter the gates, we say three times,

People: **Holy God, holy and mighty, holy immortal one, have mercy on us.**

Fr. Michael: Almighty God whose Son was crucified yet entered into glory, may we, walking the way of the cross, find that 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 forever. Amen

Illuminating God, today you march into Jerusalem to save us. Guide us, through the Wisdom of your Spirit, that we might see what you are calling us to see, to know what you are calling us to know, and to feel what you are calling us to feel, so that we may respond to your gospel call of grace with gladsome hearts and minds.

Amen (from re:Worship 2021)

Reader: A reading from the prophet Isaiah (Isaiah 50: 4-9)

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?

The Word of the Lord

People: **Thanks be to God**

Reader: Our Psalm for this new day is from Psalm 31 Let me experience your grace, O Lord, for I am in deep trouble. My eyes ache with grief and my body and soul waste away.

People: **My life is spent in sorrows; my days are filled with sighs. Because of my sin, both my own and those of others, I grow weak and old.**

Reader: Even my bones feel brittle with age.

People: **I am scorned by my foes and avoided by my neighbours, my acquaintances dread meeting me; those who see me in the street turn away.**

Reader: I feel as forgotten as the dead whose memory no longer comes to mind. I feel like a broken clay pot, my whole life shattered and broken.

People: **The slander of many comes to my ears and I am afraid of those whose plots might destroy my life.**

Reader: But I will trust you, El Shaddai. You alone are my God and my life and times are in your hands. People: **Save me from those who are against me, who persecute me without cause. O God, let me not be confounded for having called upon you.**

Reader: Rather, confound the wicked and let them go, struck dumb to the depths of hell! Silence lips that lie, that speak scornfully with reckless pride.

People: **How great is the goodness you have stored up for those who are devoted to you. You work on behalf of all those who trust in you in ways that all can see.**

(from Swallow's Nest by Marchiene Vroon Rienstra 1992)

Reader: A reading from Paul's letter to the people of Philippi (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.

The Word of the Lord

People: **Thanks be to God**

Holy Gospel

Fr. Michael: The Lord be with you.

People: **And also with you.**

Fr. Michael: The Holy Gospel of our Lord and Saviour Jesus Christ according to the blessed St. Luke (Luke 22:14 - 23:56)

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

When the hour came, Jesus took his place at the table, and the apostles with him. He said to them, "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God." Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me."

And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!"

Then they began to ask one another, which one of them it could be who would do this. A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves. You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat

and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel. Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.” And he said to him, “Lord, I am ready to go with you to prison and to death!” Jesus said, “I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.” He said to them, “When I sent you out without a purse, bag, or sandals, did you lack anything?” They said, “No, not a thing.” He said to them, “But now, the one who has a purse must take it, and likewise a bag.

And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, ‘And he was counted among the lawless’; and indeed what is written about me is being fulfilled.” They said, “Lord, look, here are two swords.” He replied, “It is enough.” He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, “Pray that you may not come into the time of trial.” Then he withdrew from them about a stone’s throw, knelt down, and prayed, “Father, if you are willing, remove this cup from me; yet, not my will but yours be done.” Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, “Why are you sleeping? Get up and pray that you may not come into the time of trial.” While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him,

“Judas, is it with a kiss that you are betraying the Son of Man?” When those who were around him saw what was coming, they asked, “Lord, should we strike with the sword?” Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, “No more of this!” And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, “Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me.

But this is your hour, and the power of darkness!” Then they seized him and led him away, bringing him into the high priest’s house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said, “This man also was with him.” But he denied it, saying, “Woman, I do not know him.” A little later someone else, on seeing him, said, “You also are one of them.” But Peter said, “Man, I am not!” Then about an hour later still another kept insisting, “Surely this man also was with him; for he is a Galilean.”

But Peter said, “Man, I do not know what you are talking about!” At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, “Before the cock crows today, you will deny me three times.” And he went out and wept bitterly. Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him, “Prophecy! Who is it that struck you?” They kept heaping many other insults on him. When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said, “If you are the Messiah, tell us.” He replied, “If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God.” All of them asked, “Are you, then, the Son of God?” He said to them, “You say that I am.” Then they said, “What further testimony do we need? We have heard it ourselves from his own lips!”

[Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying, “We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.” Then Pilate asked him, “Are you the king of the Jews?” He answered, “You say so.” Then Pilate said to the chief priests and the crowds, “I find no basis for an accusation against this man.” But they were insistent and said, “He stirs up the people by teaching

throughout all Judea, from Galilee where he began even to this place.” When Pilate heard this, he asked whether the man was a Galilean.

And when he learned that he was under Herod’s jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate.

That same day Herod and Pilate became friends with each other; before this they had been enemies. Pilate then called together the chief priests, the leaders, and the people, and said to them, “You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him.” Then they all shouted out together, “Away with this fellow! Release Barabbas for us!”

(This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting, “Crucify, crucify him!” A third time he said to them, “Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.” But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted.

He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished. As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.

For the days are surely coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’ Then they will begin to say to the mountains, ‘Fall on us’; and to the hills, ‘Cover us.’ For if they do this when the wood is green, what will happen when it is dry?” Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, “Father, forgive them; for they do not know what they are doing.” And they cast lots to divide his clothing.

And the people stood by, watching; but the leaders scoffed at him, saying, “He saved others; let him save himself if he is the Messiah of God, his chosen one!” The soldiers also mocked him, coming up and offering him sour wine, and saying, “If you are the King of the Jews, save yourself!” There was also an inscription over him, “This is the King of the Jews.” One of the criminals who were hanged there kept deriding him and saying, “Are you not the Messiah? Save yourself and us!” But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation?

And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.” Then he said, “Jesus, remember me when you come into your kingdom.” He replied, “Truly I tell you, today you will be with me in Paradise.” It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun’s light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, “Father, into your hands I commend my spirit.” Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, “Certainly this man was innocent.”

And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.]

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God.

This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment.

Fr. Michael: The Gospel of Christ.

People: **Praise to you, Lord Jesus Christ**

Homily - PALM SUNDAY

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 set, they set off for the great city which lay so tantalizingly close on the other side of the Kidron Valley. As they walked, they 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 Maritima, 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 came with Jesus that day, all those who entered Jerusalem no matter from where they came experienced the two parades – one of a ragtag company singing hymns of thanksgiving and praise to Yahweh the Creator, showing by the simplicity of their dress and the commonness of their clothing that they were really nobodies of importance, just ordinary folk who wanted to honour their story and their God; the other the impressive show of might 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 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 considered 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 fulfillment 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, disabled and 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 where one’s worth would be noted by the amount of their treasure rather than by 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 do I, which do you choose?

Fr. Michael: We are willing to bet our lives on this truth: I believe in one God,

People: **the Father Almighty, creator of heaven and earth**

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate,

was crucified, died, and was buried. He descended to the dead.

On the third day he rose again.

He ascended into heaven,

and is seated at the right hand of the Father. He will come again

to judge the living and the dead.

I believe in the Holy Spirit,

the holy catholic Church,

the communion of saints,

the forgiveness of sins,

the resurrection of the body,

and the life everlasting. Amen

Reader: We pray to you, good and gracious God, by lifting up to you our heartfelt prayers. Throughout time and trial, you have led us through the wilderness on paths long and toilsome. Together, we follow you to the dark hour when you will be betrayed and broken. As our faces turn to the cross, strengthen our wearied souls, that we might continue in your faithful footsteps and follow the course which you have set before us.

People: **Answer us Lord, and become our salvation.**

Reader: On this day Lord, you begin marching towards your death, a death to which we have been sealed since our baptism. Together, we are preparing to take the plunge in the darkness of that cold and lonely tomb. What will we find there? Is there truth to be found in the darkness of this week?

People: **Answer us Lord, and become our salvation.**

Reader: We gather to begin Holy Week, a week though dark and dismal that is nevertheless preparation for resurrection – a resurrection to which we have been sealed through our baptism.

Together, we are preparing to be renewed by the light of the empty tomb. What will we find there?

What truths will be discovered in the light of Easter morning?

People: **Answer us Lord, and become our salvation.**

Reader: As we march together to Jerusalem through Gethsemane and to the hill of the cross we bring with us the concerns that are on our hearts today: hold and comfort those who mourn as a result of the unspeakable loss and pain suffered by the people of Ukraine at the hands of Russian soldiers, especially the innocents who were so brutally executed; watch over the peoples of Afghanistan, especially the women and children suffering from the misogyny and brutality of the Taliban; for those who were so callously slain in Sacramento; for those who lie in unmarked and undiscovered graves...

People: **Answer us Lord and become our salvation.**

Reader: Be with those who have no voice. Empower your Church to be the witness of the lost, the lonely, the forgotten, the poor, the marginalized. In our diocese this week, we hold before you Shane, our Bishop; Anne, our Metropolitan; Linda, our Primate; as well as our Community Ministries: Centre 454, St Luke's Table, The Well, Centre 105, Cornerstone Housing for Women, Ottawa Pastoral Counselling Centre, and our Refugee Ministry. We also pray for Trinity Church, Ottawa South and the Venerable Mark Whittall and the members of the Licensed Lay Readers' Association and their warden, The Reverend Canon Pat Martin.

and from our parish family, we ask you to embrace Sarah, Scott, Marjorie, Roy, Irene, Howard, Zachariah, Jeanette, and Cheryl and those who have asked us to hold them in the silence of our hearts (time for silent naming)

People: **Answer us Lord, and become our salvation.**

Reader: Be with each and every one of us as we prepare for your resurrection by following you to your death; help us to rest in the comforting truth that in life and in death we belong to you. Give us strength, give us courage, give us hope for that which you promise us – eternal life.

People: **Answer us Lord and become our salvation. Amen**

(from Liturgy and Prayers by Stephen M. Fearing 2022 – adapted by RMF)

Fr. Michael: When the parade is over, do we pick up our lives, brush them off and live in the same old way? Do we toss our palm branches aside so we can grasp the seductions of the world? As we begin our journey through this the holiest of all weeks, let us speak the truth as we confess to our God, praying together,

People: **Ever constant Lover, mixing hope and love together, you pave the way to the kingdom, but we prefer to stub our toes on the potholed roads of temptation. You would touch the cup of grace to our parched lips, but we seem to hunger for the ashy taste of bitterness. You beg us to learn the songs of salvation, but we hum along with the chorus death plays in the background of our lives. Have mercy on us, God of Holiness. As you come to us, you bring healing to our brokenness, peace for our troubled lives, hope for our doubting minds. May we empty ourselves of everything that keeps us from following you, so that we may receive these gifts, and more, from Jesus, our Lord and Saviour.**

Fr. Michael: Laying aside judgment, God offers us redemption; setting aside anger, God embraces us with love; letting go of grief, God pours Living Water upon us. This is the good news my brothers and sisters: God's steadfast love endures for ever and ever.

People: **Hosanna, hosanna! Blessed is the one who brings us the Kingdom of God. Amen.**

(Thom Shuman from re:Worship 2021)

Fr. Michael: May the peace of the One who rises from the dead and walks among us with the message and gift of Shalom be always with you.

People: **And also with you.**

WE SHARE THE PEACE OF CHRIST WITH ONE ANOTHER.

Fr. Michael: Gracious God, the suffering and death of Jesus, your only Son, makes us pleasing in your sight. Alone we can do nothing, but through his sacrifice, we may receive your love and mercy.

Amen Fr. Michael: The Lord be with you.

People: **And also with you.**

Fr. Michael: Lift up your hearts.

People: **We lift them to the Lord.**

Fr. Michael: Let us give thanks to the Lord our God.

People: **It is right to give our thanks and praise.**

Fr. Michael: Blessed are you, gracious God, creator of heaven and earth; we give you thanks and praise through Jesus Christ our Lord, who for our salvation became obedient even unto death. The tree of defeat became the tree of victory; where life was lost, life has been restored. Therefore, with angels and archangels and with all the heavenly chorus, we cry out to proclaim the glory of your name,

People: **Holy, holy, holy Lord; God of power and might.**

Heaven and earth are full of your glory; hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Fr. Michael: We give thanks to you, Lord our God, for the goodness and love you have made known to us in creation; in calling Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus your Son. For in these last days, you sent him to be

incarnate from the Virgin Mary, to be the Saviour and Redeemer of the world. In him you have delivered us from evil, and made us worthy to stand before you.

In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life. On the night he was handed over to suffering and death, a death he freely accepted, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples saying, "Take, eat; this is my body given for you. Do this for the remembrance of me."

After supper, he took the cup of wine; and when he had given thanks, he gave it to them saying, "Drink this, all of you; this is my blood of the new covenant shed for you and for many for the forgiveness of sin. Whenever you drink it, do this in remembrance of me."

Therefore, Father, according to his command,

People: **we remember his death, we proclaim his resurrection and we await his coming again in glory,**

Fr. Michael: and we offer our sacrifice of praise and thanksgiving to you, Lord of all; presenting to you from your creation this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts, that they may be the sacrament of the body of Christ and his blood of the new covenant. Unite us to your Son in his sacrifice, that we, made acceptable in him, may be sanctified by the Holy Spirit.

In the fullness of time, reconcile all things in Christ and make them new; and bring us to that city of light where you dwell with all your sons and daughters; through Jesus Christ our Lord, the first-born of all creation, the head of the Church and the author of our salvation; by whom and with whom and in whom, in the unity of the Holy Spirit all honour and glory are yours, almighty Father, now and forever.

Amen

Fr. Michael: And now, as our Lord has gifted to his Church, so we pray,

People: **Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.**

Fr. Michael: We break this bread.

People: **Communion in Christ's Body once broken.**

Fr. Michael: Let your Church be the wheat which bears its fruit in dying.

People: **If we have died with him, we shall live with him. If we hold firm, we shall reign with him.**

Fr. Michael: The gifts of God for the children of the Light.

People: **Thanks be to God.**

We Share The Gifts Of God As The Family Of God.

Fr. Michael: We have gathered with the crowds crying, "Hosanna!"

People: **Because even if we were silent the very stones themselves would have cried out.**

Fr. Michael: We have shared the hope for a world about to be changed.

People: **and then it changed!**

Fr. Michael: We have walked with another crowd,

People: **one that called words of scorn and condemnation hope**

Fr. Michael: And now we follow the crowd as it leads out to the cross, and yet, even as the world grows dark, we cannot lose hope.

People: **God is with us; God will be with us. Whatever happens, WE ARE NOT ALONE**

(by Reverend Gord re:Worship 2020)

Fr. Michael: May you listen deeply, cherishing the richness of voices – soft and strong. May you never waver in your pursuit of justice, giving yourself in risk, creativity and thoughtfulness. May you love God with everything in your heart – be it gladness or doubt, fear or playfulness. May you love deeply the peoples of your life and may they love you. May you live with a spirit of forgiveness, mending what is broken and bridging what is separated. May you know your weaknesses and reverence them as special ways to God's tenderness. May you remember all the loved ones who have helped you fashion your story.

May you take the sadness into your heart and hold them lightly until compassion is born – then, may you give your compassion away. Go gently and joyfully in a spirit of truth as a witness to God's love. May God watch over you, may Jesus walk with you and the Spirit give you courage to go to all the ends of the earth and give life.

(The Blessing of the Maryknoll Community)