

# ST. JAMES EPISCOPAL CHURCH



THE SUNDAY OF THE PASSION  
PALM SUNDAY  
March 29, 2026

*Welcome! If you are visiting, we offer you a special welcome. If you are with us on Zoom and would like more information about our parish, please send the Zoom Usher a chat message, or email [office@stjamesvt.org](mailto:office@stjamesvt.org) with your name, where you're from, and your email address. On Zoom, please keep microphones muted for most of the service. If you are reading a lesson or adding a prayer request aloud during the time of prayers, please unmute yourself, then mute yourself again. In person, sitting distances may be observed as possible and masks may be worn. Please be mindful of the comfort of others.*

*The congregation gathers in the Parish Hall to begin this service.*

**Bell Choir Prelude: Peal Con Brio**

**Karen Thompson**

LITURGY OF THE PALMS

*Presider* Blessed is the King who comes in the name of the Lord:

*People* Peace in heaven and glory in the highest.

*Presider* Let us pray.

*All* Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. Amen.

**Gospel of the Palms: Matthew 21:1-11**

*The Deacon reads the following*

When Jesus and his disciples 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 fulfill 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."

*Presider* The Lord be with you.

*People* *And also with you.*

*Presider* Let us give thanks to the Lord our God

*People* *It is right to give God thanks and praise.*

*The Presider continues the prayer of blessing*

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. *Amen.*

*Presider* Blessed is the one who comes in the name of the Lord.

*People* *Hosanna in the highest.*

## The Procession

*Deacon* Let us go forth in peace;

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

*Those in person hold branches in their hands and follow the cross into the sanctuary singing the following hymn. If you are at home, hold branches, plants, pieces of cloth or whatever is meaningful, wave them, move around space, or to a porch if you are able.*

## Hymn: All glory, laud and honor

Hymnal 154

*Refrain*

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!  
to whom the lips of chil - dren made sweet ho - san - nas ring.

The image shows two staves of musical notation in treble clef. The first staff contains the melody for the first line of the refrain, and the second staff contains the melody for the second line. The notes are simple, with a mix of quarter and half notes, and a final whole note with a fermata. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,  
 2 The com - pa - ny of an - gels is prais - ing thee on high;  
 3 The peo - ple of the He - brews with palms be - fore thee went;  
 4 To thee be - fore thy pas - sion they sang their hymns of praise;  
 5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

*Repeat Refrain*

1 who in the Lord's Name com - est, the King and Bless - ed One.  
 2 and we with all cre - a - tion in cho - rus make re - ply.  
 3 our praise and prayers and an - thems be - fore thee we pre - sent.  
 4 to thee, now high ex - al - ted, our mel - o - dy we raise.  
 5 who in all good de - light - est, thou good and gra - cious King.

*The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.*  
 Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt. Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889).

## LITURGY OF THE WORD

### Collect of the Day

**St. Helena Breviary**

*Presider* The Lord be with you.

*People* *And also with you*

*Presider* Let us pray.

*All may say together*

Almighty and everliving God, in your tender love for humanity you sent Jesus to take our nature upon him, and to suffer death upon the cross, giving us an example of his great humility: Mercifully grant that we too may walk in the way of the cross, and share in the resurrection; through the one who is our Savior and Redeemer and who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

### First Reading: Isaiah 50:4-9a

*Lector:* A reading from the Book of Isaiah

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?

*Lector* Hear what the Spirit is saying to the Churches.

*People* Thanks be to God

## **The Psalm, Psalms or Canticle Appointed**

**St. Helena Psalter**

*Read in a manner chosen by the Presider: direct recitation (unison), antiphonally (side to side) or responsive recitation (leader and people) alternating either by verse or at the asterisk.*

### **Psalm 31:9-16**

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

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

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

12 I am forgotten like the dead, out of mind; \*  
I am as useless as a broken pot.

13 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.

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

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

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

## **Second Reading: Philippians 2:5-11**

*Lector:* A reading from the Letter of Paul to the Philippians

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.

*Lector* Hear what the Spirit is saying to the Churches.

*People* Thanks be to God

## **Anthem: Come See the Place Where Jesus Prayed**

**John Carter**

## **The Passion Narrative According to Matthew**

*The customary responses before and after the Gospel are omitted. We will be using St. Gregory's Passion Narrative; the standard reading can be found below.*

### **Matthew 26:14- 27:66**

One of the twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I betray him to you?" They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'" So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said, "Truly I tell you, one of you will betray me." And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?" He answered, "The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born." Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so."

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again

drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, "You will all become deserters because of me this night; for it is written,

'I will strike the shepherd,  
the sheep of the flock will be scattered.'

But after I am raised up, I will go ahead of you to Galilee." Peter said to him, "Though all become deserters because of you, I will never desert you." Jesus said to him, "Truly I tell you, this very night, before the cock crows, you will deny me three times." Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the

elders of the people. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?" At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest stood up and said, "Have you no answer? What is it that they testify against you?" But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah, the Son of God." Jesus said to him, "You have said so. But I tell you,

From now on you will see the Son of Man  
seated at the right hand of Power  
and coming on the clouds of heaven."

Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?" They answered, "He deserves death." Then they spat in his face and struck him; and some slapped him, saying, "Prophesy to us, you Messiah! Who is it that struck you?"

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying, "I do not know what you are talking about." When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

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 judgment 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!”

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we remember what that impostor said while he was still alive, ‘After three days I will rise again.’ Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, ‘He has been raised from the dead,’ and the last deception would be worse than the first.” Pilate said to them, “You have a guard of soldiers; go, make it as secure as you can.” So they went with the guard and made the tomb secure by sealing the stone.

## **Silent Reflection**

## **Prayers of the People**

*The people stand as able and say the response in italics. During the moments of shared prayer, the Intercessor invites prayers to be offered aloud, first from the in-person group and then from online worshippers. For those online, please unmute to offer your prayers aloud and then mute again.*

*Deacon*

Lord God in humility and reverence we offer you our prayers, be swift to answer them we beg as we say, God in your mercy, *hear our prayer.*

*Intercessor*

God, the world waits for your Good News. Be present to all who turn to you, strengthen those who fail or hesitate, come into our lives each day, and give us hearts and greet you with joy.

*During a pause the Intercessor invites prayers of thanksgiving to be offered aloud, first from the in-person group and then from online worshippers. After all prayers have been offered, the Intercessor continues.*

*Intercessor*        God in your mercy,  
*People*             *hear our prayer.*

We call those who follow you, “the church” – and we have surrounded these faithful people with buildings, ministries, hierarchies, rubrics, headaches, heartaches and deep joy. Remind us that we need only You and one another. In our Diocesan Cycle of Prayer, we pray for Ministries of our youth and young people throughout the Episcopal Diocese of Vermont and the Rev. Sarah Ginolfi, youth missionary and in our Anglican Cycle of Prayer, we pray for The Anglican Church of Melanesia.

*Intercessor*        God in your mercy,  
*People*             *hear our prayer.*

Give your grace to this nation, to our leaders, to our public servants and to our health care workers and first responders.

*Intercessor*        God in your mercy,  
*People*             *hear our prayer.*

Remind us of just how connected we are and how much we need each other. We offer our deepest prayers for the recovery of the human family, that we might form a sustainable way of life for the well-being of the people of the world.

*Intercessor*        God in your mercy,  
*People*             *hear our prayer.*

Comfort us. Comfort all people. And strengthen us for the days to come. Especially we pray for Grace; Kristen; Tyler; Darcy; Foster Borch; Connie; Neil Eklund; Jim Larkin; Carl Runge; John; Matthew; Carol Reichard; Lindsey Huddle; and Sean, friend of Jeff Moskovics.

*During a pause the Intercessor invites prayers of intercession to be offered aloud, first from the in-person group and then from online worshippers. After all prayers have been offered, the Intercessor continues.*

*Intercessor*      God in your mercy,  
*People*            *hear our prayer.*

We mourn those who have died and left this world. Bless the departed with eternal light and joy when the day of new life comes. We pray especially for Mark Delorme Sr, brother of Linda Chiasson, and for all their family and friends as they mourn; for Steve Moss—former parishioner, and his family and friends as they mourn; for those who have died in global conflicts; and those who have died from acts of violence.

*During a pause the Intercessor invites prayers for the dead and for those who mourn to be offered aloud, first from the in-person group and then from online worshippers. After all prayers have been offered, the Intercessor continues.*

*Intercessor*      God in your mercy,  
*People*            *hear our prayer.*

*Presider*

We are entering into a Holy Week stripped bare of its usual patterns and rhythms. Give us the will to use this time to draw closer to you and your Son as we consider the meaning and the unbelievable truth of this passion and death this week, that we might live deeper into the radical offering of love that was the passion of Christ. *Amen.*

## **The Peace**

*Presider*        The peace of Christ be always with you.  
*People*            *And also with you.*

*If you are in person, please feel free to share the peace with those near to you. Please be mindful that some may want a “touchless” peace. In this case, the peace may be shared in various ways such as the prayer to heart position. Please be mindful of others’ need to keep distance. On Zoom, please either open your microphone to share the peace aloud or visually give a sign of peace or share your peace in the chat box.*

## **LITURGY OF THE TABLE**

*The Presider says*

Let us offer to God a sacrifice of thanksgiving and make good our vows to the Most High.

*The people’s offerings are gathered and brought to the altar by the ushers to be offered to God. All stand as able.*

**Offertory Hymn: Morning Glory, starlit sky**

**Hymnal 585**



1 Morn - ing glo - ry, star - lit sky, soar - ing  
 2 O - pen are the gifts of God, gifts of  
 3 Love that gives, gives ev - er more, gives with  
 4 Drained is love in mak - ing full, bound in  
 5 There - fore he who shows us God help - less  
 6 Here is God: no mon - arch he, throned in



1 mu - sic, schol - ar's truth, flight of swal - lows,  
 2 love to mind and sense; hid - den is love's  
 3 zeal, with ea - ger hands, spares not, keeps not,  
 4 set - ting o - thers free, poor in mak - ing  
 5 hangs up - on the tree; and the nails and  
 6 eas - y state to reign; here is God, whose



1 au - tumn leaves, mem - ory's trea - sure, grace of youth:  
 2 a - go - ny, love's en - deav - or, love's ex - pense.  
 3 all out - pours, ven - tures all, its all ex - pends.  
 4 man - y rich, weak in giv - ing power to be.  
 5 crown of thorns tell of what God's love must be.  
 6 arms of love ach - ing, spent, the world sus - tain.

Words: W. H. Vanstone (b. 1923)

Music: *Bingham*, Dorothy Howell Sheets (b. 1915)

77. 77

*Please continue to support our parish life and ministries by sending your offering to  
 St. James Episcopal Church, 4 St. James Place, Essex Junction, VT 05452*

*You may also give online by visiting this website link:*

[ONLINE DONATIONS FOR ST. JAMES](#)

*Please also remember our Holy Week offering for Good Friday that goes to support the  
 Episcopal Church in Jerusalem and the Middle East. You may send a check made out to  
 St. James Church with "Good Friday Offering" in the memo line or use the link above and  
 designate "Good Friday Offering" from the pull-down menu. Thank you for your  
 generosity.*

## Enriching Our Worship Prayer 1

*The people remain standing as able. The Presider says*

The Lord be with you.

*People*      *And also with you.*

*Presider*    Lift up your hearts.

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

*Presider*    Let us give thanks to the Lord our God.

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

*Presider*    It is truly right, and good and joyful,  
to give you thanks, all-holy God,  
source of life and fountain of mercy,

through Jesus Christ our Savior. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and by his suffering and death, he became the source of eternal salvation for all who put their trust in him. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

*Presider and People*

### Sanctus

WLP 858

Ho - ly, ho - ly, ho - ly Lord,      God of power and

might,      heaven and earth are full of your glo - ry. Ho -

san - na in the high - est. Blessed is the one who comes

The image shows a musical score for a hymn. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are: "in the name of the Lord. Ho - san - na in the high - est. Ho - san - na in the high - est." The music is in a simple, folk-like style with a steady rhythm.

Music: American folk melody; arr. Marcia Pruner, harm. Annabel Morris Buchanan (1889-1983).

*The Presider continues*

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

*Presider and People*

Christ has died.  
Christ is risen.  
Christ will come again.

*The Presider continues*

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with [ \_\_\_\_ and] all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. AMEN

**The Lord's Prayer**

**Presider** As our Savior Christ has taught us, we now pray,

*People and Presider*

Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done, on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.

*A period of silence is kept.*

**Fraction Anthem**

**WLP 867**

The bread which we break is a shar - ing in the



Bo - dy of Christ. We be - ing ma - ny are one  
bread, one bo - dy, for we all share in the one bread.

Music: Carl Haywood (b. 1949), from *Fraction Anthems, Canticles, and Chants*. Copyright © 1997 Carl Haywood.

*The Presider invites the people to Communion*

The Gifts of God for the People of God.

*and adds*

All are welcome at God's table.

*A moment of silence is observed.*

*Ushers will guide the congregation to communion. Please come forward to receive communion at the step. We receive communion in both kinds, bread and wine, using a Pouring Chalice and individual cups. If you would like to receive wine, pick up a communion cup in the tray on your right as you approach the steps and leave your empty cup in the other tray as you return to your seat. If you are unable physically to come forward, please let an usher know and communion will be brought to you. Please also let the priest know if you need a gluten-free wafer.*

**Communion Hymn: Peace before us**

**WLP 791 v 1-4**



1, 6 Peace be - fore us, peace be - hind us, peace  
2 Love be - fore us, love be - hind us, love  
3 Light be - fore us, light be - hind us, light  
4 Christ be - fore us, Christ be - hind us, Christ  
5 Al - le - lu - ia, al - le - lu - ia, al -

un - der our feet. Peace with - in us, peace  
 un - der our feet. Love with - in us, love  
 un - der our feet. Light with - in us, light  
 un - der our feet. Christ with - in us, Christ  
 le - lu - ia. Al - le - lu - ia, al - le - lu - ia.

o - ver us, let all a - round us be peace.  
 o - ver us, let all a - round us be love.  
 o - ver us, let all a - round us be light.  
 o - ver us, let all a - round us be Christ.  
 lu - - - ai, al - - - le - lu - - - ia.

peace. Let all a - round us be peace.

Let all a - round us be peace.

Words: David Haas (b. 1957), based on a Navaho prayer. Music: David Haas (b. 1957). Copyright © 1987 G.I.A. Publications, Inc.

## Postcommunion Prayer

## Enriching Our Worship 69

*The people stand as able. The presider says*

Let us pray.

*Presider and People*

Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.

## Community Announcements

## CLOSING RITE

## Solemn Prayer

*The Deacon says*

Bow down before the Lord.

*The people bow or kneel as able and the Presider says*

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross, who lives and reigns for ever and ever. *Amen.*

## Dismissal

*Deacon* Let us go forth in the name of Christ.

*People* Thanks be to God.

## Sending Hymn: When I survey the wondrous cross

Hymnal 474

1 When I sur - vey the won - drous cross where the young  
2 For - bid it, Lord, that I should boast, save in the  
3 See, from his head, his hands, his feet sor - row and  
4 Were the whole realm of na - ture mine, that were an

Prince of Glo - ry died, my rich - est gain I  
cross of Christ, my God: all the vain things that  
love flow min - gled down! Did e'er such love and  
of - fering far too small; love so a - maz - ing,

count but loss, and pour con - tempt on all my pride.  
charm me most, I sac - ri - fice them to his blood.  
sor - row meet, or thorns com - pose so rich a crown?  
so di - vine, de - mands my soul, my life, my all.

Words: Isaac Watts (1674-1748). Music: *Rockingham*, from *Second Supplement to Psalmody in Miniature*, ca. 1970; harm. Edward Miller (1731-1807).

## Postlude

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*Psalm from the Saint Helena Psalter Copyright © 2004 by The Order of St. Helena, Inc. All rights reserved.*

*Prayers of the People (modified) from Hear Our Prayer, by Jon White and Lisa Graves, © 2024*

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*Please join us for coffee and refreshments in the Parish Hall.  
In addition, please join us for Holy Week and Easter Services listed below.*

## **HOLY WEEK AND EASTER SERVICES**

### **April 2<sup>nd</sup>: Maundy Thursday:**

Simple Supper (you are invited to bring bread, soup, and/or cheese to share) at 5:30 p.m. at St. James; Worship at 6:15 p.m.

### **April 3<sup>rd</sup>: Good Friday:**

Stations of the Cross at 12:00/Noon – in person at St. James Church

### **April 5<sup>th</sup>: Easter Day:**

Festival Eucharist, 10:00 a.m. – PLEASE NOTE TIME is now our usual Sunday morning time – in person and online at St. James Church

Easter Brunch, following the service, bring a dish to share if you wish—ham & beverages provided

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## **The Sunday of the Passion: Palm Sunday—Year A**

Welcome to St. James Episcopal Church. Today's liturgy is in two parts. The Liturgy of the Palms celebrates Jesus' entry into Jerusalem at the beginning of the week of his Passion. After we hear Matthew's account of that event, the celebrant gives thanks over the branches of Palm, which we carry. In many congregations, a procession with branches follows as we enact the event that led directly to Good Friday.

The second part of today's liturgy changes from triumph to tragedy as it focuses on the suffering and death of Jesus. The account of the Lord's Passion is read from Matthew's Gospel so that we may have a fuller sense of sharing with him in his redemptive acts of dying and rising for our salvation.

The first reading is from Isaiah. This is one of the servant songs in which God's servant is rejected by the people but he will be vindicated by God. The reading from Philippians is an early Christian hymn announcing that Jesus' Lordship is revealed not in power and divinity, but in self-giving love to the point of dying for us, his beloved.

Today we enter into the celebration of the mighty acts of God that brought about our redemption. During this week we will rediscover what God has done for us, rediscover the meaning of our baptism, rediscover the meaning of our sharing in Eucharist.

*From The Rite Light: Reflections on the Sunday Readings and Seasons of the Church Year. Copyright © 2009 by Michael W. Merriman. Church Publishing Incorporated, New York.*



**Presider:** The Rev. Craig Smith

**Deacon:** The Rev. Deacon Dave Ganter

**Lector:** Sue Brown

**Lectors for the Passion Gospel:**

*Narrator:* Karen Robinson

*Disciple:* Katherine Ogelby

*Jesus:* Neal Robinson

*Judas:* Richard Merriman

*Peter:* Livy Hitchcock

*Pilate:* Ian Ogelby

*Servant Girl 1 & 2:* Molly Rudgers

*Centurion:* George Winship

**Intercessor:** Heather Winship

**Eucharistic Minister:** Lindsey Huddle

**Musicians:** Carol Reichard; St. James Bell Choir; St. James Choir

**In-Person Ushers:** Linda Chiasson

**Minister of Technology:** Cathy Clark

**Digital Usher:** Brian Garland

## In Our Prayers

**Diocesan Cycle of Prayer & Anglican Cycle of Prayer:** We remember and pray for the ministries of our youth and young people throughout the Episcopal Diocese of Vermont and the Rev. Sarah Ginolfi, youth missionary in our Diocesan Cycle of Prayer and for The Anglican Church of Melanesia in our Anglican Cycle of Prayer.

**We pray for those who are sick, recovering from injuries, lonely or grieving, and others who have asked for our prayers:** especially Grace; Kristen; Tyler; Darcy; Foster Borch; Connie; Neil Eklund; Jim Larkin; Carl Runge; John; Matthew; Carol Reichard; Lindsey Huddle; and Sean, friend of Jeff Moskovics.

**We pray for those who have died and those who mourn:** especially for Mark Delorme Sr, brother of Linda Chiasson, and for all their family and friends as they mourn; for Steve Moss—former parishioner, and his family and friends as they mourn; for those who have died in global conflicts; and those who have died from acts of violence.



## ST. JAMES EPISCOPAL CHURCH

Bishop of Vermont: The Right Rev. Shannon MacVean-Brown

Deacon: The Rev. Deacon David Ganter

Vestry:

Senior Warden, Brian Garland

Junior Warden, Jeff Moskovics

Linda Chiasson

Frances Huessy

Kathy Laidman

Jenny Ogelby

Neal Robinson

George Rudgers

Parish Treasurer: Susan Ficklin

Assistant Treasurers: Janice Rheume and Jenny Ogelby

Pledge Treasurer: Jeanne Pizii

Vestry Clerk: Molly Rudgers

Minister of Music: Carol Reichard

Parish Administrator: SarahJean Bos

Bulletin: Heather Winship

Constellation Partner: Calvary Episcopal Church, Underhill, VT

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