

Holy Week Services

The Daily Offices of **Morning and Evening Prayer** will be prayed at **8:30 A.M.** and **5:00 P.M.** Monday – Thursday, respectively. For Good Friday see below. In addition:

Holy Monday, March 29

5:00 p.m. Holy Eucharist
7:00 p.m. Bible Study

Holy Tuesday, March 30

5:00 p.m. Holy Eucharist

Holy Wednesday, March 31

5:00 p.m. Holy Eucharist

Maundy Thursday, April 1

10:00 a.m. Holy Eucharist
7:00 p.m. Holy Eucharist, Removal of Sacrament to Altar of
Repose and Stripping of Altar,
9:00 p.m. The Watch begins in the Chapel

Good Friday April 2

9:15 a.m. Way of the Cross leaving from City Hall and proceeding
to Saint George's (Volunteers needed both adults and
children to carry the cross.)
10:00 a.m. Morning Prayer, Litany and Ante-Communion
5:00 p.m. Evening Prayer

Holy Saturday, April 3

10:00 a.m. Morning Prayer
5:00 p.m. Evening Prayer
8:00 p.m. The Easter Vigil

Easter Day, April 4

8:00 a.m. Holy Eucharist
9:15 a.m. Morning Prayer
10:00 a.m. Procession and Holy Eucharist
5:00 p.m. Evening Prayer

Easter Monday, April 5

8:30 a.m. Holy Eucharist
5:00 p.m. Evening Prayer

St. George's Anglican Church

The Most Reverend David Edwards- Bishop

The Reverend Canon Chris VanBuskirk - Rector

51 Church Street Moncton NB E1C 4Z3 855-5209

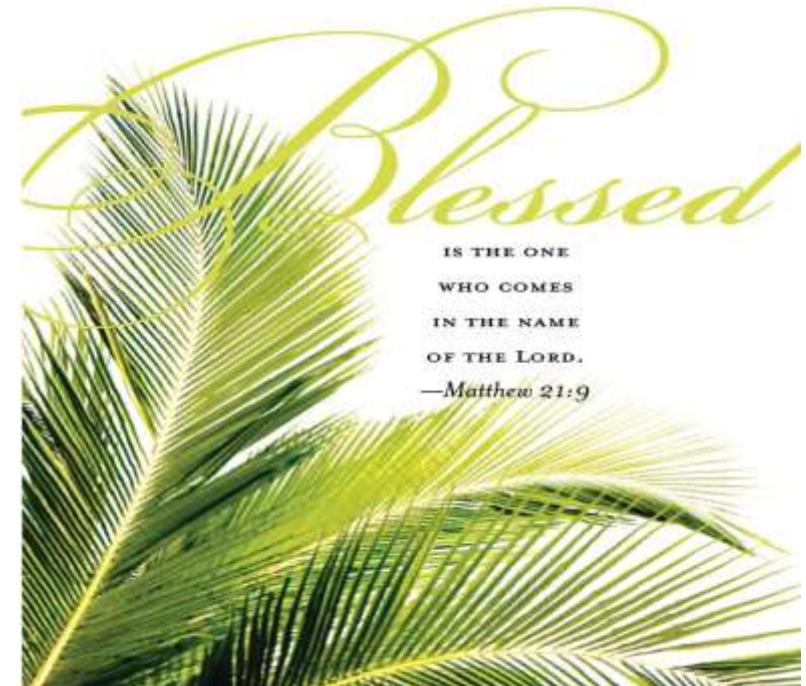
Email – office@stgeorgesmoncton.ca

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Jesus Christ the same, Yesterday, Today and Forever

The Second Sunday in Passiontide Commonly called

PALM SUNDAY – March 28, 2021



Parish Prayer Chain: To pass a message on to the Parish Prayer Chain, from Monday to Friday, 9 a.m. to 1 p.m. please the Office. After Office Hours, please contact Cathie @ 855-7969 or cdingwell@gmail.com

Wardens: Sheila Searle 856-9419
Kelly VanBuskirk
Associate Priest: Rev. Dr. Dan Goodwin danielcorey.goodwin@gmail.com
Deacon: Rev. Norm Dupuis 386-1324

**The Second Sunday in Passiontide Commonly called
PALM SUNDAY – March 28, 2021**

8:00 A.M. HOLY EUCHARIST

The Blessing and Distribution of the Palms	
Introit Psalm 118 vs.19-29	p. 484
Collect, Epistle	p. 150
Gradual Psalm 22 vs. 12-21	p. 355
Gospel (in parts)	

9:15 A.M. MORNING PRAYER

Psalm 23, 24	p. 356
First Lesson: Exodus 11	(Pew Bible page 61)
Second Lesson: Matthew 26	(Pew Bible page 796)

10:00 A.M. HOLY EUCHARIST

The Solemn Procession of Palms in Honor of Christ the King

The Distribution and Blessing of the Palms (during Hymn)	
Hymn: 619 Palms of Glory (Culbach)	
The Reading of the Gospel	p. 96
The Procession with Blessed Palms	
V/ Let us go forth in peace.	
R/ In the Name of the Lord. Amen	
Hymn: 130 - All Glory, Laud and Honor (St. Theodulph)	
Station at the Rood Screen	
V / When the people heard that Jesus was coming to Jerusalem, they went forth to meet him.	
R/ With branches of palms: Hosanna, they cried, in the highest.	
V/ The Lord be with you.	
R/ And with thy spirit	

Let us pray.

O Lord Jesu Christ, Our King and Redeemer, to whose honor we have sung our solemn praises; mercifully grant; that wherever these branches are carried, the grace of thy benediction may descend, and, all the wickedness and craft of the devil being done away, thy right hand may protect those whom Thou hast redeemed: who livest and reignst world without end.

Summary of the Law	p. 69
Collect and the Epistle	p. 150
Gradual Psalm 22 vs.12-21	p. 355

Gospel (In parts)	
The Creed	p. 71
The Homily	
Offertory Hymn: 767 (Beneath the Cross)	
Confession, Absolution	p. 78
Thanksgiving & Consecration	p. 78
“Agnus Dei”	
Hymns during Communion: 586 (St. Agnes) 523 (Walton)	
The Lord’s Prayer and Blessing	
Exhortation	p. 90
Closing Hymn: 131 Ride On! (Winchester New)	

5:00 P.M. EVENING PRAYER

Psalm 118	p. 483
First Lesson: Isaiah 52: 13–53 end	(Pew Bible page 602)
Second Lesson: Luke 19: 29-end	(Pew Bible page 845)

*The Sanctuary Lamp burns this week to the Glory of God and in
Loving Memory of Donald Hanright*

*“Let us remember before God the faithful departed.”
Ralph Strafford, Eleanor Trueman, David Nadolski*

*Congratulations and best wishes to James Whatley and Annette
Fougere, joined in Holy Matrimony yesterday morning!
Please remember them in your prayers.*

Don’t forget next Sunday– After the recessional hymn the children are invited to hunt for the goodies left behind by everyone’s favorite rabbit.

*"Sometimes they strew his way,
And his sweet praises sing;
Resounding all the day
Hosannas to their king.
Then 'Crucify!'
Is all their breath,
And for his death
They thirst and cry. Hymn 596 [My song is love unknown]*



The Passion Of Our Lord Jesus Christ According to Saint Matthew

Note: The parts read by the Narrator (N) are in ordinary type: the words of our Lord, † read by another voice are in italics: the words of others, read by the whole congregation **C are in bold face type.**

N. When the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying,

C. I have sinned, in that I have betrayed the innocent blood.

N. And they said,

C. What is that to us? See thou to that.

N. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said,

C. It is not lawful for to put them into the treasury, because it is the price of blood.

N. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, the field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.)

N. And Jesus stood before the governor; and the governor asked him, saying,

C. Art thou the King of the Jews?

N. And Jesus said unto him,

† *Thou sayest.*

N. And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate unto him,

C. Hearest thou not how many things they witness against thee?

N. And he gave them no answer, not even a single charge, insomuch that the governor marveled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas.

Therefore when they were gathered together, Pilate said unto them,
C. Whom will ye that I release unto you? Barabbas or Jesus which is called the Christ?

N. For he knew that for envy they had delivered him. And while he was sitting on the judgment-seat, his wife sent to him, saying,

C. Have nothing to do with that just man, for I have suffered many things this day in a dream because of him.

N. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them,

C. Which of the two will ye that I release unto you?

N. They said,

C. Barabbas.

N. Pilate saith unto them,

C. What shall I do then with Jesus which is called the Christ?

N. They all say unto him,

C. Let him be crucified.

N. And the governor said,

C. Why, what evil hath he done?

N. But they cried out the more, saying,

C. Let him be crucified.

N. When Pilate saw that he could prevail nothing, but that the tumult increased, he took water, and washed his hands before the multitude, saying;

C. I am innocent of the blood of this just person: see ye to it.

N. Then answered all of the people, and said,

C. His blood be on us, and on our children.

N. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

N. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head. And a reed in his right hand: and they bowed the knee before him, and mocked him, saying,

C. Hail, King of the Jews.

N. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

N. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots. And sitting down they watched him there; and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS**. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying,

C. Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross.

N. Likewise also the chief priests mocking him, with the scribes and elders, said,

C. He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

N. The thieves also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying,

✠ *Eli, Eli, lama sabachthani?*

N. That is to say,

✠ *My God, my God, why hast thou forsaken me?*

N. Some of them that stood there, when they heard that, said,

C. This man calleth for Elijah.

N. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said,

C. Let be, let us see whether Elijah will come to save him.

N. Jesus, when he had cried again with a loud voice, gave up the spirit. And behold, the veil of the temple was rent in twain from the top to

the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying,

C. Truly, this was the son of God.

Daily Bible Readings

A modified schedule from the Prayer Book's Table of Lessons

Sunday	Ezekiel 17	James 2:14-end
Monday	Ezekiel 20: 1-26	James 3
Tuesday	Ezekiel 20: 27-44	James 4
Wednesday	Ezekiel 22: 23- end	James 5
Thursday	Ezekiel 24: 15-end	I Peter 1:1-12
Friday	Ezekiel 28: 1-19	I Peter 1:13-end
Saturday	Ezekiel 33: 12-20	I Peter 2:1-10

This Holy Week offers many opportunities for worship and reflection, including:

A **daily celebration of the Holy Eucharist** at 5 PM (Monday to Wednesday);

The **Watch in the Chapel** following the Holy Communion and Stripping of the Altar on Maundy Thursday night;

The **Way of the Cross**, and the Liturgy that follows it, on Good Friday; and

The Services of **Holy Saturday, with the Easter Vigil** that night.

For complete details, please see the back page of the bulletin.



Rector's Corner

On Sundays, after we had been to Church, we went to my grandparents' house for dinner. A regular course at that meal was the Rector's Sermon. It would be discussed and dissected, for better or for worse, until we passed onto the next subject.

There are, of course, one hundred and one preaching styles, some of which are effective and some not. Some seem to be aimed at providing entertainment more than an opportunity to reflect upon the eternal Word; but to each their own. One of the messages that has stuck with me from seminary is this: "Do not trifle with this Gospel Message". This 'Gospel Message' is life-giving and life-changing, and the Sermon is perhaps the only time that some people will hear and reflect upon it. What, then, should the preacher do?

It may be helpful to consider an Old Testament event that is recorded in the Book of Nehemiah, which is referenced in some of the old Prayer Book commentaries with regards to the Sermon. Approximately 100 years after God's people had returned from exile in Babylon, they finally completed the rebuilding of the wall around Jerusalem. The next step (after reading the book genealogy) was to give instruction in "the Book of the Law of Moses". Nehemiah provides a simple but powerful description of what happened:

"Then all the people gathered together as one man into the street...and they spoke to Ezra the scribe to bring the Book of the Law before the congregation, both of men and women and all who could hear with understanding....And he read the book in the street...from the morning until the midday...and the ears of the people were attentive to the Book of the Law. And Ezra the scribe stood upon a wooden platform which they had made that he might speak upon it...."

"And Ezra opened the Book of the Law in the sight of all the people (for he was above all the people), and when he opened it all the people stood up; and Ezra blessed the Lord, the great God. And all the people answered 'Amen', 'Amen', lifting up their hands; and they knelt down and worshipped before the Lord with their faces to the ground....So they read in the Book of the Law of God distinctly, and gave the sense, so that they understood the reading thereof." (8.1-8)

But that's not all. We are told that, "All the people wept when they heard the words of the Law".

The preacher should also "give the sense", as Ezra did. The technical word for giving the sense is 'exposition' – 'exposing' or 'explaining' the meaning. The Sermon is deliberately placed within the Liturgy to follow the Epistle and Gospel for this reason. Together with the Creed, these four components (the Epistle, Gospel, Creed and Sermon) set before us the living and eternal Word - not his own sense, but that meaning which Holy Scripture teaches and which the Church has always believed. The preacher's responsibility is to 'give the sense' of that holy Word, and the people are called to listen with open hearts, by faith. Together we should come wanting to meet the Lord Jesus Himself, and expecting that He will speak to us.

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Maundy Thursday Watch -It is our custom to keep vigil in the Chapel from 9:00 p.m. on Maundy Thursday until 7:00 a.m. on Good Friday, remembering how Jesus asked His disciples, "Could you not watch with Me one hour?" If you can help, please sign the sheet in the vestibule to indicate the time you can keep watch.

Good Friday – April 2nd, 9:15 am Way of the Cross leaving from City Hall and proceeding to St. George's. (Volunteers needed both adults and children to carry the cross.)

Readers please! **To make Operation Livestream strong, St. George's needs volunteers to assist with the Daily Services of Morning and Evening Prayer.** This would involve reading one of the Lessons or just being present to participate in the prayer responses. An information session will be held after Easter. Please stay tuned for more details.

Thanks for your feedback!

We have received lots of feedback on the proposed '**workstation**' which would house the sound system and camera screens and laptop. **Thank you** for putting in your two cents worth. From your input, three alternate suggestions have been made – these are being discussed with the contractor. **All viable options will be presented to the Vestry Meeting on April 5th.** Questions, concerns, further suggestions are welcome until then. Please contact the Rector.

Vestry will meet on **Easter Monday, April 5th** at 7pm in the Church Hall.



St. George's Church is a downtown spiritual center where traditional Anglican liturgy, parishioners and the needs of our community are valued.

