



This Sunday at St. Luke's
April 2, 2023

8:15 a.m. – Holy Communion (said service)
10 a.m. – Holy Communion with Hymns and Organ
(Steven Cagle, organist)

The Sunday next before Easter

Palm Sunday



Hosanna! – God Save the King!

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. *Zechariah 9:9*

Palm Sunday

This Sunday is universally known as Palm Sunday because it is the anniversary of our Lord's triumphal entry into Jerusalem, "when the people went out to meet him with palm branches in their hands". It is also the first day of Holy Week, and as happens in each of the days which follow, the story of the Passion is read as the Gospel: according to St. Matthew on Palm Sunday; according to St. Mark on the Monday and Tuesday; according to St. Luke on the Wednesday and Thursday; and according to St. John on Good Friday. (H.W. Dobson)

The Significance of the Cross

The Cross is the symbol of Christianity and is central in its teaching. There can be no Christianity without the Cross. On Passion Sunday (Lent 5) the Church turns our attention to what Christ upon the Cross has done *for us*. Now on Palm Sunday we are taken a stage farther: for what He has done *for us* is also to be done *within us*. The cross is not only the means of our salvation, but also the pattern for Christian living. Note the first words of the Epistle. "Let Christ himself be your example as to what your attitude (to life) should be." God's "tender love" in Christ and our response to it are both to be in mind as we read again, day by day, the solemn Gospel narratives.

And we may recall that every time we share in the blessed Sacrament it is "that we may evermore dwell in him and he in us"; his life is to be our life, his way our way, his pattern our pattern. (H.W. Dobson)

THE COLLECT FOR PALM SUNDAY

ALMIGHTY and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE – Philippians 2:5-11 (J.B. Phillips)

Let Christ be your example of humility

2⁵⁻¹¹ Let Christ himself be your example as to what your attitude should be. For he, who had always been God by nature, did not cling to his prerogatives as God's equal, but stripped himself of all privilege by consenting to be a slave by nature and being born as mortal man. And, having become man, he humbled himself by living a life of utter obedience, even to the extent of dying, and the death he died was the death of a common criminal. That is why God has now lifted him so high, and has given

him the name beyond all names, so that at the name of Jesus “every knee shall bow”, whether in Heaven or earth or under the earth. And that is why, in the end, “every tongue shall confess” that Jesus Christ” is the Lord, to the glory of God the Father.

NOTE: Here in a nutshell is St. Paul’s belief about Jesus Christ. He who humbled himself to become a man and to die upon the cross is also Lord of all. (William Sydnor)

THE GOSPEL – St. Matthew 27:1-54 (J.B. Phillips)

The trial and death of Jesus

When the morning came, all the chief priests and elders of the people met in council to decide how they could get Jesus executed. Then they marched him off with his hands tied, and handed him over to Pilate the governor.

³⁻⁴ Then Judas, who had betrayed him, saw that he was condemned and in his remorse returned the thirty silver coins to the chief priests and elders, with the words, “I was wrong—I have betrayed an innocent man to death.” “And what has that got to do with us?” they replied. “That’s your affair.”

⁵⁻¹⁰ And Judas flung down the silver in the Temple and went outside and hanged himself. But the chief priests picked up the money and said, “It is not legal to put this into the Temple treasury. It is, after all, blood-money.” So, after a further consultation, they purchased with it the Potter’s Field to be a burial-ground for foreigners, which is why it is called “the Field of Blood” to this day. And so the words of Jeremiah the prophet came true: ‘And they took the thirty pieces of silver, the value of him who was priced, whom they of the children of Israel priced, and gave them for the potter’s field, as the Lord directed them’.

¹¹ Meanwhile Jesus stood in front of the governor, who asked him, “Well, you—are you the King of the Jews?” “Yes, I am,” replied Jesus.

¹²⁻¹⁴ But while the chief priests and elders were making their accusations, he made no reply at all. So Pilate said to him, “Can you not hear the evidence they’re bringing against you?” And to the governor’s amazement, Jesus did not answer a single one of their accusations.

¹⁵⁻²¹ Now it was the custom at festival-time for the governor to release any prisoner whom the people chose. And it happened that at this time they had a notorious prisoner called Barabbas. So when they assembled to make the usual request, Pilate said to them, “Which one do you want me to set free, Barabbas or Jesus called

Christ?” For he knew very well that the latter had been handed over to him through sheer malice. And indeed while he was actually sitting on the Bench his wife sent a message to him—“Don’t have anything to do with that man! I went through agonies dreaming about him last night!” But the chief priests and elders persuaded the mob to ask for Barabbas and demand Jesus’ execution. Then the governor spoke to them, “Which of these two are you asking me to release?” “Barabbas!” they cried.

²² “Then what am I to do with Jesus who is called Christ?” asked Pilate.

²³⁻²⁴ “Have him crucified!” they all cried. At this Pilate said, “Why, what is his crime?” But their voices rose to a roar, “Have him crucified!” When Pilate realised that nothing more could be done but that there would soon be a riot, he took a bowl of water and washed his hands before the crowd, saying, “I take no responsibility for the death of this man. You must see to that yourselves.”

²⁵⁻²⁶ To this the whole crowd replied, “Let his blood be on us and on our children!” Whereupon Pilate released Barabbas for them, but he had Jesus flogged and handed over for crucifixion.

²⁷⁻³¹ Then the governor’s soldiers took Jesus into the governor’s palace and collected the whole guard around him. There they stripped him and put a scarlet cloak upon him. They twisted some thorn-twigs into a crown and put it on his head and put a stick into his right hand. They bowed low before him and jeered at him with the words, “Hail, your majesty, king of the Jews!” Then they spat on him, took the stick and hit him on the head with it. And when they had finished their fun, they stripped the cloak off again, put his own clothes upon him and led him off for crucifixion.

³² On their way out of the city they met a man called Simon, a native of Cyrene in Africa, and they compelled him to carry Jesus’ cross.

³³⁻³⁵ Then when they came to a place called Golgotha they offered him a drink of wine mixed with some bitter drug (or vinegar mixed with gall or myrrh in other versions of the New Testament), but when he had tasted it he refused to drink. And when they had nailed him to the cross they shared out his clothes by drawing lots.

³⁶⁻³⁷ Then they sat down to keep guard over him. And over his head they put a placard with the charge against him: **THIS IS JESUS, THE KING OF THE JEWS.**

³⁸⁻⁴⁴ Now two bandits were crucified with Jesus at the same time, one on either side of him. The passers-by nodded knowingly and called out to him, in mockery, “Hi, you who could pull down the Temple and build it up again in three days—why don’t

you save yourself? If you are the Son of God, step down from the cross!” The chief priests also joined the scribes and elders in jeering at him, saying, “He saved others, but he can’t save himself! If this is the king of Israel, why doesn’t he come down from the cross now, and we’ll believe him! He trusted in God ... let God rescue him if He will have anything to do with him! For he said, ‘I am God’s son’.” Even the bandits who were crucified with him hurled abuse at him.

⁴⁵⁻⁴⁶ Then from midday until three o’clock darkness spread over the whole countryside, and then Jesus cried with a loud voice, ‘My God, my God, why have you forsaken me?’

⁴⁷⁻⁵⁰ Some of those who were standing there heard these words which Jesus spoke in Aramaic—Eli (or Eloi), Eli lama sabachthani?, and said, “This man is calling for Elijah!” And one of them ran off and fetched a sponge, soaked it in vinegar and put it on a long stick and held it up for him to drink. But the others said, “Let him alone! Let’s see if Elijah will come and save him.” But Jesus gave one more great cry, and died.

⁵¹⁻⁵³ And the sanctuary curtain in the Temple was torn in two from top to bottom. The ground shook, rocks split and graves were opened. (A number of bodies of holy men who were asleep in death rose again. They left their graves after Jesus’ resurrection and entered the holy city and appeared to many people.)

⁵⁴ When the centurion and his company who were keeping guard over Jesus saw the earthquake and all that was happening they were terrified. “Indeed he was the Son of God!” they said.

NOTE: This is the description of our Lord’s trial, crucifixion, and death. Even the Roman governor and the Roman centurion saw in the Humble Victim something of the royal majesty of the King of Glory. (H. W. Dobson)

LECTIONARY READING

OLD TESTAMENT LESSON – Zechariah 9:9-12 (RSV)

The coming ruler of God’s people

9⁹ Rejoice greatly, O daughter of Zion!

Shout aloud, O daughter of Jerusalem!

Lo, your king comes to you;

triumphant and victorious is he,

humble and riding on an ass,
on a colt the foal of an ass.
¹⁰ I will cut off the chariot from E'phraim
and the war horse from Jerusalem;
and the battle bow shall be cut off,
and he shall command peace to the nations;
his dominion shall be from sea to sea,
and from the River to the ends of the earth.

¹¹ As for you also, because of the blood of my covenant with you,
I will set your captives free from the waterless pit.

¹² Return to your stronghold, O prisoners of hope;
today I declare that I will restore to you double.

NOTE: This is the O.T. prophecy of the coming Messiah which Jesus acted out in detail on the first Palm Sunday. While He was in truth the long-expected Messiah, yet He was a kind of messiah no one expected. (William Sydnor)

The Sunday next before Easter

The Preacher – The Rector

Sunday Worship Options

In-church.

Drive-in. Those choosing this option are asked to remain in their automobile and listen to the service via their car radio (FM 98.1). Holy Communion will be provided.

Online. Services are livestreamed on Facebook and available for viewing following the service on You Tube.

To access both put “Parish Church of St. Luke, Blue Ridge, Ga.” In the search bar.



Tip of the Canterbury Cap to those who assisted with the recent yard cleanup in preparation for Easter.

TEACHING TUESDAYS TO RESUME APRIL 18

- April 18, The Ministry of the Apostle Paul, Ron Wikander
- April 25, The Early Christians and the Church, Claudia Beth Pound
- May 2, The Mission of the Church, D. J. Fulton
- May 9, The Creation of the New Testament, Pat Dearing



The Anglican Relief
and Development Fund

OUR MISSION

St. Luke's mission is to grow spiritually in the knowledge and love of Jesus Christ and in the fellowship of the Holy Spirit and to share our faith, our hands and hearts for the sake of the Gospel, our community and the world.

Financial Pledge for the Year of our Lord 2023

As stewards of God's gifts and in gratitude for all blessings, I pledge the following amount to the work of Christ through St. Luke's Church for 2023.

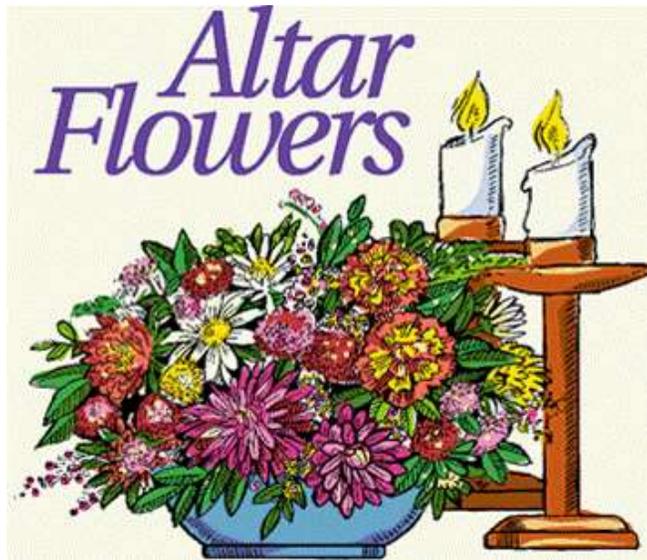
Name

Address

Amount

_____ Weekly _____ Monthly _____ Yearly

(Please tick the appropriate blank)



SIGN-UP FOR FLOWERS

A sign-up sheet for Altar flowers is available in Thomason Hall for 2023.

Please sign up for days you wish to commemorate.

Flowers are needed throughout the end of the year. Please email or call Kathryn Noblett at the church office to sign up.

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