

CUTTING EDGE CAMELOT, No 152

Palm Sunday 10th April 2022

‘Virtually Church but with some way to go...’

Welcome

Welcome to this Palm Sunday’s edition of Cutting Edge Camelot.

Scripture Passages

Psalms 118: 1-2, 19-29

O give thanks to the LORD, for he is good;
his steadfast love endures forever!

² Let Israel say,
“His steadfast love endures forever.”

¹⁹ Open to me the gates of righteousness,
that I may enter through them
and give thanks to the LORD.

²⁰ This is the gate of the LORD;
the righteous shall enter through it.

²¹ I thank you that you have answered me
and have become my salvation.

²² The stone that the builders rejected
has become the chief cornerstone.

²³ This is the LORD’s doing;
it is marvellous in our eyes.

²⁴ This is the day that the LORD has made;
let us rejoice and be glad in it.

²⁵ Save us, we beseech you, O LORD!
O LORD, we beseech you, give us success!

²⁶ Blessed is the one who comes in the name of the LORD.

We bless you from the house of the LORD.

²⁷ The LORD is God,

and he has given us light.

Bind the festal procession with branches,

up to the horns of the altar.

²⁸ You are my God, and I will give thanks to you;

you are my God, I will extol you.

²⁹ O give thanks to the LORD, for he is good,

for his steadfast love endures forever.

Luke 19: 28-40

After he had said this, he went on ahead, going up to Jerusalem.

²⁹ When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, ³⁰ 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. ³¹ If anyone asks you, ‘Why are you untying it?’ just say this, ‘The Lord needs it.’”

³² So those who were sent departed and found it as he had told them. ³³ As they were untying the colt, its owners asked them, “Why are you untying the colt?”

³⁴ They said, “The Lord needs it.”

³⁵ Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. ³⁶ As he rode along, people kept spreading their cloaks on the road.

³⁷ 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, ³⁸ saying,

“Blessed is the king
who comes in the name of the Lord!
Peace in heaven,
and glory in the highest heaven!”

³⁹ Some of the Pharisees in the crowd said to him, “Teacher, order your disciples to stop.”

⁴⁰ He answered, “I tell you, if these were silent, the stones would shout out.”

Reflection

If a Jew calls on you, and you want to make him feel at home, there’s two Hebrew words that will help. *Barook habah*. They mean welcome. Since we all became honorary Jews when we were baptised in the name of Jesus, maybe we should practice it to welcome our fellow Christians. *Barook habah*. Literally, *Blessed is the one who comes*. Now where have you heard those words before?

Of course! It’s what the crowd shouted out when they welcomed Jesus. He was riding on a donkey at the time, fulfilling a five hundred year old prophecy. We usually call this the Triumphal Entry. A little boy was once asked what Jesus was riding on at the triumphal entry. He didn’t know, but he had a guess. Jesus was riding on a Triumph?

The crowd at the city gate were using the usual words for welcome. But they made two important additions. The first was a quotation from Psalm 118: *Blessed is the one who comes in the name of the Lord. We bless you from the house of the Lord.*

This was a psalm that was sung as pilgrims arrived at the Temple in Jerusalem. They stood outside the gates of the Temple and asked for admission. The priests inside gave them a welcome. Jesus, like all the pilgrims before him, was coming “in the name of the Lord” - to do the Lord’s

business - and as the Lord's representative. The people of Jerusalem welcomed him, on Palm Sunday. A few days later it was a different story.

Wrapped around this welcome were two sentences beginning *Hosanna*. This is another Hebrew word, which you know already. It means *save us now*, and it's from Psalm 118 again: *Come O Lord and save us, we pray, Come, Lord, and send us prosperity*. And in Psalm 80, there are similar words: *Stir up your might, and come to save us!* The Jews in the Temple wanted to be saved from their enemies. Romans, probably, or maybe Samaritans. Living in the only fertile bit of land between three deserts and the sea, the Jews were never short of enemies. When we use the word *Hosanna* today, what do we want God to save us from? The guilt and power of sin, and the fear of death. And we don't want God to save us any old time in the future. *Save us now*, we cry. *Hosanna*.

These are the words the crowd welcomed Jesus with on his triumphal entry to Jerusalem on the first Palm Sunday: *Save us now, Son of David; welcome in God's name; sing Save us Now in the heights of heaven*. Many Christians use them every time we have a Holy Communion service, even Christians who call it the Mass, or the Lord's Supper, or the Eucharist. They are the parts known as the Hosanna and the Benedictus, which is the Latin word for *blessed*. Bach, Haydn, Mozart, John Rutter, have all set beautiful music to those words. When we say them, or sing them, in the context of our worship, we're welcoming Jesus, present with us when we pray. Especially in the sacrament; we may not be able to explain it in words, but we feel Jesus is close to us, because we're putting ourselves close to him as we eat bread and drink wine, and we want to welcome him. *Blessed is he who comes in the name of the Lord*, we say; *Save us now*. We ask Jesus to make a triumphal entry into our hearts, and lay claim to them for himself.

Let me digress, or this piece will be seriously short. There are some churches, and some congregations within the Church of England, who would welcome Jesus at the Eucharist in the sense that he wasn't there

until the priest said the words. So the bread and wine is just that - bread and wine - until the priest says the words, *this is my body* and *this is my blood*, when by a miracle with a fancy long name, they become the actual body and blood of Jesus, his real presence here among us. But in my understanding, there is no sense in which Jesus is present in the bread and wine, in which he isn't already with us, now. I don't conjure him up, or command his presence, or even humbly request it. We can take it as a given that just as he promised, because we are together in his name, Jesus is here with us. This is why we use the words *The Lord is here - His Spirit is with us* before I've said or done anything else. The presence of Jesus at this Eucharist is in our accepting of him. Accepting that Jesus' body, represented by this little wafer, was killed for me. Eating the wafer is a sign of that. Accepting that Jesus' blood was spilt for me. Drinking a little drop of wine is a sign of that. And doing it with everyone else is a symbol of our fellowship. The Jews have a custom - the *kiddush*, or loving cup. At the Passover meal, they pass around a glass of wine, and all drink from it, as a sign that they are all family together. Even people who aren't actually family, sharing the cup, become members of the family for the duration.

Palm Sunday is the ideal preparation for Holy Week. We need to do Holy Week properly if we're going to appreciate Easter. Today, we start by welcoming Jesus as our King, the Son of David. We welcome him into our community - we are family, because we are all his sisters and brothers. We welcome him into our hearts, and ask him to rule there. We remember that our worship is only one tiny strand in the worship that's going on all around us, all the time, all over the earth, and in the highest heavens. We promise to stay beside him as he endures all the grief and suffering of Holy Week. One thing you can all do. Between now and Good Friday, look at the four Gospel accounts of Jesus' arrest, trial and death. One a day. See how each one is different, and what they have in common. And don't cheat. Stop before you get to the Sunday morning, so we can all enjoy that together this time next week. And think to yourself that yes, it's *now* he's going to save us. Then we can look forward to sharing with him in the joy of the

resurrection, when he gives us eternal life. *Barook habah*, blessed is he who comes- welcome Jesus! *Hosanna* - save us now!

Ron

Points for Prayers

- Welcoming Jesus into our hearts and asking Him to rule there
- Our Holy Week and Easter celebrations
- Peace and justice to prevail in the conflict between Russia and the Ukraine and for humanitarian efforts to help all those harmed by the conflict
- Continuing prevalence of covid cases and continued thanksgiving for the care, skill and courage of all healthcare workers
- Those whom we know who are facing illnesses of all kinds and have recently been bereaved
- Bishop Ruth and the rest of the Diocesan staff as they take on additional responsibility in this vacancy in See
- For the choice of a new Bishop, someone who shares God's heart for this Diocese
- For Elliscombe House in Higher Holton now reopened and for its first residents
- For schoolchildren, teachers and parents during the school holiday period
- Prayers and thanksgiving for contributions to the foodbanks and for those helping to take these to the foodbanks.

Hymn

A traditional hymn for Palm Sunday is 'Ride on, Ride on in majesty.'

Services for Easter and rest of April

Palm Sunday 10 th April	11.00 am Group Service (with Communion), North Cadbury
Maundy Thursday 14 th April	7.00 pm Communion, Galhampton
Good Friday 15 th April	2.00 pm, South Cadbury (preceded by Good Friday Walk)
Saturday 16 th April	10.00 am (begins), Galhampton (with prayers for the Ukraine)
Easter Sunday 17 th April	9.30 am Communion, South Cadbury
Easter Sunday 17 th April	9.30 am Communion, Compton Pauncefoot
Easter Sunday 17 th April	9.30 am Communion, Blackford
Easter Sunday 17 th April	11.00 am Communion, North Cadbury
Easter Sunday 17 th April	11.00 am Communion, Maperton
Easter Sunday 17 th April	11.00 am Communion, Holton
Easter Sunday 17 th April	11.00 am Communion(extended), North Cheriton
Easter Sunday 17 th April	6.30 pm Evensong (with Comm), Yarlington
Sunday 24 th April	8.00 am Communion, Blackford
Sunday 24 th April	9.30 am Communion, South Cadbury
Sunday 24 th April	9.30 am Matins, Compton Pauncefoot
Sunday 24 th April	9.30 am Morning Worship, North Cheriton
Sunday 24 th April	11.00 am Communion, North Cadbury
Sunday 24 th April	11.00 am Communion, Holton
Sunday 24 th April	11.00 am Sunday Worship, Yarlington
Sunday 24 th April	6.30 pm Evening Service, Galhampton

Excalibur

Excalibur is back in paper form. It contains details of Camelot people, a record of baptisms, weddings and funerals undertaken through the church in the Camelot Parishes. The April edition of Excalibur has now been published online at camelotparishes.co.uk.

The Parish Office

If Rob is not in the Office during normal office hours please contact him via email (office@camelotparishes.org.uk) or on 01749 850934.

Growing as a worshipper, a servant and a family

*We pray that 'we might live in love,
as Christ loved us and gave himself up for us'*

(Ephesians 5: 2)