

# **CUTTING EDGE CAMELOT, No 201**

## **Palm Sunday 2<sup>nd</sup> April 2023**

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

### **Welcome**

Welcome to Cutting Edge Camelot on this Palm Sunday.

### **Scripture Passages**

*Psalm 118: 1-2, 19-29*

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

<sup>2</sup> Let Israel say,  
“His steadfast love endures forever.”

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

<sup>20</sup> This is the gate of the LORD;  
the righteous shall enter through it.

<sup>21</sup> I thank you that you have answered me  
and have become my salvation.

<sup>22</sup> The stone that the builders rejected  
has become the chief cornerstone.

<sup>23</sup> This is the LORD’s doing;  
it is marvellous in our eyes.

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

<sup>25</sup> Save us, we beseech you, O LORD!  
O LORD, we beseech you, give us success!

<sup>26</sup> Blessed is the one who comes in the name of the LORD.

We bless you from the house of the LORD.

<sup>27</sup> The LORD is God,

and he has given us light.

Bind the festal procession with branches,

up to the horns of the altar.

<sup>28</sup> You are my God, and I will give thanks to you;

you are my God, I will extol you.

<sup>29</sup> O give thanks to the LORD, for he is good,

for his steadfast love endures forever.

#### *Matthew 21: 1-11*

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, <sup>2</sup> 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. <sup>3</sup> If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately."

<sup>4</sup> This took place to fulfil what had been spoken through the prophet, saying,

<sup>5</sup> "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."

<sup>6</sup> The disciples went and did as Jesus had directed them; <sup>7</sup> they brought the donkey and the colt, and put their cloaks on them, and he sat on them. <sup>8</sup> A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. <sup>9</sup> 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!”

<sup>10</sup> When he entered Jerusalem, the whole city was in turmoil, asking, “Who is this?”

<sup>11</sup> The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.”

## 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 sermon 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 in our hearts
- Celebrating Holy Week and Easter
- For those facing shortages of the essentials of life such as food or heating and those seeking to help those facing such hardship
- Conflict between Russia and the Ukraine and those who are refugees from this conflict
- Those whom we know who are facing illnesses of all kinds and have recently been bereaved
- For Elliscombe House in Higher Holton and its residents
- For teachers, children and parents of North Cadbury church school on their break for the holidays

## Hymn

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

## Services for Holy Week and Easter

Palm Sunday, 2 <sup>nd</sup> April	9.00 am Communion, Yarlington
Palm Sunday, 2 <sup>nd</sup> April	9.30 am Camelot Matins, North Cheriton
Palm Sunday, 2 <sup>nd</sup> April	10.50 am Palm Sunday Service, North Cadbury

Monday, 3 <sup>rd</sup> April	10.00 am Communion, South Cadbury
Maundy Thursday, 6 <sup>th</sup> April	7.00 pm Communion, Galhampton
Good Friday, 7 <sup>th</sup> April	Good Friday Walk (details in Excalibur)
Good Friday, 7 <sup>th</sup> April	2.00 pm Service, South Cadbury
Easter Sunday, 9 <sup>th</sup> April	9.30 am Communion, Blackford
Easter Sunday, 9 <sup>th</sup> April	9.30 am Communion, Compton Pauncefoot
Easter Sunday, 9 <sup>th</sup> April	9.30 am Communion, South Cadbury
Easter Sunday, 9 <sup>th</sup> April	11.00 am Communion, Holton
Easter Sunday, 9 <sup>th</sup> April	11.00 am Communion, Maperton
Easter Sunday, 9 <sup>th</sup> April	11.00 am Communion, North Cadbury
Easter Sunday, 9 <sup>th</sup> April	11.00 am Communion by extension, North Cheriton
Easter Sunday, 9 <sup>th</sup> April	6.30 pm Evening Service (with Communion), Yarlington

## **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](http://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](mailto: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)