

St James', Wulfstan Way, Cambridge

The Weekly Sheet

5 April 2020

PALM SUNDAY

Our church is now closed to all services, meetings and gatherings, but we intend to carry on praying, caring and serving the local community as best we can. We will be providing a variety of resources for creative worship, prayers and learning over the coming weeks and the best way to access these is to keep visiting the website for more details and regular updates. We are looking into the possibility of having an online gathering for prayers, Bible readings and reflection time together. This could happen on a Sunday morning, and/perhaps one evening in the week. If you would value this and would be keen to participate please email the Vicar at s.rothwell3@btinternet.com

Collect for today

True and humble king,
hailed by the crowd as Messiah:
grant us the faith to know you and love you,
that we may be found beside you
on the way of the cross,
which is the path of glory.

Today's readings are: Liturgy of the Palms: Matthew 21.1-11; Psalm 118.1-2, 19-end.

Liturgy of the Passion: Matthew 26.14-end of 27

Liturgy of the Palms:

Matthew 21.1-11

Jesus' Triumphal Entry into Jerusalem

When they 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 fulfil 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.'

Psalm 118.1-2, 19-end

O give thanks to the Lord, for / he is / good; ♦
His / mercy en/dures for / ever.
Let Israel / now pro/claim, ♦
'His / mercy en/dures for / ever.'
Open to me the / gates of / righteousness, ♦
That I may / enter ● and give/ thanks ● to the / Lord.
This is the / gate ● of the / Lord; ♦
The / righteous shall / enter / through it.
I will give thanks to you, for / you have / answered me ♦
And have be/come / my sal/vation.
The stone which the / builders re/jected ♦
Has be/come the / chief / cornerstone.
This is the / Lord's / doing, ♦
And it is / marvellous / in our / eyes.
This is the day that the / Lord has / made; ♦
We will re/joyce / and be / glad in it.
Come, O Lord, and / save us we / pray. ♦
Come, Lord, / send us / now pros/perity.
Blessed is he who comes in the / name ● of the / Lord; ♦
We / bless you ● from the / house of the / Lord.
The Lord is God; he has / given us / light; ♦
Link the pilgrims with cords
/ right ● to the / horns of the / altar.
You are my God and / I will / thank you; ♦
You are my / God and / I ● will ex/alt you.
O give thanks to the Lord, for / he is / good; ♦
His / mercy en/dures for / ever.

Liturgy of the Passion:

Matthew 26.14-end of 27

Judas Agrees to Betray Jesus

Then 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.

The Passover with the Disciples

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.'

The Institution of the Lord's Supper

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.

Peter's Denial Foretold

Then Jesus said to them, 'You will all become deserters because of me this night; for it is written,

"I will strike the shepherd,
and 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.

Jesus Prays in Gethsemane

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.'

The Betrayal and Arrest of Jesus

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.

Jesus before the High Priest

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, 'Prophecy to us, you Messiah! Who is it that struck you?'

Peter's Denial of Jesus

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.

Jesus Brought before Pilate

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.

The Suicide of Judas

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.'

Pilate Questions Jesus

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.

Barabbas or Jesus?

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 judgement 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!'

Pilate Hands Jesus over to 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.

The Soldiers Mock Jesus

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.

The Crucifixion of Jesus

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.

The Death of Jesus

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.

The Burial of Jesus

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 Guard at 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 that the tomb 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.

Readings for Next Sunday, EASTER DAY, (12 April) are:

Acts 10.34-43 or Jeremiah 31.1-6; Psalm 118.1-2, 14-24;

Colossians 3.1-4 or Acts 10.34-43; John 20.1-18 or Matthew 28.1-10.

Reflection by Rev'd Stephen Plant

Matthew 21.1-11

Psalm 118.1-2,19-29

'Hosanna to the Son of David!

Blessed is the one who comes in the name of the Lord!

Hosanna in the highest heaven!'

The lectionary, the set of readings set for the Church each year, does something unusual this Sunday: it offers 2 sets of readings. The second set of readings, in keeping with the last 2 weeks of the season of Lent, focusses on the Passion of Jesus. The first set of readings, however, steps out of line with a great burst of exuberant praise addressed to Jesus as a descendent of a Royal Household, the Son of David, entering David's Holy City as a King coming in the Lord's name.

There is no doubt that there is a proper time to focus on Jesus' suffering on behalf of human beings and the fallen world in which they live. There is no doubt that, as the Reformer Martin Luther often pointed out, a Christian who does not know the *suffering* of Christ cannot know His *glory*. But there are also times – and the beginning of Holy Week is one of them – to keep sight of *joy*, to keep sight of the fact that Jesus is *Good News*. In Jesus, the King long promised by the prophets is coming to and for us!

But the King who comes to us in Jesus is unlike any other, and the story told at Palm Sunday of Jesus' triumphant entry into Jerusalem makes that clear. It is one of rather a small number of stories that all 4 of the Gospel writers think so important that each includes it. Matthew tells us that Jesus sends 2 disciples to fetch a donkey and its colt telling them to say: 'The Lord needs them'. He, Jesus, is here clearly 'the Lord'. But when the crowd goes ahead of him on his royal progress into the city they say 'blessed is the one who comes in the name of the Lord'. What Jesus makes clear to the disciples, that He is *Lord*, meaning that he and God are one, is not yet clear to the crowd, who see him 'merely' as a man *sent* by God.

Commentators and preachers usually point out that in riding on a donkey – rather than a noble horse – Jesus is behaving with a humility not expected of a Messiah, a promised redeemer of his people. But Matthew makes clear that Jesus is *fulfilling* the words of the prophet Zechariah (Zech 9:9). Entering the city in this way, Jesus is consciously and publicly claiming to be the one long promised. A humble entry, yes: but still, the entry of the King.

In the coming days, in the Holy Week in which Jesus will kneel as a servant to wash his disciples' feet, in which he will be betrayed, tortured, tried and crucified, Jesus' Kingship will be *hidden*. Jesus' glory and power will be kept out of sight as his divinity has been in his human life. Yet though he will wear a crown of *thorns*, he will still wear a *crown*. Not for one moment does the one through whom all things came into being cease to be the light and life of his people. It is just that we fail to see it.

A burst of exuberant joy, like a shaft of sunlight breaking through clouds, like a round of applause from households around the land that punctures the isolation and gloom: this is Palm Sunday – both a promise and the realization of that promise – that the God who is hidden in the suffering of His Son is come to triumph over darkness and gloom.

Intercessions

This the day that the Lord hath made
Let us rejoice and be glad in it.

We give thanks that although we are not able to meet physically, we are able to share in worship and prayer. We ask you to bless this church and community, isolated in our homes but united in our commitment to You and our commitment to serve and support each other at this difficult time.

Lord in your mercy

Hear our prayer

On this Palm Sunday we remember how Jesus was cheered and welcomed and that this was the forerunner of a week of pain, suffering and death. Help us to follow His Holy Week journey with thoughtfulness and prayer, so that we may have the courage to face whatever may lie ahead for us.

Lord in your mercy

Hear our prayer

We give thanks for the selfless love shown by so many at this time. We pray for all those providing medical care, often at great risk to themselves. We remember all carers going into homes and care homes to look after the most vulnerable. We pray that they may have the equipment and support they need to carry out their vital work.

Lord in your mercy

Hear our prayer

We pray for the community of Queen Edith's and give thanks for all the networks of help that have sprung up, the vital services offered by shops and delivery services, the kindness of neighbours and friends. We remember all who are sick at this time, asking you to be with all who are frightened or desperately lonely, all who cannot be at the bedside of loved ones in hospital, all who are struggling financially at this time and worried about the future. We pause so that we can take a moment to ask you to be with someone known to us.

Lord in your mercy

Hear our prayer

We pray for all who have died, and we particularly remember Anneke Heslam, who was a much loved member of this congregation, and ask you to be with David and family at this time. We remember those around the world who have succumbed to the Coronavirus. We pray for the colleagues and families of those doctors and health workers who have lost their lives in serving others.

A Celtic prayer:

As thou wast before
At my life's beginning
Be thou so again
At my journey's end.

As thou wast before
At my soul's shaping
Father, be thou too
At my journey's close.

Amen

Merciful Father, accept these prayers for the sake of Jesus Christ our Lord

Holy Week

Join us for Night Prayer at 9pm on Monday, Tuesday and Wednesday in Holy Week. Visit the St James church Facebook page @StJamesPrayer48Cambridge [Security Check Required](#) and look for the Live Stream link

We will be providing material for **Maundy Thursday, Good Friday and Easter Day**. We plan to host worship and prayer time via Zoom on Good Friday and Easter Morning. Please visit the church website for more details throughout Holy Week and check you emails for regular updates.

Thank you to everyone for **your continued financial support** of St James' Church. The week by week giving enables us to pay the essential running costs of the church, such as utility bills and the ministry share. Since we are unable to meet together in our building on a Sunday morning, it is all the more important that planned giving continues. Thank you to those of you who have arranged direct debits etc and may we remind those of you who use the envelope scheme to fill and save your envelopes, week by week, for a time when we can meet together once again.

Caroline is working from home this week (usual working days and hours) but will be on holiday from Friday until Monday 20 April.

Prayer for Friends and Congregation of St James'

Sunday	Mary and Michael Smale and family
Monday	Lisa and Matthew Stocker, Emilia, Olivia, Reece & Talia
Tuesday	Anne Streather, Mark and Catherine
Wednesday	Julie Turner and family
Thursday	Una Turner and family
Friday	Kathleen and John Waterhouse
Saturday	Edward and Joanne Westrip, Saskia, Christian & Theo

Contacts

Priest-in-charge	Rev'd Steve Rothwell 246419 s.rothwell3@btinternet.com
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The Music Group	Grae Worster, 846295 mgw1@cam.ac.uk
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Weekly Church Activities – *currently suspended*

Junior Choir Practice	Sundays, 11.15 am – 12 noon
Choir Practice	Mondays 6.30 pm—7.30 pm
Meditation Group	Fridays 1.30 pm—2.00 pm

Community Activities – *currently suspended*

Beavers (6-8 yrs)	16thcambridgebeavers@gmail.com
Cubs (8-11 yrs, QE Schl)	Stephen Harrison, 07548 765421
Scouts (10½ - 14 yrs, QE Schl)	16thcambridgescouts@gmail.com

Our parish magazine **Crosspiece** is available on the website.

If you are ordering goods from **Amazon**, please remember to use the Amazon link on the St James' website fundraising page. It doesn't cost you any more but gives St James a percentage of the price you pay.