



THE EPISCOPAL PARISH CHURCH OF
ST. CLEMENT OF ROME,
& Ss. ABSALOM JONES & MARTIN LUTHER KING, JR.
AN ANGLO-CATHOLIC PARISH WITH AN AFRICAN AMERICAN HERITAGE
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PALM SUNDAY

SUNDAY OF THE PASSION 13 APRIL 2025

WELCOME

Welcome to Saint Clement's Church. If you are new or newish, please feel fill out the card in your bulletin and drop it in the offering plate. Also, we won't ask you to stand up and introduce yourself or anything else embarrassing.

If you are unfamiliar with the manner in which Episcopalians worship, not to worry: just relax and let the Liturgy and your senses carry you as it is celebrated. Commonly recited texts are found in the red **Book of Common Prayer** and hymns found in the blue **Hymnal 1982** and **Lift Every Voice and Sing II**. At the time of the administration of Holy Communion, all are welcome to receive regardless of religious affiliation if any. Saint Clements is an "Anglo-Catholic" parish so you might find the Liturgy a bit more elaborate than other Episcopal Churches.

Optional Devotions for Mass are found in the pew rack in front of you to assist in centering before the Liturgy begins and during Holy Communion.

Join us after the Liturgy downstairs as our fellowship continues with Coffee Hour. Restrooms are located downstairs on the far side of the Parish Hall to the right. Again, welcome.

THE LITURGY OF THE PALMS



Celebrant Bles~~ed~~ is the King who comes in the name of the Lord.



People Peace in heaven and glory in the high - est.

THE OPENING COLLECT

Amen.

THE OPENING EXHORTATION

THE GOSPEL OF THE PALMS

LUKE 19:28-40



The Lord be with you.

And also with you.

The Holy Gospel of our Lord Jesus Christ according to Luke.
Glory to you, Lord Christ.

The Gospel is proclaimed.

The Gospel of the Lord.

Praise to you, Lord Christ.

THE BLESSING OF THE PALMS

Sheet music for the Blessing of the Palms, featuring six staves of music with lyrics. The lyrics are:

The Lord be with you.
And also with you.
Lift up your hearts!
We lift them to the Lord!
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

...who lives and reigns in glory with you and the Holy Spirit,
one God, for ever and ever..

Amen.

THE PROCESSION

Celebrant Blessed is he who comes in the name of the Lord.

People Hosanna in the highest!

Pastoral
Assistant
People

Let us go forth in peace!
In the name of Christ. A - men!

During the Procession are sung:

HYMN 154

All glory, laud and honor

VALET WILL ICH DIR GEBEN

Refrain

All glo - ry, laud, and hon - or To you Re-deem - er, King!
To whom the lips of chil - dren Made sweet ho - san - nas ring.

1. You are the King of Is - ra - el And Da - vid's roy - al Son, Now
2. The com - pa - ny of an - gels Are prais-ing you on high; And
3. The peo - ple of the He - brews With palms be - fore you went; Our
4. To you, be - fore your pass - ion, They sang their hymns of praise. To

in the Lord's name com - ing, Our King and Bless - ed One.
we, with all cre - a - tion, In cho - rus make re - ply.
praise and prayers and an - them Be - fore you we pre - sent.
you, now high ex - al - ted, Our mel - o - dy we raise.

HYMN

RIDE ON, RIDE ON IN MAJESTY

WINCHESTER NEW

Ride on! ride on in maj - est - y! Hark!
Ride on! ride on in maj - est - y! In
Ride on! ride on in maj - est - y! The
Ride on! ride on in maj - est - y! Thy
Ride on! ride on in maj - est - y! In

all the tribes hos - an - na cry; thy hum - ble beast pur
 low - ly pomp ride on to die; O Christ, thy tri - umphs
 an - gel arm - ies of the sky look down with sad and
 last and fierc - est strife is nigh; the Fa - ther on his
 low - ly pomp ride on to die; bow thy meek head to,

 sues his road with palms and scat - tered gar - ments strowed.
 now be - gin o'er cap - tive death and con - quered sin.
 wond' - ring eyes to see the 'pproa - ching sac - ri - fice.
 sap - phire throne ex - pects his own a - noin - ted Son.
 mor - tal pain then take, O God, thy pow'r, and reign.

PSALM 118 - PORTIONS

METRICAL

1 O thank the Lord, for God is good—His love en - dures al - ways. Let
 2 Now op - en un - to me the gates, the gates of right - eous-ness; Then
 3 The stone is made head cor-ner-stone which build-ers did de - spise; This

 those of Is- ra - el now say, "His love en - dures al - ways." I
 I will en - ter and give thanks, and ev - er the Lord bless. This
 is the do - ing of our God, and won-drous in our eyes. For

 shall not die, but live and tell His works with ev - ery breath; The
 is the gate of the Lord; the just shall en - ter there. I
 bless - ed is the one who comes in the name of the Lord; From the

 Lord has chast - ened me, but has not giv'n me o'er to death.
 will give thanks— You ans-tered me and my sal - va - tion prayer.
 Lord's house, we will bless you now—where bles-sing is out - poured.

THE HOLY GOSPEL

LUKE 22:14-23:56

The usual responses to the Gospel are omitted in commemoration of this solemn day. The People stand as the story enters Golgotha. A profound silence follows the Passion Reading marked by the bell as usual. You may remain standing or sit or kneel.

THE SERMON IS OMITTED. THE LITURGY SPEAKS FOR ITSELF.

PRAYERS OF THE PEOPLE

Today, we remember Sean, our Presiding Bishop, Kevin and Bob our Priests, **Those in Any Need**, **General Health (comfort and healing)** - Aleta W, Bob & Brian, Bobbie, Catherine P., Cydney (cancer), Elaine, Electra (cancer), Esther, Frank S.(health/age), Gail (stroke), Garylee & phamily, Henry (autism) & family, Jerry (aging parent of Amy), Julia K. (heart), Kathryn W., Linda (cancer) Liz (back surgery), Marianne (chronic leukemia & COPD), Mark N., Mark S., Marsha (pain & recovery), Martin (declining health), Meridith B. (nursing home), Michelle S. (2nd brain surgery), Niles, Roy (M D & effects), Pamela (cancer), Peggy (pneumonia & heart failure), Roberta (carpal tunnel surgery), Sarah, Seth (mental health) & Ian (brother) & Charity (mom), Sim H. (hospitalized), Stephen(health/age), Steve M. (cochlear implant), Stuart (heart surgery), Virginia R., Wesley (baby w/cancer) **General** - the nation, Ukraine, Russian people, Israel/Palestine conflict, Sudan, Darfur, Haiti, Congo, people affected by hurricanes/floods/snowstorms/fires/earthquakes **Good Death** - Maggie in hospice, Jill, Nick, Mark, Susan, Debra Jackson, Don Gohsman, Lester Stiles, John Hawkins **Thanksgivings** - Seth's baptism, Lilly home from vet hospitalization **Departed** - Rei, Fr. Tom Bigelow, Virgil Bartolucci, Carolyn Seymour, Tiko Kaeo, Toni Sarah, John Kreibel, James Manning' Larry Couch **Grief** - friends/family of Rei esp. wife Sharon, friends/family Fr. Tom, friends/family of Virgil esp. Joy & Jesse, friends/family f Tiko , friends/family of Toni, friends/family of John esp. George, friends/family of James. Friends/family of Larry

CHANT

Each petition ends, let us pray to the Crucified.



Jes-us, re - mem-ber us, when you come in-to your king-dom.

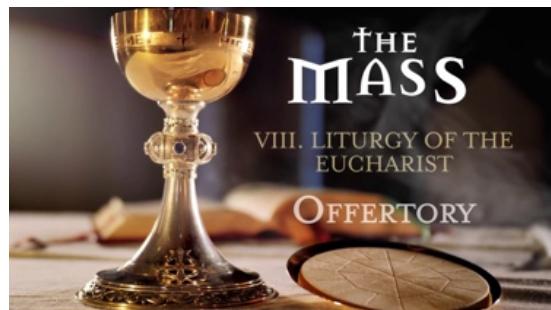
Jes-us, re - mem-ber us, when you come in-to your king-dom.

The chant is then repeated.

A Concluding Collect is offered and the Chant is sung for the final time.

THE HOLY COMMUNION

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the celebrant. The people stand as Celebrant censes the Gifts. The Thurifer then censes the ministers and then the People symbolizing their role as concelebrants of the Eucharist.



THE OFFERTORY ANTHEM *Into The Woods My Master Went* - JANE HAWES.

THE PRAYER OVER THE GIFTS

Pray, brothers and sisters, that this our sacrifice, may be acceptable unto God the Almighty
May the Lord accept the sacrifice of our hands to the praise and glory of God's holy Name,
for our good, and the good of the whole world.

The Celebrant concludes the Prayer Amen.

THE GREAT THANKSGIVING:

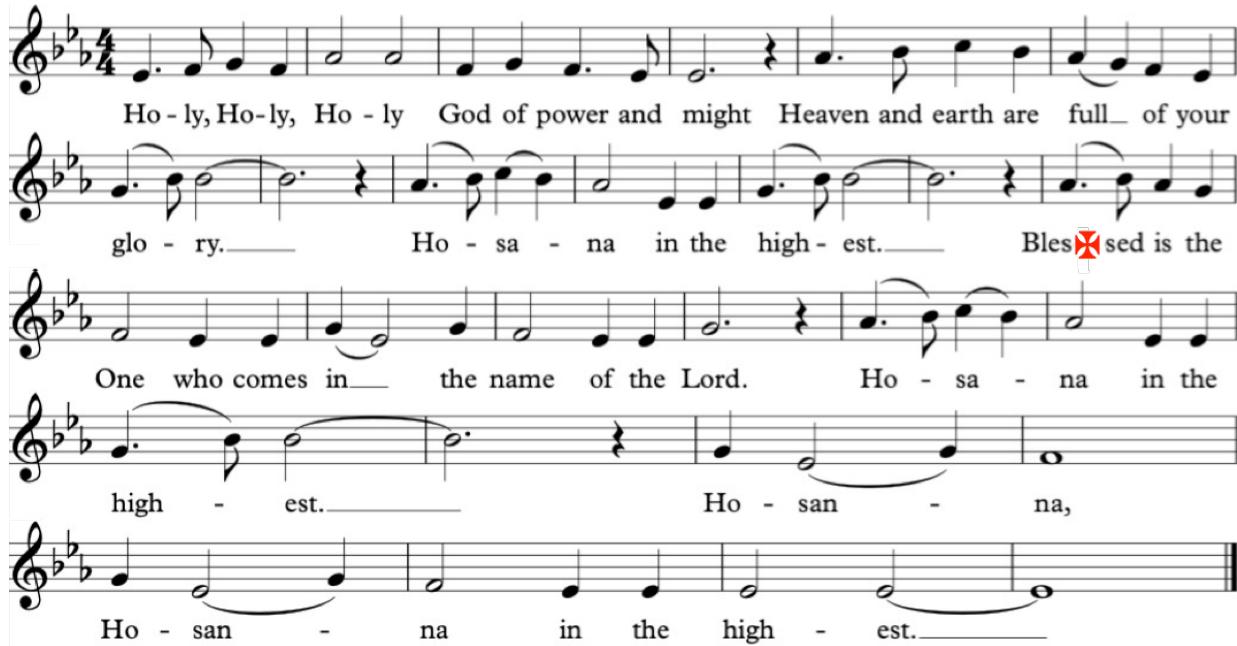
A musical score for the Great Thanksgiving. The lyrics are written in a decorative, blocky font on a five-line staff. The lyrics are: 'The Lord be with you.', 'And also with you.', 'Lift up your hearts!', 'We lift them to the Lord!', 'Let us give thanks to the Lord our God.', and 'It is right to give our thanks and praise.' The music consists of a single line of notes corresponding to the rhythm of the words.

THE CANON OF THE MASS THE BOOK OF COMMON PRAYER, PAGE 361

It is right, and a good and joyful thing..... to proclaim the glory of your Name:

THE SANCTUS & BENEDICTUS

SPARKS



Ho - ly, Ho - ly, Ho - ly God of power and might Heaven and earth are full of your glo - ry. Ho - sa - na in the high - est. Bles - sed is the One who comes in the name of the Lord. Ho - sa - na in the high - est. Ho - san - na, Ho - san - na in the high - est.

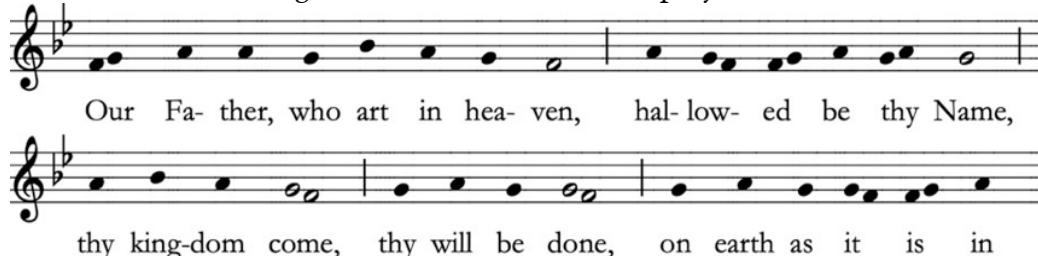
*The Celebrant continues giving thanks to God for the whole of Creation, the coming of Jesus and then consecrates the Bread and Wine to be the Body and Blood of Christ. Then:
Therefore, we proclaim the Mystery of Faith;*

Christ has died. Christ is Risen. Christ will come again.

The Celebrant continues, asking the Holy Spirit to make this bread and wine the Body and Blood for us and then prays that we may join with all the Saints in God's eternal kingdom. At the conclusion, the People affirm their consent: Amen.

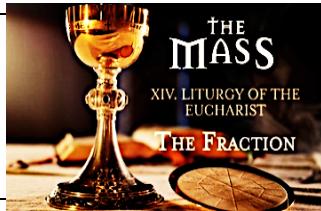
THE LORD'S PRAYER *Note the text modification which is closer to the Greek.*

As our Savior Christ has taught us, we are confident to pray.



Our Fa- ther, who art in hea- ven, hal- low- ed be thy Name, thy king-dom come, thy will be done, on earth as it is in

heav- en. Give us this day our dai- ly bread, and for- give us our tres-
 pass-es, as we for-give those who tres- pass a- gainst us. And save us
 from the time of tri - al, but de- liv- er us from e- vil. For thine is the
 king-dom and the pow'r and the glo- ry, for ev- er and ev- er. A-men



THE FRACTION: THE BREAKING OF THE BREAD

The Consecrated Bread, the Body of Christ, is broken. Silence is observed. As the Bread is broken, be aware of the paradox that as we are broken for the sake of the world, so are we united together in the Eucharist and share that peace with one another.

Christ our Passover is sacrificed for us;
 Therefore let us keep the feast.
 The Peace of the Lord be always with you.
 And also with you.

Then, is sung THE FRACTION ANTHEM

SPARKS

Oh, Lamb of God you take a - way the sins of the world,
 have mer-cy on us. Oh, Lamb of God, you take a -
 way the sins of the world, grant us peace.

THE INVITATION AND COMMUNION OF THE PEOPLE OF GOD

At the Eucharist, we welcome everyone to the Lord's Table, regardless of religious affiliation, if any. Receive the Body of Christ in the open palm of the hand. Gluten-free wafers are also available. If you wish, receive the Blood of Christ by drinking from the Chalice. Intinction: dipping your Bread into the Chalice is forbidden in this Diocese for health reasons. Holy Communion in one kind is receiving a full Communion

COMMUNION ANTHEM *God So Loved the World*

-John Stainer

THE PRAYER AFTER COMMUNION

THE POST COMMUNION PRAYER

THE BOOK OF COMMON PRAYER, PAGE 365

THE BLESSING is omitted during Lent and Masses for the Dead. Instead,

THE PRAYER OVER THE PEOPLE is offered.

Amen.

HYMN 37

Were you there

LEVAS II

THE DISMISSAL



MINISTERS OF THE LITURGY

THE REVEREND KEVIN CORBIN SMITH, RECTOR

THE REVEREND THOMAS S. BIGELOW,

ASSISTANT TO THE RECTOR, EMERITUS

SUSAN SCOTT AND RICK TANNER - PASTORAL ASSISTANTS

TREASURER : Roy Sparks

HEAD SACRISTAN & DEN MOTHER Mary Morales

CELEBRANT

THE LESSONS Brian Grant Evans and Karen Meier

THE GOSPELERS: NARRATOR 1: Rick Tanner NARRATOR 2 Michelle Heyne

PETER: Duncan King JESUS: Jordan Ousley DISCIPLES: Dan White & Ken Peterson

SERVANT GIRL: Esther Mumford PETER: The Rector ACCUSER 1: Karen Meier

ACCUSER 2: Diane Westergaard PILATE: Micah Roberton SOLDIERS: 'Men of the Choir'

CRIMINAL 1: Jamie Carrott CRIMINAL 2: Brian Evans CENTURION: Alice Poinier

ORGANIST Valerie Shields TIMPANY Tim Helming

GREETER Micah Roberton ✕ VIDEOGRAPHER Tim Helming





FOR IN AS MUCH AS
YOU HAVE DONE IT TO
ONE OF THESE, MY
SISTERS AND
BROTHERS, YOU HAVE
DONE IT TO ME.
- Jesus

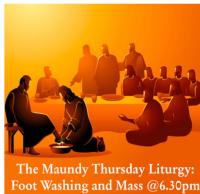


Donation baskets in the back of the Nave near the Font

NO CHRISTIAN FORMATION: AT 4.PM IN AJ HOUSE THIS WEEK

Jim Wallis calls out genuine faith—specifically the “Christian” in White Christian Nationalism—inviting all who can be persuaded to reject and help dismantle a false gospel that propagates white supremacy and autocracy. Wallis turns our attention to six iconic biblical texts at the heart of what genuine biblical faith means and what Jesus, in the gospels, has called us to do. It is time to ask anew: do we believe these teachings or not? Book available on Amazon

JOIN US FOR HOLY WEEK AND EASTER



The Maundy Thursday Liturgy:
Foot Washing and Mass @6.30pm



The Good Friday Liturgy:
6.30pm



The Great
Vigil and First
Mass of Easter
Saturday Night
@
8pm



Easter Day: 10.30am

WELCOME!

Welcome to Saint Clement's Church. We're glad you're here. Let us know you've been here. Just fill out this coupon and send it to the Church at the above address.

Please let us know whatever information you'd like us to have:

Name _____

Email _____

Phone _____

- I'd like to meet/speak with the priest.
- I'd like to sing in the choir.
- I'd like to know more about being baptized.
- I'd like to know more about what's going on in the Liturgy.



EXPLORING THE PRAYER BOOK

Wanna know more about The Book of Common Prayer, it's history and how to use it? A class is proposed to begin after Easter. See the Rector if you are interested.

Lenten Confessions will be heard on Wednesday, 16 April, 2pm – 5pm.

The Sacrament of Reconciliation is not mandatory for Anglicans. However, as the old adage goes, "None must. All can. Some should." Frequently the Sacrament is helpful in preparation for the celebration of Easter especially if events of the last year are weighing heavily. The Rite for the Sacrament is found in the Prayer Book on page 446 which includes: *"The content of a confession is not normally a matter of subsequent discussion. The secrecy of a confession*

is morally absolute for the confessor, and must under no circumstances be broken,” i.e., the confessor takes the contents of confessions to his/her grave. No appointment necessary. Please enter the Church and take a seat in the back pew until you’re invited to move forward.