



# St. Paul's Cathedral Burlington, Vermont

Palm Sunday ✦ April 13, 2025

The Holy Eucharist, with

The Blessing of Palms and the Reading of the Passion ✦ 10:00 a.m.

**Welcome to the Cathedral Church of St. Paul!** We are glad you are worshiping alongside us today. You are welcome here. All of who you are is welcome here.

If you are new to the Episcopal Church, you may wish to note a few things about our worship style. In general, we stand to sing and pray, and to hear the Gospel (the Good News) of Jesus Christ. We sit to hear other scripture and to listen to the preacher. You may notice that some people choose, at certain times, to kneel, or to make the sign of the cross on their body, or to bow. You may do any, all, or none of those things. Kneelers are located under the table in the back of the church, should you wish to use one.

**CHILDREN** are always welcome in the service, as is their wiggling and whispering, and their need to move and explore. There is a children's activity area in the back of the church for use as needed. Sunday School for children aged four through grade eight is available most Sundays after the service, beginning around 11:10 downstairs. There is no formal nursery, but please feel free to explore the space and how it might meet your needs.

**ADULT FORMATION AND COFFEE HOUR** are held downstairs after the service most Sundays. Grab a cup of coffee and a snack and join us! You can also just hang out with your coffee and snacks and chat with one another.

You can find most everything you need in this bulletin. The **MUSIC** we sing is found within this bulletin or in the blue *Hymnal 1982* found either on your seat or in the rack under the seat in front of you.

**IF YOU ARE NEW** to this community and wish to know more about it or to receive our weekly e-mail newsletters, please fill out a green card located on the table in the back of the church and either leave it on the table or hand it to the clergy or an usher. We would love to know you more fully!

Finally, a word about **COMMUNION** (Lord's Supper, Eucharist) – the bread and wine. The table fellowship we experience together is for everyone. Everyone. It is a grace freely given by the one who loves us so very much. And it's for you.

## Palm Sunday

April 13, 2025

*This service is streamed live on YouTube*

### The Blessing of the Palms

**Opening Voluntary:** *All glory, laud, and honor, BWV 736*

Johann Sebastian Bach (1685-1750)

*The clergy and choir enter. All stand as the choir sings*

*Sanctus, Sanctus, Sanctus, Holy, Holy, Holy, Dominus Deus Sabaoth; Lord God of Hosts; pleni sunt caeli et terra gloria tua. Heaven and earth are full of your glory. Hosanna in excelsis. Hosanna in the highest. Benedictus qui venit in nomine Domini. Blessed is he who comes in the name of the Lord. Hosanna in excelsis. Hosanna in the highest.*

*Setting Missa Salve Regina, Yves Castagnet (born 1964)*

*Celebrant* Blessed is the King who comes in the name of the Lord.

*People* **Peace in heaven and glory in the highest.**

*Celebrant* Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord.

*People* **Amen.**

*The Deacon reads a passage from the life of Jesus.*

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, 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. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. 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, saying,

"Blessed is the king who comes in the name of the Lord!

Peace in heaven, and glory in the highest heaven!"

Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

*Luke 19:29-40*

*The Celebrant addresses the people, saying,*

God be with you.

*People* **And also with you.**

*Celebrant* Let us give thanks to the Lord our God.

*People* **It is right to give our thanks and praise.**

*Celebrant* It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Bless these branches and let them be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever.

*People* **Amen.**

*Palms are distributed to all as the fanfare is sounded and we prepare to sing the hymn. The choir and clergy process to the altar.*

*Refrain*

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

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,  
2 The com - pa - ny of an - gels is prais - ing thee on high;  
3 The peo - ple of the He - brews with palms be - fore thee went;  
4 To thee be - fore thy pas - sion they sang their hymns of praise;  
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

*Repeat Refrain*

1 who in the Lord's Name com - est, the King and Bless - ed One.  
2 and we with all cre - a - tion in cho - rus make re - ply.  
3 our praise and prayers and an - thems be - fore thee we pre - sent.  
4 to thee, now high ex - al - ted, our mel - o - dy we raise.  
5 who in all good de - light - est, thou good and gra - cious King.

Words Theodulph of Orléans (d. 821), tr. J.M. Neale (1818-1866), alt.

Music VALET WILL ICH DICH GEBEN, Melchior Teschner (1584-1635), har. W.H. Monk (1823-1889)

*Celebrant* God be with you.  
*People* **And also with you.**  
*Celebrant* Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

*People* **Amen.**

## The Word of God

*We sit to hear a reading from the New Testament Letters.*

A reading from Philippians.

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

*Philippians 2:5-11*

*Lector* Hear what the Spirit is saying to God's people.  
*People* **Thanks be to God.** *Stillness follows*

*All stand and sing*

**Hymn Ride on, ride on in majesty**



1 Ride on! ride on in ma - jes - ty! Hark! all the tribes ho - san - na cry, thy  
2 Ride on! ride on in ma - jes - ty! In low - ly pomp ride on to die; O  
3 Ride - on! ride on in ma - jes - ty! The an - gel ar - mies of the sky look  
4 Ride on! ride on in ma - jes - ty! Thy last and fierc - est strife is nigh; the  
5 Ride on! ride on in ma - jes - ty! In low - ly pomp ride on to die; bow



1 hum - ble beast pur - sues his road with palms and scat - tered gar - ments stowed.  
2 Christ, thy tri - umph now be - gin o'er cap - tive death and con - quered sin.  
3 down with sad and won - d'ring eyes to see th'ap - proach - ing sac - ri - fice.  
4 Fa - ther on his sap - phire throne ex - pects his own a - noint - ed Son.  
5 thy meek head to mor - tal pain, then take, O God, thy pow'r, and reign.

*Words* Henry Hart Milman (1791-1868), alt. • *Music* Winchester New, melody 1690; harm. William Henry Monk (1823-1889).

**The Sermon** *The preacher breaks open the scripture.*

The Venerable Stan Baker

*A short period of stillness follows the Sermon. Then we stand and say together this Affirmation of Faith:*

**You, O God, are supreme and holy.**

**You create our world and give us life.**

**Your purpose overarches everything we do.**

**You have always been with us. You are God.**

**You, O God, are infinitely generous,  
good beyond all measure.**

**You came to us before we came to you.**

**You have revealed and proved your love for us in Jesus Christ,  
who lived and died and rose again.**

**You are with us now. You are God.**

**You, O God, are Holy Spirit.**

**You empower us to be your gospel in the world.**

**You reconcile and heal; you overcome death.**

**You are God. We worship you.**

*We offer prayer for the Church, the world, those in need, and those who have died, and we give thanks for God's blessings. In the silence following each bidding, the People offer their own prayers either silently or aloud.*

*The Celebrant concludes the prayers with a Collect.*

*The Deacon invites us to a confession of sin.*

*Deacon* Let us confess our sins against God and our neighbor. *Stillness*

*Deacon* Have mercy upon us,  
*All* **most merciful God;**  
**in your compassion forgive us our sins,**  
**known and unknown, things done and left undone;**  
**and so uphold us by your Spirit**  
**that we may live and serve you in newness of life,**  
**to the honor and glory of your Name;**  
**through Jesus Christ our Lord. Amen.**

*The Celebrant offers God's pardon. All then stand for the peace.*

*Celebrant* The peace of Christ be always with you.

*People* **And also with you.** *We greet those nearest us with a sign of God's peace.*

*We sit for a word of welcome and announcements.*

*The Celebrant offers a sentence of encouragement as we consider the offerings of our life and labor to the Lord.*

# The Holy Communion

*Ushers pass a plate to collect offerings for the work of the Church. Electronic giving is available through our website by scanning the QR code on the yellow announcements sheet.*

*The choir sings an anthem.*

*How doth the city sit solitary, that was full of people! How is she become as a widow!*

*She that was great among the nations, and princess among the provinces, how is she become tributary!*

*She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her.*

*The ways of Zion do mourn, because none come to the solemn assembly:*

*all her gates are desolate: and she herself is in bitterness.*

*The Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.*

*All they that walk by clap their hands at her; they hiss and wag their head at the daughter of Jerusalem, saying,*

*"Is this the city that men call The perfection of beauty, The joy of the whole earth?"*

*Jerusalem! Jerusalem! Return unto the Lord thy God!*

Words selected from The Lamentations of Jeremiah by The Very Rev. E. M. Milner-White (1884-1963), abridged

Music Edward C. Bairstow (1874-1936)

*Gifts of bread and wine, and the fruits of our labor are brought forward. The Holy table is set as we stand to sing,*

## Hymn 158 *Ah, holy Jesus, how hast thou offended*

*We remain standing for*

### The Great Thanksgiving: Eucharistic Prayer A

*Celebrant* God be with you. *People* And al - so with you.

*Celebrant* Lift up your hearts. *People* We lift them to the Lord.

*Celebrant* Let us give thanks to the Lord our God. *People* It is right to give our thanks and praise.

*The Celebrant continues with the Proper Preface leading to the singing of the Sanctus:*

*Celebrant*

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*Celebrant* Ho - ly, Ho - ly, ho - ly Lord, God of pow'r and might,  
 hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est.  
 Bles - sed is the one who comes in the name of the Lord. Ho - san - na in the high - est.

Setting Plainsong; Mass 18; adapt. Mason Martens (1933-1991)

*The Celebrant continues. After the words over the bread and cup, we say together the Memorial Acclamation.*

*Celebrant*

Therefore we proclaim the mystery of faith:

*People*

**Christ has died. Christ is risen. Christ will come again.**

*The Celebrant continues leading to the final AMEN from the people.*

*Celebrant*

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.

*People*

A-men.

Celebrant

As our Savior Christ has taught us, we now pray,

Our Fa-ther in hea-ven, hal-low'd be your Name, your king-dom come, your will be done, on earth as in hea-ven.

Give us to-day our dai-ly bread. For-give us our sins as we for-give those who sin a-gainst us. Save us from the time of trial,

and de-liv-er us from e - vil. For the king-dom, the glo-ry are yours, now and for ev - er. A-men.

*The Celebrant breaks the bread. Stillness is held, then all sing a Fraction Anthem.*

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

Setting Anaphora chant; Mass 18; adapt. Mason Martens (1933-1991)

*The Celebrant invites us to share in the Eucharistic feast; The table fellowship we experience together is for everyone. The bread may be received directly into your hand, one palm crossed over the other. The wine may be taken by sipping from the cup or touching the bread to the cup or by using the small bowl to dip the bread into the wine (this is called intinction). Gluten-free wafers are available; please indicate your need at the time you receive Communion.*

*Those who prefer not to receive the sacrament may ask for a blessing, crossing arms, fingertips touching the shoulders.*

*During Communion we sing a hymn.*

### **Hymn 458 My song is love unknown**

*After a period of stillness we stand and say this prayer together*

Celebrant

Let us pray.

All

**Eternal God, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood.**

**Send us now into the world in peace, and grant us strength and courage**

**to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

*The People are seated for the reading of the Passion, found in your bulletin insert*

### **The Passion of our Lord Jesus Christ according to Luke**

*After the reading of the Passion the Celebrant says this prayer over the People*

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever.

People **Amen.**

*Nothing further is said. The choir and clergy leave. The People may stay for prayer or leave quietly. Please join us for coffee downstairs in the Parish Hall.*

Affirmation of Faith Words copyright © 1989 The General Secretary, The Anglican Church in Aotearoa, New Zealand and Polynesia Used by permission.  
The Lord's Prayer Ambrosian chant; arr. Mark Howe, 1991. Used by permission.



## A WORD ABOUT TODAY'S SERVICE

Palm Sunday, or Passion Sunday, is the first service of Holy Week, marking the beginning of our liturgical journey with Jesus to Jerusalem, the Upper Room where he had his final dinner with his friends, the Garden of Gethsemane where he was betrayed, the Roman Court where he was sentenced to death, and the hilltop where he died. You may notice that there is not the usual ending of the service – the blessing from the priest, and the dismissal (sending forth) from the Deacon. That is because this week, Holy Week, is one long liturgical act from today through the blessing at the end of the Easter Vigil, the first Mass of Easter. We are invited to stay with it, in our hearts and bodily in this space when we are able, to walk this way with Jesus, every movement we make part of our liturgical offering of remembrance.

Today, we heard the Passion of Jesus Christ according to the way it is recorded in the Gospel of Luke. This sets the stage for our work this week. Tomorrow evening we will gather for a sung prayer service in the manner of Taizé. Wednesday evening we will come together, again, for the service of Tenebrae (Latin for darkness or shadows), entering into a meditation on, and a prelude to, our Lord's life between the Last Supper and the Resurrection. Thursday evening we will share a meal, share the sacrament of Eucharist, and go the garden with Jesus. Friday we will witness his death, and Saturday, we will gather in the darkness of unknowing as the new fire is kindled, we hear the story of salvation, and then the first glorious whispers and then shouts of resurrection. Won't you walk with us this week as, together, we walk with the One who is always with us?

### About the music in today's service

Bach's setting of the **opening hymn** features an exuberant crowd of triplets in the manuals while the hymn tune is played by the feet in long notes. The organ this morning is a hybrid of our Wilhelm instrument and the digitally sampled Father Willis masterpiece from Hereford Cathedral, England. The **fanfare** to the opening hymn is by Alexandre Guilmant. Born in Paris, Yves Castagnet pursued his musical studies at the Paris Conservatory and was awarded first prize for interpretation at the 1988 international organ competition "Grand-Prix de Chartres" which afforded him the opportunity to begin an international career as soloist. Also since 1988 he has been titular organist of the choir organ in Notre Dame Cathedral in Paris where every day he accompanies the choral services sung by the Cathedral choir. His Mass setting is based on the monastic plainchant hymn *Salve Regina*, dating from the eleventh century. It was inspired "by" and "for" Notre-Dame Cathedral, intimately intertwined with its sound environment. In the **Sanctus which begins today's liturgy** (2002), a blaze of organ sonority, restricted briefly in the middle section, accompanies the alternatively triumphant and prayerful exclamations of the choir. Regarding the **offertory anthem**: Dr. Francis Jackson's book (*Blessed City*, York, 1996) on his predecessor at York Minster Sir Edward Bairstow contains the five chapters of Bairstow's incomplete autobiography together with letters to Jackson during the Second World War. One letter, dated 6 August 1942, reads: "I have just done a 'Lamentation,' the words from the Lamentations of Jeremiah selected by the Dean [of York, the Very Reverend E M Milner-White]. It is just a few chants of irregular pattern, and a refrain; but it is effective." This approach to composition is quite different to the complexities of his earlier pieces. An extract from his autobiography in the days when he was articulated to Sir Frederick Bridge at Westminster Abbey in the 1890s records the funeral of Gladstone held there in 1898: "The choir was a union of all the most celebrated London choirs, together with St George's Chapel, Windsor. The wonderfully solemn yet simple burial sentences of William Croft (1678-1727) sung unaccompanied by that great choir impressed me very deeply." Could it be that, subconsciously, Bairstow was seeking something of the simplicity of Croft's burial sentences in *The Lamentation*? Certainly this straightforward approach has a strong effect. (From notes by William McVicker © 1997.) **We welcome choristers** (two basses and ten sopranos) **from the Choir School of Newport County**, Rhode Island joining the Cathedral Choir today. The school was founded by Peter Berton in 2014. The Cathedral Choristers will combine with them in this afternoon's concert, and at choir camp this coming August.

## SERVING IN THE LITURGY TODAY

*Verger* Adam Skiff *Crucifer* John Montross  
*Lector* Liz McFeeters *Usher* Lisa Schnell  
*Chalice Ministers* Miriam Burns, Emiry Potter

## PASSION READERS

*Narrator* Barrie Montross • *Jesus* Keith Pillsbury • *Peter* Rebecca Flewelling • *Servant Girl* Maureen Ramos  
*Challenger 1* Nancy Snyder • *Pilate* Judith Contompasis • *Challenger 2* Liz McFeeters • *Criminal 1* Nancy Snyder  
*Criminal 2* Liz McFeeters • *Centurion* Maureen Ramos

## HOLY WEEK SCHEDULE

**Monday, April 14 at 7:00 p.m., Taizé**  
*The Taizé service will be livestreamed*

**Wednesday, April 16, Tenebrae**  
*The Tenebrae service will be livestreamed*

**THE GREAT TRIDUUM (THREE DAYS)**  
**Mundy Thursday, April 17 at 6:00 p.m.**  
Agape Meal, Foot Washing, Eucharist, & Stripping of the Altar

**Good Friday, April 18, 7:00 p.m.**  
Liturgy of the Day with Communion of the Presanctified  
Sung Passion & Veneration of the Cross  
*This service will be livestreamed*

**Holy Saturday, April 19**  
8:30 a.m. in the Chapel  
Liturgy of the Day  
*The Cathedral is then closed until the Great Vigil of Easter*

**The Great Vigil of Easter, April 19, 8:00 p.m.**  
Service of Light and Lessons & the first Eucharist of Easter  
*This service will be livestreamed*

**Easter Sunday at 10:00**  
Festive Eucharist with Choirs and Brass  
*This service will be livestreamed*

*We are on land which has long served as a site of meeting and exchange among indigenous peoples for thousands of years and is the home of the Western Abenaki People. Our Cathedral community honors, recognizes and respects these peoples as the traditional stewards of the lands and waters on which we gather. Once taken from the Abenaki people by the people of the United States, this land was taken again, during the period of Urban Renewal in the 1970s, from the Italian immigrants who had found a welcome on these shores. We acknowledge that we are guests in this land, and pledge to respect and protect the land and waters within our use.*

# THE Cathedral Church OF St. Paul

LOVING | EXPLORING | SERVING

The Right Reverend Shannon MacVean-Brown | *Bishop of Vermont*  
The Very Reverend Greta Getlein | *Dean and Rector*  
The Reverend Canon Dr. Robert K. Leopold | *Canon for Adult Formation*  
The Venerable J. Stannard Baker | *Cathedral Deacon & Diocesan Archdeacon*  
The Reverend Deacon Susan F. McMillan | *Cathedral Deacon & Diocesan Liaison*  
Peter Stotzfus Berton | *Director of Music & Cathedral Arts*  
Jennifer C. Sumner | *Cathedral Operations Manager*  
Katie Gonyaw | *Children's Formation Coordinator* • Adam Skiff | *Property Steward*  
Mark A. DeW. Howe | *Canon Precentor Emeritus*

Two Cherry Street | Burlington, Vermont 05401 | (802) 864-0471 | [www.stpaulscathedralvt.org](http://www.stpaulscathedralvt.org)