

*We are delighted to have you here and warmly invite you to fully engage in God's mission and ministry at St. Martin's Church. Everyone is welcome—no exceptions, no reservations. We are an inclusive Christian community committed to making a meaningful difference in people's lives.*

***The Sunday of the Passion: Palm Sunday - Year A***  
***March 29, 2026***  
**St. Martin's Episcopal Church**

*Text written in bold in this bulletin is to be spoken or sung by all.*  
**The liturgy this morning begins in the Gathering Room**

**A Litany for Peace<sup>1</sup>**      *Please stand as you are able*

O God, who dwells beyond all our names for you,  
we pray for the will to be at peace with one another.

We remember this day those who find themselves thrust into war;  
We pray for light in the darkness, and hope amid despair.

We pray for peace in ourselves;  
help us to breathe in peace, help us to breathe out love;  
help us know and accept ourselves as your beloved.

We pray for peace in our families;  
help us to speak the truth to one another in love;  
help us to respect and value one another.

Let there be peace in our communities;  
help us to create a peace born of justice and equity;  
help us to honor and serve the common good.

Let there be peace in our nation;  
sustain our hope; grant us wisdom;  
empower us with courage.

Let there be peace in our world.  
Help us to love the earth as our mother;  
help us to see other nations as our neighbors;  
help us to wage peace.

Let there be peace, O God, for those in need;  
for those who are frightened, for those who have been displaced,  
for those who are ill, for those who need work.

Let there be peace, O God, for all of us  
who are tempted to give in to fear and despair.  
Let there be peace in our time;  
And let it begin with us. **Amen.**

*A brief period of silence follows*



## **THE LITURGY OF THE PALMS**

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<sup>1</sup> A Litany for Peace by the Reverend Kay Sylvester. Rector, St. Paul's, Tustin – Episcopal Diocese of Los Angeles

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

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

*Presider* 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 Christ our Lord. **Amen.**

**Gospel** *Matthew 21:1-11*

*Common English Bible (CEB)*

*Reader* The Holy Gospel of our savior Jesus Christ according to Matthew.

*People* **Glory to you, O Christ.**

When they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus gave two disciples a task. He said to them, “Go into the village over there. As soon as you enter, you will find a donkey tied up and a colt with it. Untie them and bring them to me. If anyone says anything to you, say that their master needs them.” He sent them off right away. Now this happened to fulfill what the prophet said,

*Say to Daughter Zion,  
“Look, your king is coming to you,  
humble and riding on a donkey,  
and on a colt the donkey’s offspring.”*

The disciples went and did just as Jesus had ordered them. They brought the donkey and the colt and laid their clothes on them. Then he sat on them.

Now a large crowd spread their clothes on the road. Others cut palm branches off the trees and spread them on the road. The crowds in front of him and behind him shouted,

*“Hosanna to the Son of David!  
Blessings on the one who comes in the name of the Lord!  
Hosanna in the highest!”*

“Who is this?” they asked. The crowds answered, “It’s the prophet Jesus from Nazareth in Galilee.”

*Reader* The Gospel of the Christ.

*People* **Praise to you, O Christ.**

## **Blessing of the Palms**

*Presider* God be with you.

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

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

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

*Presider* 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 Savior. 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. Let these branches 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. **Amen.**

*Presider* Blessed is the one who comes in the name of the Lord.  
*People* **Hosanna in the highest.**

**Psalm 118 1-2, 19-29** *the palms are distributed* *St. Helena's Breviary*  
*The people move to the back of the sanctuary as the psalm is being read*

**Give thanks to God who is good, \***  
**whose mercy endures for ever.**

**Let Israel now proclaim, \***  
**"God's mercy endures for ever."**

**Open for me the gates of righteousness; \***  
**I will enter them;**  
**I will offer thanks to God.**

**"This is the gate of the Holy One; \***  
**those who are righteous may enter."**

**I will give thanks to you, for you answered me \***  
**and have become my salvation.**

**The same stone which the builders rejected \***  
**has become the chief cornerstone.**

**This is God's doing, \***  
**and it is marvelous in our eyes.**

**On this day the Holy One has acted; \***  
**we will rejoice and be glad in it.**

**Hosanna, O God, hosanna! \***  
**O Holy One, send us now success.**

**Blest is the one who comes in the name of God; \***  
**we bless you from the house of God.**

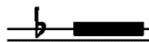
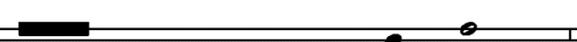
**God is the Holy One who has shined upon us; \***  
**form a procession with branches up to the horns of the altar.**

**"You are my God, and I will thank you; \* you are my God, and I will exalt you."**

**Give thanks to God who is good; \***  
**God's mercy endures for ever.**

**The Procession**

*The Hymnal 1982, S342*

*Deacon*  *People* 

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

**Hymn** *All Glory Laud and Honor*

*The Hymnal 1982, #154*

*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;

*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.

*The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.*

*The Procession stops wherever it is and the following Collect is prayed.*

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. **Amen.**

*The hymn continues and the people go to their seats*

*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.

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,

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.

*Repeat Refrain*

*The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.*

## The Collect for The Sunday of the Passion: Palm Sunday

*Presider* God be with you.  
*People* **And also with you.**  
*Presider* 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. Amen**

## THE LITURGY OF THE WORD

### The First Lesson

*Isaiah 50:4-9a*

*Common English Bible (CEB)*

A reading from the Prophet Isaiah.

The Lord God gave me an educated tongue  
to know how to respond to the weary  
with a word that will awaken them in the morning.<sup>[a]</sup>  
God awakens my ear in the morning to listen,  
as educated people do.  
The Lord God opened my ear;  
I didn't rebel; I didn't turn my back.  
Instead, I gave my body to attackers,  
and my cheeks to beard pluckers.  
I didn't hide my face  
from insults and spitting.  
The Lord God will help me;

therefore, I haven't been insulted.  
Therefore, I set my face like flint,  
and knew I wouldn't be ashamed.  
The one who will declare me innocent is near.  
Who will argue with me?  
Let's stand up together.  
Who will bring judgment against me?  
Let him approach me.  
Look! The Lord God will help me.  
Who will condemn me?

*A period of silence follows the reading.*

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

**Psalm 31:9-13** (in unison)

*St. Helena's Breviary*

**Have mercy on me, O God, for I am in trouble; \*  
my eye is consumed with sorrow,  
and also my throat and my belly.**

**For my life is wasted with grief  
and my years with sighing; \*  
my strength fails me because of affliction,  
and my bones are consumed.**

**I have become a reproach to all my enemies and even to my neighbors,  
a dismay to those of my acquaintance; \*  
when they see me in the street they avoid me.**

**I have been forgotten like the dead, out of mind; \*  
I am as useless as a broken pot.**

**For I have heard the whispering of the crowd;  
fear is all around; \*  
they put their heads together against me;  
they plot to take my life.**

**But as for me, I have trusted in you, O God. \*  
I have said, "You are my God.**

**My times are in your hand; \*  
rescue me from the hand of my enemies,  
and from those who persecute me.**

**Make your face to shine upon your servant, \*  
and in your loving-kindness, save me."**

*A period of silence follows the reading.*

**The Second Lesson** *Philippians 2:5-11*

*Common English Bible (CEB)*

A reading from Paul's letter to the Philippians.

Adopt the attitude that was in Christ Jesus:  
 Though he was in the form of God,  
     he did not consider being equal with God something to exploit.  
 But he emptied himself  
     by taking the form of a slave  
     and by becoming like human beings.  
 When he found himself in the form of a human,  
     he humbled himself by becoming obedient to the point of death,  
     even death on a cross.  
 Therefore, God highly honored him  
     and gave him a name above all names,  
 so that at the name of Jesus everyone  
     in heaven, on earth, and under the earth might bow  
     and every tongue confess  
     that Jesus Christ is Lord, to the glory of God the Father.

*A period of silence follows the reading.*

*Reader*   Hear what the Spirit is saying to God’s people.  
*People*    **Thanks be to God.**

**Hymn 435** *At the Name of Jesus*

*The Hymnal 1982*

**The Homily**

*The Rev. Scott B. Neal*

*A period of silence for reflection follows the sermon.*

**Prayers of the People<sup>2</sup>**

*The congregation is invited to add their own petitions and intercessions  
 in the silence after each bidding.*

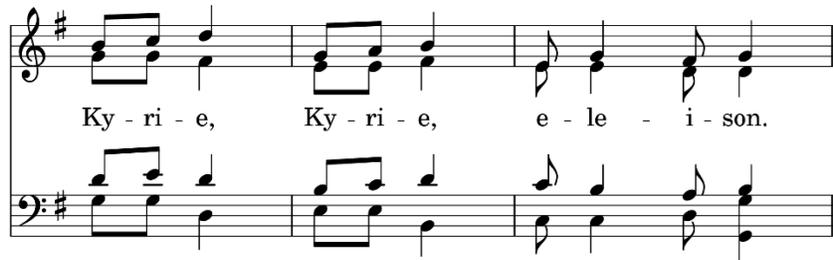
*Jesus Remember Me – (sung five times)*

The image shows two staves of musical notation for the hymn 'Jesus Remember Me'. Each staff consists of a treble clef and a bass clef. The music is in 3/4 time and G minor. The lyrics are: 'Je - sus, re - mem - ber me when you come in - to your king - dom.' The first staff ends with a double bar line and repeat dots. The second staff is identical to the first.

<sup>2</sup> The 1979 Book of Common Prayer. Form II adapted by the Rev. Scott B. Neal.

For the one holy catholic and apostolic Church throughout the World: that in this time, she may speak words of truth and justice, act with compassion and be a sign of Christ's love for all those who are suffering. For the mission of the Church, that in faithful witness we may preach the gospel to the ends of the earth. For Sean, our Presiding Bishop; Shannon, our Bishop; for Rob and Thomas, her New Hampshire and Maine colleagues; for Scott, our priest; and Jennie his constellation partner, for the people of this parish, and the people of St. Barnabas', St. John's and St. Martin's; and for all spiritual leaders and guides of every faith, let us pray to the Lord.

– sung once



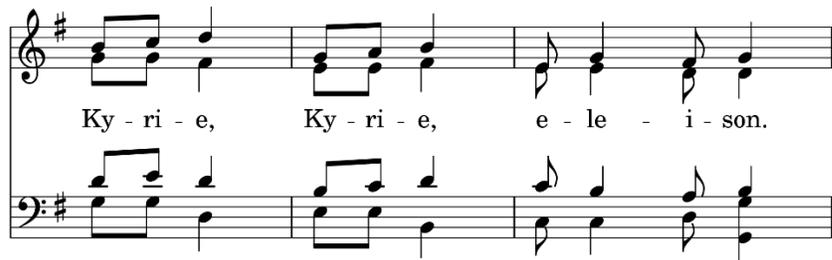
Musical notation for the first Kyrie. It consists of a treble staff and a bass staff, both in the key of D major (one sharp). The melody is simple and homophonic. The lyrics are: Ky - ri - e, Ky - ri - e, e - le - i - son.

Words: Ancient Greek  
Music: (Taizé Kyrie, Irr. Jacques Berthier and the Community of Taizé, 1979)

*Silence*

For all who come this week to celebrate Christ's passion and resurrection, and for their families and fellow-workers and friends. For those preparing for Baptism in every congregation of Christ's Holy catholic Church, and for their teachers and sponsors, let us pray to the Lord.

– sung once



Musical notation for the second Kyrie. It consists of a treble staff and a bass staff, both in the key of D major (one sharp). The melody is simple and homophonic. The lyrics are: Ky - ri - e, Ky - ri - e, e - le - i - son.

*Silence*

For peace in the world, that a spirit of respect and reconciliation may grow among nations and peoples: for world leaders, that guided by integrity and wisdom, they may work together so that peace may flourish; for all those caught up in violence; that in this time of fear and conflict, they may know God's presence and peace, let us pray to the Lord.

– sung once

Ky - ri - e, Ky - ri - e, e - le - i - son.

*Silence*

For this town and the entire Upper Valley community and for the welfare of all who live, work or visit here. For the poor, the persecuted, the sick and all who suffer, and for those who support them and care for them. For the unhoused and unhomed, refugees, prisoners, and all in danger, that they may be relieved and protected, let us pray to the Lord.

*– sung once*

Ky - ri - e, Ky - ri - e, e - le - i - son.

*Silence*

For all whom we have injured or offended, and for those who harm us. For grace to amend our lives and to further God's reign of peace and love, let us pray to the Lord.

*– sung once*

Ky - ri - e, Ky - ri - e, e - le - i - son.

*Silence*

In fellowship with Martin, Paul, Barnabas and John; Mary, Jesus' mother, and with all God's holy people in every time and place, let us commend ourselves and each other, and all our lives through Christ to God.

**To you, O Lord our God.**

**Almighty and ever-living 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. Amen.**

## The Peace

*Presider* The peace of the Christ be always with you.  
*People* **And also with you.**

*Then the ministers and people may greet one another in the name of the Lord.*

## THE LITURGY OF THE TABLE

### Offertory Sentence

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

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

*The Hymnal 1982*

*The congregation's gifts of bread,.*

*The congregation's offering for the mission and ministry of the church is collected and brought forward.*

### The Great Thanksgiving

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

God of all power, Ruler of the Universe, you are worthy of glory and praise.  
**Glory to you for ever and ever.**

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.  
**By your will they were created and have their being.**

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.  
**Have mercy, Lord, for we are sinners in your sight**

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

**By his blood, he reconciled us.**  
**By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Sanctus and Benedictus

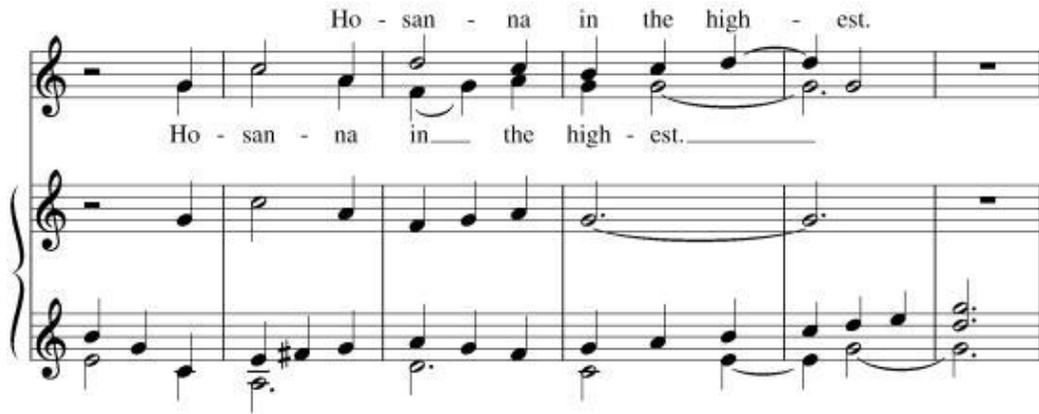
Wonder, Love and Praise 853

Ho - ly, ho - ly, ho - ly Lord,  
God of pow - er and might, Heav - en and earth are  
full of your glo - ry. Ho - san - na in — the high - est.  
Bless - ed is the one who comes in the name of the Lord.

Manual I

Manual II

Detailed description: The image shows a musical score for a three-part setting of the Sanctus and Benedictus. It is written in 3/4 time and consists of six systems. Each system includes a vocal line (soprano) and piano accompaniment for two manuals (Manual I and Manual II). The lyrics are: 'Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, Heav - en and earth are full of your glo - ry. Ho - san - na in — the high - est. Bless - ed is the one who comes in the name of the Lord.' The piano accompaniment features a steady eighth-note accompaniment in the right hand and a more active bass line in the left hand, often using chords and moving lines. The key signature has one sharp (F#), and the time signature is 3/4.



And so, O God, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said,

“Take, eat:  
This is my Body, which is given for you.  
Do this for the remembrance of me.”

After supper, he took the cup, gave thanks, and said,

“Drink this, all of you:  
This is my Blood of the new Covenant,  
which is shed for you and for all for the forgiveness of sins.  
Whenever you drink it, do this for the remembrance of me.”

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

**We celebrate his death and resurrection,  
as we await the day of his coming.**

God of our Fathers and Mothers; God of Abraham, Isaac, and Jacob;  
God of Sarah, Rebekah, Rachel and Leah; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

**Risen Lord, be known to us in the breaking of the Bread.**

Accept these prayers and praises, O God, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

## The Lord’s Prayer

And now as our Savior Christ has taught us we now pray,

**Our Father, who art in heaven,  
 hallowed be thy Name,  
 thy kingdom come,  
 thy will be done,  
 on earth as it is in heaven.  
 Give us this day our daily bread.  
 And forgive us our trespasses,  
 as we forgive those  
 who trespass against us.  
 And lead us not into temptation,  
 but deliver us from evil.  
 For thine is the kingdom,  
 and the power, and the glory,  
 for ever and ever. Amen.**

**Fraction Anthem**

*Wonder, Love and Praise 867*

The bread which we break is a shar-ing in the  
 Bo-dy of Christ. We be-ing ma-ny are one  
 bread, one bo-dy, for we all share in the one bread.

The Gifts of God for the People of God. Holy Food for Holy People.  
 Take them in remembrance that Jesus died for you,  
 and feed on him in your hearts by faith, with thanksgiving.

This is God's table, it is not the table of the Episcopal Church or of St. Martin's.  
 This is God's table and all people are welcome to receive communion in this place.

*The people come forward to receive the Bread and the Cup*

About Communion: *This is God's Altar - All are welcome.*

- All who come to this place seeking God are welcome to receive Holy Communion
- St. Martin's - The bread is gluten-free and we use wine and/or juice in individual cups.
- If you are unable to come forward for Communion, please let an usher know, and we will be happy to bring Communion to you in your seat.
- Those who do not wish to receive Communion are always welcome to come forward for a blessing, indicated by crossing your arms over your chest.

**Communion Music**

## Postcommunion Prayer

Let us pray.

**Eternal God, heavenly Father, 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 PASSION** Matthew 26:14-27:66

CEB

*Reader 1*

Hear the passion of Our Lord Jesus Christ, according to Matthew.

Then one of the Twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I turn Jesus over to you?" They paid him thirty pieces of silver. From that time on he was looking for an opportunity to turn him in.

On the first day of the Festival of Unleavened Bread, the disciples came to Jesus and said, "Where do you want us to prepare for you to eat the Passover meal?"

He replied, "Go into the city, to a certain man, and say, 'The teacher says, "My time is near. I'm going to celebrate the Passover with my disciples at your house.'" The disciples did just as Jesus instructed them. They prepared the Passover.

That evening he took his place at the table with the twelve disciples. As they were eating he said, "I assure you that one of you will betray me."

Deeply saddened, each one said to him, "I'm not the one, am I, Lord?"

He replied, "The one who will betray me is the one who dips his hand with me into this bowl. The Human One goes to his death just as it is written about him. But how terrible it is for that person who betrays the Human One! It would have been better for him if he had never been born."

Now Judas, who would betray him, replied, "It's not me, is it, Rabbi?" Jesus answered, "You said it."

While they were eating, Jesus took bread, blessed it, broke it, and gave it to the disciples and said, "Take and eat. This is my body." He took a cup, gave thanks, and gave it to them, saying, "Drink from this, all of you. This is my blood of the covenant, which is poured out for many so that their sins may be forgiven. I tell you, I won't drink wine again until that day when I drink it in a new way with you in my Father's kingdom." Then, after singing songs of praise, they went to the Mount of Olives.

Then Jesus said to his disciples, "Tonight you will all fall away because of me. This is because it is written, *I will hit the shepherd, and the sheep of the flock will go off in all directions.* But after I'm raised up, I'll go before you to Galilee."

Peter replied, "If everyone else stumbles because of you, I'll never stumble."

Jesus said to him, “I assure you that, before the rooster crows tonight, you will deny me three times.”

Peter said, “Even if I must die alongside you, I won’t deny you.” All the disciples said the same thing.

Then Jesus went with his disciples to a place called Gethsemane. He said to the disciples, “Stay here while I go and pray over there.” When he took Peter and Zebedee’s two sons, he began to feel sad and anxious. Then he said to them, “I’m very sad. It’s as if I’m dying. Stay here and keep alert with me.” Then he went a short distance farther and fell on his face and prayed, “My Father, if it’s possible, take this cup of suffering away from me. However—not what I want but what you want.”

He came back to the disciples and found them sleeping. He said to Peter, “Couldn’t you stay alert one hour with me? Stay alert and pray so that you won’t give in to temptation. The spirit is eager, but the flesh is weak.” A second time he went away and prayed, “My Father, if it’s not possible that this cup be taken away unless I drink it, then let it be what you want.” Again he came and found them sleeping. Their eyes were heavy with sleep. But he left them and again went and prayed the same words for the third time. Then he came to his disciples and said to them, “Will you sleep and rest all night? Look, the time has come for the Human One to be betrayed into the hands of sinners. Get up. Let’s go. Look, here comes my betrayer.”

While Jesus was still speaking, Judas, one of the Twelve, came. With him was a large crowd carrying swords and clubs. They had been sent by the chief priests and elders of the people. His betrayer had given them a sign: “Arrest the man I kiss.” Just then he came to Jesus and said, “Hello, Rabbi.” Then he kissed him.

But Jesus said to him, “Friend, do what you came to do.” Then they came and grabbed Jesus and arrested him.

One of those with Jesus reached for his sword. Striking the high priest’s slave, he cut off his ear. Then Jesus said to him, “Put the sword back into its place. All those who use the sword will die by the sword. Or do you think that I’m not able to ask my Father and he will send to me more than twelve battle groups<sup>[1]</sup> of angels right away? But if I did that, how would the scriptures be fulfilled that say this must happen?” Then Jesus said to the crowds, “Have you come with swords and clubs to arrest me, like a thief? Day after day, I sat in the temple teaching, but you didn’t arrest me. But all this has happened so that what the prophets said in the scriptures might be fulfilled.” Then all the disciples left Jesus and ran away.

## *Reader 2*

Those who arrested Jesus led him to Caiaphas the high priest. The legal experts and the elders had gathered there. Peter followed him from a distance until he came to the high priest’s courtyard. He entered that area and sat outside with the officers to see how it would turn out.

The chief priests and the whole council were looking for false testimony against Jesus so that they could put him to death. They didn’t find anything they could use from the many false witnesses who were willing to come forward. But finally they found two who said, “This man said, ‘I can destroy God’s temple and rebuild it in three days.’”

Then the high priest stood and said to Jesus, “Aren’t you going to respond to the testimony these people have brought against you?”

But Jesus was silent.

The high priest said, “By the living God, I demand that you tell us whether you are the Christ, God’s Son.”

“You said it,” Jesus replied. “But I say to you that from now on you’ll see *the Human One sitting on the right side of the Almighty and coming on the heavenly clouds.*”

Then the high priest tore his clothes and said, “He’s insulting God! Why do we need any more witnesses? Look, you’ve heard his insult against God. What do you think?”

And they answered, “He deserves to die!” Then they spit in his face and beat him. They hit him and said, “Prophecy for us, Christ! Who hit you?”

Meanwhile, Peter was sitting outside in the courtyard. A servant woman came and said to him, “You were also with Jesus the Galilean.”

But he denied it in front of all of them, saying, “I don’t know what you are talking about.”

When he went over to the gate, another woman saw him and said to those who were there, “This man was with Jesus, the man from Nazareth.”

With a solemn pledge, he denied it again, saying, “I don’t know the man.”

A short time later those standing there came and said to Peter, “You must be one of them. The way you talk gives you away.”

Then he cursed and swore, “I don’t know the man!” At that very moment the rooster crowed. Peter remembered Jesus’ words, “Before the rooster crows you will deny me three times.” And Peter went out and cried uncontrollably.

Early in the morning all the chief priests and the elders of the people reached the decision to have Jesus put to death. They bound him, led him away, and turned him over to Pilate the governor.

When Judas, who betrayed Jesus, saw that Jesus was condemned to die, he felt deep regret. He returned the thirty pieces of silver to the chief priests and elders, and said, “I did wrong because I betrayed an innocent man.”

But they said, “What is that to us? That’s your problem.” Judas threw the silver pieces into the temple and left. Then he went and hanged himself.

The chief priests picked up the silver pieces and said, “According to the Law it’s not right to put this money in the treasury. Since it was used to pay for someone’s life, it’s unclean.” So they decided to use it to buy the potter’s field where strangers could be buried. That’s why that field is called “Field of Blood” to this very day. This fulfilled the words of Jeremiah the prophet: *And I took the thirty pieces of silver, the price for the one whose price had been set by some of the Israelites, and I gave them for the potter’s field, as the Lord commanded me.*

Jesus was brought before the governor. The governor said, “Are you the king of the Jews?” Jesus replied, “That’s what you say.” But he didn’t answer when the chief priests and elders accused him.

Then Pilate said, “Don’t you hear the testimony they bring against you?” But he didn’t answer, not even a single word. So the governor was greatly amazed.

It was customary during the festival for the governor to release to the crowd one prisoner, whomever they might choose. At that time there was a well-known prisoner named Jesus Barabbas. When the crowd had come together, Pilate asked them, “Whom would you like me to release to you, Jesus Barabbas or Jesus who is called Christ?” He knew that the leaders of the people had handed him over because of jealousy.

While he was serving as judge, his wife sent this message to him, “Leave that righteous man alone. I’ve suffered much today in a dream because of him.”

But the chief priests and the elders persuaded the crowds to ask for Barabbas and kill Jesus. The governor said, “Which of the two do you want me to release to you?” “**Barabbas,**” they replied.

Pilate said, “Then what should I do with Jesus who is called Christ?” They all said, “**Crucify him!**”

But he said, “Why? What wrong has he done?” They shouted even louder, “**Crucify him!**”

Pilate saw that he was getting nowhere and that a riot was starting. So he took water and washed his hands in front of the crowd. “I’m innocent of this man’s blood,” he said. “It’s your problem.”

All the people replied, “**Let his blood be on us and on our children.**” Then he released Barabbas to them. He had Jesus whipped, then handed him over to be crucified.

The governor’s soldiers took Jesus into the governor’s house, and they gathered the whole company of soldiers around him. They stripped him and put a red military coat on him. They twisted together a crown of thorns and put it on his head. They put a stick in his right hand. Then they bowed down in front of him and mocked him, saying, “**Hey! King of the Jews!**” After they spit on him, they took the stick and struck his head again and again. When they finished mocking him, they stripped him of the military coat and put his own clothes back on him. They led him away to crucify him.

### *Reader 3*

As they were going out, they found Simon, a man from Cyrene. They forced him to carry his cross. When they came to a place called Golgotha, which means Skull Place, they gave Jesus wine mixed with vinegar to drink. But after tasting it, he didn’t want to drink it. After they crucified him, they divided up his clothes among them by drawing lots. They sat there, guarding him. They placed above his head the charge against him. It read, “This is Jesus, the king of the Jews.” They crucified him with two outlaws, one on his right side and one on his left.

Those who were walking by insulted Jesus, shaking their heads and saying, “So you were going to destroy the temple and rebuild it in three days, were you? Save yourself! If you are God’s Son, come down from the cross.”

In the same way, the chief priests, along with the legal experts and the elders, were making fun of him, saying, “He saved others, but he can’t save himself. He’s the king of Israel, so let him come down from the cross now. Then we’ll believe in him. He trusts in God, so let God deliver

him now if he wants to. He said, 'I'm God's Son.'" The outlaws who were crucified with him insulted him in the same way.

From noon until three in the afternoon the whole earth was dark. At about three Jesus cried out with a loud shout, "*Eli, Eli, lama sabachthani,*" which means, "My God, my God, why have you left me?"

After hearing him, some standing there said, "He's calling Elijah." One of them ran over, took a sponge full of vinegar, and put it on a pole. He offered it to Jesus to drink.

But the rest of them said, "Let's see if Elijah will come and save him."

Again Jesus cried out with a loud shout. Then he died.

*A profound period of silence is observed.*

Look, the curtain of the sanctuary was torn in two from top to bottom. The earth shook, the rocks split, and the bodies of many holy people who had died were raised. After Jesus' resurrection they came out of their graves and went into the holy city where they appeared to many people. When the centurion and those with him who were guarding Jesus saw the earthquake and what had just happened, they were filled with awe and said, "This was certainly God's Son."

Many women were watching from a distance. They had followed Jesus from Galilee to serve him. Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

That evening a man named Joseph came. He was a rich man from Arimathea who had become a disciple of Jesus. He came to Pilate and asked for Jesus' body. Pilate gave him permission to take it. Joseph took the body, wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had carved out of the rock. After he rolled a large stone at the door of the tomb, he went away. Mary Magdalene and the other Mary were there, sitting in front of the tomb.

The next day, which was the day after Preparation Day, the chief priests and the Pharisees gathered before Pilate. They said, "Sir, we remember that while that deceiver was still alive he said, 'After three days I will arise.' Therefore, order the grave to be sealed until the third day. Otherwise, his disciples may come and steal the body and tell the people, 'He's been raised from the dead.' This last deception will be worse than the first."

Pilate replied, "You have soldiers for guard duty. Go and make it as secure as you know how." Then they went and secured the tomb by sealing the stone and posting the guard.

*A profound period of silence is observed.*

## **The Prayer Over the People**

*Presider* 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. And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

**Hymn 474** *When I survey the wondrous cross*

*The Hymnal 1982*

## **Announcements**

## Dismissal

Let us bless our God.

**To God be thanks and praise.**

## Postlude

*[All music in this booklet is reprinted for congregational use under an annual reprint license from Ritesong.]*

## Standing on Holy Ground

You may notice that I am barefoot during worship. When Moses encountered God in the burning bush (Book of Exodus 3:5), he was told to remove his sandals, for he was standing on holy ground. I choose to worship barefoot as a reminder that all ground is holy — that God meets us here and now. Being barefoot helps me stay grounded in creation and attentive to the living Christ who fills all things. — Scott



# Holy Week

## April 2—Maundy Thursday

St. John's - 5:30 p.m.

St. Paul's - 5:15 p.m. - Simple soup and bread dinner

St. Paul's - 6:00 p.m.

**April 3-Good Friday**

St. John's - 12:00 noon  
St. Paul's - 12:00 noon  
St. Martin's - 6:00 p.m.

**April 4—Holy Saturday Liturgy**

St. Paul's—9:00 a.m.

**April 4—The Great Vigil of Easter**

St. Paul's—8:00 p.m.

**April 5 – Easter Day**

St. John's – 11 a.m.  
St. Barnabas' – 9 a.m.  
St. Martin's – 9:00 a.m.  
St. Paul's – 11:30 a.m.



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