



Palm Sunday

The Journey to The Cross

P: The grace of our Lord Jesus Christ, the love of God and the communion of the Holy Spirit be with you all.

C: And also with you.

P: Our forty days of Lent are coming to an end.

C: For forty days and forty nights the rain fell on the earth while Noah, the family and the animals floated in the ark to safety.

A: We have heard that after Jesus came down from the mountain of His Transfiguration, He turned his face toward Jerusalem, The Way of the Cross, The Way God had set Jesus on for our salvation.

C: For forty days Moses waited on the mountaintop before receiving the Ten Commandments from the hand of God.

P: Jesus commissioned His disciples and sent them out ahead of Him to proclaim the Good News and to prepare His way.

C: For forty years God led the Israelites, the Chosen People, through the Wilderness to the Promised Land.

A: The Jewish Religious Leaders tried to turn Jesus away from The Way of the Cross.

C: For forty days our Lord fasted in the wilderness before He was tempted by the devil and prevailed in faithfulness.

P: Yet, all along The Way, Jesus has remained focused on the Father's plan and faithful to The Way the Father has set for Him.

C: In these last hours of our forty day fast, we ask God to narrow our focus on God's plan for us and embolden our faithfulness to The Way we are called to follow.

P: Listen for the Word of the Lord!

As they were going about healing, feeding and teaching, Jesus began showing his disciples that it was an essential part of God's plan for him to head up to Jerusalem to suffer much from the elders and chief priests and scribes, be killed, and on the third day be raised.

But Peter took Jesus aside and was beginning to rebuke Jesus by saying, "I pray that God quickly clears your head of this nonsense, Lord! This will never happen to you."

But turning toward Peter, Jesus said, "Return to your proper place behind me, Satan! You are being a stumbling block to my faithfulness! Your evaluative point of view on this matter is not that of God but of man!"

Then Jesus told all his disciples, "If someone desires to come and follow behind me, they must set aside whatever has defined them before and follow me by making the cross their guide and goal. Those who want to keep defining themselves by what they have always defined themselves by will end up losing their true identity, but those who lose their old identity for my sake, will find their true self. What profit is there in having everything if you have no sense of the truth about life? Or, what material things that you think provide a satisfying life now, can you use to get back your life after you die? The Son of Man is going to come with his angels in the glory of his Father and he will repay everyone according to the business they have chosen to engage in. Rest assured, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom *by being crucified.*" [Matthew 16:21-28]

P: The Word of the Lord! C: Thanks be to God



O Lord through-out these for - ty days You prayed and kept the
You strove with Sa - tan and you won; Your faith - ful - ness en -



fast; In - spire re - pen - tence from our sin and free us from our past.
dured; Lend us your nerve, your skill and trust in God's e - ter - nal Word.

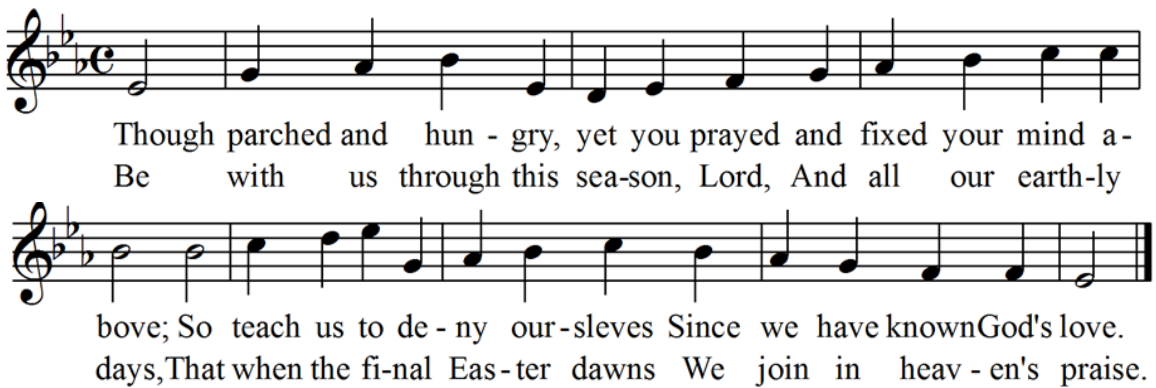
P: Listen for the Word of the Lord!

And when Jesus and his disciples came near to the city of Jerusalem and had reached the town of Bethpage, at the Mount of Olives, Jesus sent two of his disciples ahead telling them to "go into the village and you will immediately find a donkey and a colt tied up. Untie them and bring them to me. If someone says something to you, you will say, 'The Lord has need of them' and he will let you take them without hesitation."

This happened so that the word spoken through the prophet might be fulfilled:

*"Tell the daughter of Zion,
Behold, your king is coming to you,
Without vengeance, and mounted on a donkey,
and on a colt, the foal of a donkey."* [Zechariah 9:9]

P: The Word of the Lord! C: Thanks be to God!



Though parched and hun - gry, yet you prayed and fixed your mind a -
 Be with us through this sea-son, Lord, And all our earth-ly
 bove; So teach us to de - ny our-selves Since we have known God's love.
 days, That when the fi-nal Eas-ter dawns We join in heav - en's praise.

P: Listen for the Word of the Lord!

The disciples went and did as Jesus had directed them. They brought the donkey and the colt to him. They put their cloaks on them and he sat on them. A very large crowd spread their cloaks on the way Jesus was going. Some people in the crowd even cut branches from the trees and spread them on the way.

P: The Word of the Lord! C: Thanks be to God

P: The Lord be with you. C: And also with you.

P: Let us raise our palm branches for blessing.

We praise and thank you, O God, for the great acts of love by which you save us through your Son, Jesus, the Christ. On this day He entered the Holy City of Jerusalem like a King, in triumph and glory, hailed by His disciples who laid cloaks on the road to honor His coming. We ask that you bless these branches of palm that we now raise in His honor. Fill us with the Spirit that filled those disciples on this day, so we will ever proclaim peace and glory in His name. Awaken our commitment to follow Him wherever He leads and on whatever journey He will take us. May His coming among us here be as much a blessing to us as it was to Your people in the Holy City long ago. We ask this in the name of Jesus, our Lord and Savior.

P: The crowds that went ahead of him and that followed were shouting . . .

**C: Hosanna to the Son of David!
 Blessed is the one coming in the name of the Lord!
 Hosanna in the highest heaven!**

P: And when Jesus entered Jerusalem everyone in the city trembled saying, "Who is this?" it was the crowds who were saying,

C: This is the prophet Jesus from Nazareth in Galilee. [Matthew 21:8-11]

Journey into the Nave singing the Hymn

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.

Verse

1 You are the king of Is - rael And Da - vid's roy - al Son,
2 The com - pa - ny of an - gels Are prais - ing you on high;
3 The mul - ti - tude of pil - grims With palms be - fore you went,
4 To you, be - fore your Pas - sion, They sang their hymns of praise.

Refrain

Now in the Lord's name com - ing, Our King and Bless - ed One.
Cre - a - tion and all mor - tals In cho - rus make re - ply.
Our praise and prayer and an - thems Be - fore you we pre - sent.
To you, now high ex - alt - ed, Our mel - o - dy we raise.

5 Their praises you accepted;
Accept the prayers we bring,

Great author of all goodness,
O good and gracious King. *Refrain*

Prayer of the Day

P: *The Lord be with you.*

C: **And also with you**

P: Let us pray.

C: **Almighty God we give you thanks that your Son remained faithful to the journey you set before Him, even when He knew His destiny was not the glory offered by the crowds, but the solitude of the cross. Keep us ever faithful in the way you have set before us, that in the end, we will enter into the eternal glory of Your Holy City where you reign with your Son and the Holy Spirit now and forever. Amen.**

Psalm

Psalm 118

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

Let Israel say,
"His steadfast love endures forever."

Let the house of Aaron say,
"His steadfast love endures forever."

Let those who fear the Lord say,
"His steadfast love endures forever."

Out of my distress I called on the Lord;
the Lord answered me and set me in a broad place.

With the Lord on my side I do not fear.
What can mortals do to me?

The Lord is on my side to help me;
I shall look in triumph on those who hate me.

It is better to take refuge in the Lord
than to put confidence in mortals.

It is better to take refuge in the Lord
than to put confidence in princes.

All nations surrounded me;
in the name of the Lord I cut them off!

They surrounded me, surrounded me on every side;
in the name of the Lord I cut them off!

They surrounded me like bees;
they blazed like a fire of thorns;
in the name of the Lord I cut them off!

I was pushed hard, so that I was falling,
but the Lord helped me.

The Lord is my strength and my might;
he has become my salvation.

There are glad songs of victory in the tents of the righteous:

**"The right hand of the Lord does valiantly;
the right hand of the Lord is exalted;
the right hand of the Lord does valiantly."**

I shall not die, but I shall live,
and recount the deeds of the Lord.

The Lord has punished me severely,
but he did not give me over to death.

Open to me the gates of righteousness,
that I may enter through them
and give thanks to the Lord.

**This is the gate of the Lord;
the righteous shall enter through it.**

*I thank you that you have answered me
and have become my salvation.*

**The stone that the builders rejected
has become the chief cornerstone.**

This is the Lord's doing;
it is marvelous in our eyes.

This is the day that the Lord has made;
let us rejoice and be glad in it.

Save us, we beseech you, O Lord!
O Lord, we beseech you, give us success!

*Blessed is the one who comes in the name of
the Lord.*

We bless you from the house of the Lord.

The Lord is God,
and God has given us light.

*Bind the festal procession with branches,
up to the horns of the altar.*

**You are my God, and I will give thanks to
you;
you are my God, I will extol you.**

*O give thanks to the Lord, for he is good,
for God's steadfast love endures forever.*

The Lesson

1 Samuel 5:1-10

Then the prophet Elisha called a member of the company of prophets and said to him, "Gird up your loins; take this flask of oil in your hand, and go to Ramoth-Gilead. When you arrive, look there for Jehu son of Jehoshaphat, son of Nimshi; go in and get him to leave his companions, and take him into an inner chamber. Then take the flask of oil, pour it on his head, and say, 'Thus says the Lord: 'I anoint *you* king over Israel.' Then open the door and flee; do not linger."

So the young man - the young prophet - went to Ramoth-Gilead.

He arrived while the commanders of the army were in council, and he announced, "I have a message for you, Commander."

"For which one of us?" asked Jehu.

"For you, Commander."

So Jehu got up and went inside. The young man poured the oil on his head, saying to him, "Thus says the Lord the God of Israel: I anoint *you* king over the people of the Lord, over Israel . . ."

Then he opened the door and fled.

When Jehu came back to his master's officers, they said to him, "Is everything all right? Why did that madman come to you?"

He answered them, "You know the sort and how they babble."

They said, "Liar! Come on, tell us!"

So he said, "This is just what he said to me: 'Thus says the Lord, I anoint *you* king over Israel.'"

Then they all hurriedly took their cloaks and spread them for him on the bare steps, and they blew the trumpet, and they proclaimed, "Jehu is king!!"

Verse

346 [tune 268]

1. Ride on, ride on in majesty!
Hear all the tribes hosanna cry;
O Savior meek, your road pursue,
with palms and scattered garments strewed.

2. Ride on, ride on in majesty!
In lowly pomp ride on to die.
O Christ, your triumphs now begin
o'er captive death and conquered sin.

3. Ride on, ride on in majesty!
The hosts of angels in the sky
look down with sad and wond'ring eyes
to see the approaching sacrifice.

4. Ride on, ride on in majesty!
In lowly pomp ride on to die,
bow your meek head to mortal pain,
then take, O Christ, your pow'r and reign!

Gospel Acclamation

P: The Holy Gospel according to Matthew, the 21st chapter.

C: Glory to you O Lord!

Gospel

Matthew 21

After entering the city, Jesus went directly to the Temple and cast out all the merchants who were selling and buying there, overturning the tables of those profiting unrighteously from exchanging Roman coins for Temple coins and overturning the seats of those profiting unrighteously from selling the doves for the sacrifices.

Jesus said to them, "It is written,

'My house shall be called a house of prayer'; [Isaiah 56:7]

but you are making it a cave for bandits." [Jeremiah 7:11]

The blind and the lame came to Jesus in the temple, and he healed them.

But when the chief priests and the scribes saw the amazing things that Jesus did and heard the children crying out in the temple, "Hosanna to the Son of David!" they became angry and said to him, "Do you hear what the people are saying?!?"

Jesus said to them, "Yes, I do. Haven't you ever read:

'Out of the mouths of infants and nursing babies

you have prepared praise for yourself?'" [Psalm 8]

Jesus left them and went out of Jerusalem to the town of Bethany and spent the night there.

P: The Gospel of the Lord! C: Praise to you, O Christ!

Hymn of the Day

[tune: ELW 351]

Rejoice, O Zion's daughter, and greet your promised king.
Spread branches in his pathway and loud Hosannas sing!
He comes astride a donkey in deep humility
To claim God's coming kingdom, of truth and equity.

O Christ, though king they hailed you, they sent you out to die,
For soon the songs of praises were drowned by Crucify!
They stripped away your garments. They made a cross your throne,
And there you died in darkness, abandoned and alone.

But still you come among us in cities built with pride.
You walk the streets of sorrow where hate and greed divide.
Redeem us from our madness, the clash of class and race.
Establish soon your kingdom of justice, truth and grace.

We shout again, Hosanna! We hail you as our king!
Christ, stir our wills to action to match the praise we sing.
Send us where truth is threatened where justice is denied,
And move our hearts to offer the love for which you died.

Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Prayers of the Church & Passing of the Peace

Offering

A Festive Hosanna

1 For the fruit of all cre - a - tion, thanks be to God.
2 In the just re - ward of la - bor, God's will is done.
3 For the har - vests of the Spir - it, thanks be to God.



For these gifts to ev - 'ry na - tion, thanks be to God.
 In the help we give our neigh - bor, God's will is done.
 For the good we all in - her - it, thanks be to God.



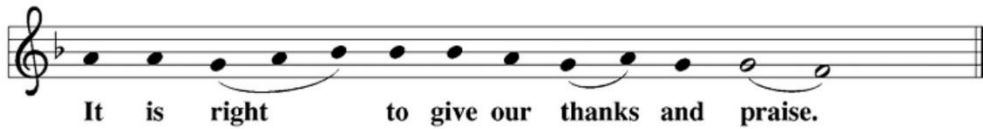
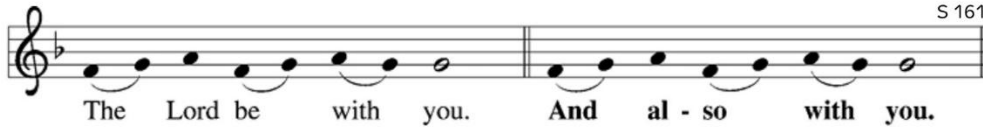
For the plow - ing, sow - ing, reap - ing, si - lent growth while we are sleep - ing,
 In our world - wide task of car - ing for the hun - gry and de - spair - ing,
 For the won - ders that as - tound us, for the truths that still con - found us,



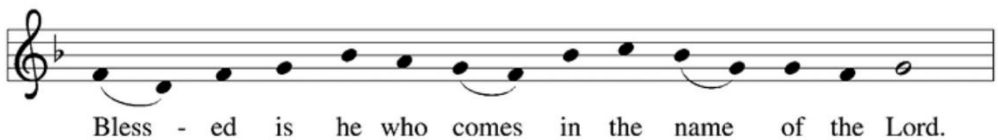
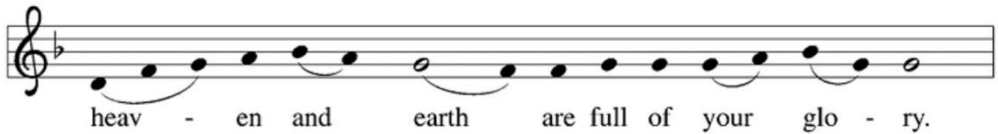
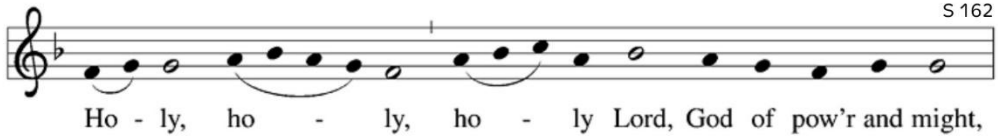
fu - ture needs in earth's safe - keep - ing, thanks be to God.
 in the har - vests we are shar - ing, God's will is done.
 most of all, that love has found us, thanks be to God.

A: Let us Pray

C: God of mercy and grace, the eyes of all wait upon you, and you open your hand in blessing. Fill us with good things at your table, that we may come to the help of all in need, through Jesus Christ, our redeemer and Lord. Amen



P: It is right . . .



P: Holy God, we give you thanks and praise, for even in the midst of our turning away from you, you call to us . . .

The Lord's Prayer

S 163

Our Fa - ther in heav - en, hal - lowed be your name,
your king - dom come, your will be done, on earth as in heav - en.
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 tri - al
and de - liv - er us from e - vil. For the king - dom, the pow'r,
and the glo - ry are yours, now and for - ev - er. A - men.

The musical score for 'The Lord's Prayer' is written on six staves of music. It begins with a treble clef and a key signature of one flat (B-flat). The melody is simple and melismatic, with many notes beamed together. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

Fracture & Agnus Dei

S 164

Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God, you
take a - way the sin of the world; have mer - cy

The musical score for 'Fracture & Agnus Dei' is written on three staves of music. It begins with a treble clef and a key signature of two flats (B-flat and E-flat). The melody is more complex than the previous piece, featuring many beamed notes and some rests. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

on us. Lamb of God, you take a - way the
sin of the world; grant us peace. A - men.

Distribution Hymns

343, 336, 329

- 1 My song is love un - known, my Sav - ior's love to
- 2 He came from his blest throne sal - va - tion to be -
- 3 Some - times we strew his way and his sweet prais - es
- 4 We cry out, we will have our dear Lord made a -

me, love to the love - less shown that they might
stow; the world that was his own would not its
sing; re - sound - ing all the day ho - san - nas
way, a mur - der - er to save, the prince of

love - ly be. Oh, who am I that
Sav - ior know. But, oh, my friend, my
to our king. Then "Cru - ci - fy!" is
life to slay. Yet cheer - ful he to

for my sake my Lord should take frail flesh and die?
friend in - deed, who at my need his life did spend!
all our breath, and for his death we thirst and cry.
suf - f'ring goes that he his foes from thence might free.

- 5 In life no house, no home
my Lord on earth might have;
in death no friendly tomb
but what a stranger gave.
What may I say? Heav'n was his home
but mine the tomb wherein he lay.

- 6 Here might I stay and sing—
no story so divine!
Never was love, dear King,
never was grief like thine.
This is my friend, in whose sweet praise
I all my days could gladly spend!



1 Your on - ly Son, no sin to hide, but you have
 2 Your gift of love we cru - ci - fied. We laughed and
 3 I was so lost, I should have died, but you have



sent him from your side to walk up - on this guilt - y
 scorned him as he died. The hum - ble king we named a
 brought me to your side to be led by your staff and



sod and to be - come the Lamb of God.
 fraud and sac - ri - ficed the Lamb of God. O Lamb of
 rod and to be called a lamb of God.



God, sweet Lamb of God, I love the ho - ly Lamb of God. Oh, wash me



in your pre - cious blood, my Je - sus Christ, the Lamb of God.



1 As the sun with long - er jour - ney melts the win - ter's snow and ice,
 2 Through the days of wait - ing, watch - ing, in the des - ert of our sin,
 3 Praise be giv - en to the mak - er of the sea - sons' year - ly round:



with its slow - ly grow - ing ra - dian - ce warms the seed be - neath the earth,
 search - ing on the far ho - ri - zon for a sign of cloud or wind,
 Fa - ther, Son, and Ho - ly Spir - it—Source, Sus - tain - er, Lord of life,



may the sun of Christ's up - ris - ing gent - ly bring our hearts to life.
we a - wait the heal - ing wa - ters of our Sav - ior's vic - to - ry.
as the ev - er turn - ing a - ges roll to their e - ter - nal rest.

Post Communion Blessing

The Passion of Our Lord According to the Gospel of Matthew

Narrator	Judas	Servant Girl #1	The Crowd
Jesus	Peter	Servant Girl #2	Soldier
Council	Witness	Pilate	
Disciple	High Priest	Pilate's Wife	

Narrator: After Jesus had finished all his teaching in the Temple he says to his disciples . . .

Jesus: You know that the Passover is coming in three days. On that day the Son of Man will be handed over to be crucified.

Narrator: The chief priests and the elders of the people had a meeting in the palace of the High Priest, Caiaphas, and schemed about how to take control of Jesus by entrapping him so that they could kill him. But they decided . . .

Council: We cannot carry out this plan during the festival, because there might be a riot.

Anointed with Oil

Narrator: Now while Jesus was in Bethany, in Simon "The Leper's" house, a woman came to him with an alabaster jar of very expensive ointment. She poured the ointment on Jesus' head while he was sitting at dinner. But when the disciples saw it, they were angry and said among themselves . . .

Disciple: What a waste! The ointment could have been sold at a high price and the money could have gone to help the poor!

Narrator: But Jesus knew what they were talking about and so he said to them . . .

Jesus: Why are you giving this woman a hard time? She has done a good work for me. You always have the poor with you, but you will not always have me. By pouring this ointment on my body she has prepared me for burial. Rest assured, wherever the "Good News" is proclaimed in the whole world, what she has done will be told in remembrance of her.

Judas Receives Payment

Narrator: Then one of the twelve disciples, who was called Judas Iscariot, was handed over by God to the chief priests. Judas said to them . . .

Judas: What will you give me if I hand Jesus over to you?

Narrator: The chief priests retained Judas for thirty pieces of silver. And from that moment on, Judas was looking for the right moment to hand Jesus over.

Passover

Narrator: On the first day of the “Feast of Unleavened Bread” the disciples came to Jesus, asking . . .

Disciple: Where do you want us to get everything ready for the Passover meal?

Jesus: Go into the city, to a certain man, and say to him, “The Teacher is saying, ‘I am getting very close to the most critical moment in my life. My disciples and I will keep the Passover with you.’”

Narrator: The disciples did as Jesus had directed them, and they prepared the Passover meal. When it was evening, Jesus took his place with the twelve disciples. While they were eating, he said . . .

Jesus: Rest assured, one of you will hand me over.

Narrator: And becoming greatly distressed, they begin to say to him one after another . .

Disciple: It is not I, Lord!

Jesus: The one who is dipping his hand into the bowl with me – he will hand me over. The Son of Man departs as it is written about him, but how tragic for the man through whom the Son of Man is being handed over. It would have been better for him to have never been born.

Judas: It is not I, Rabbi.

Jesus: You say so.

Narrator: But while they were eating, Jesus, taking the bread and blessing it, breaks it and, giving it to the disciples, says . . .

Jesus: Take! Eat! This is my body.

Narrator: And taking a cup, and giving thanks gives it to them, saying . . .

Jesus: Drink from it, everyone! For this is my blood of the covenant, which is pouring out for many for the forgiveness of sins. But I tell you, I will never again drink of this fruit of the vine until the day when I drink it new with you in my Father's kingdom.

Narrator: And singing praise to God, they all went out to the Mount of Olives.

Mt. Of Olives

Jesus: All of you will have your faith challenged by what happens to me tonight; for it was 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.

Narrator: But Peter said,

Peter: Even if everyone else has their faith challenged by what happens to you, I will never let my faith be challenged.

Jesus: Rest assured, tonight, before the cock crows, you will deny knowing me three times.

Peter: Even if it's an essential part of God's plan that I must die with you, I will not deny knowing you.

Narrator: And all the disciples said the same thing.

In Gethsemane

Narrator: Then Jesus went with them to a place called Gethsemane; and he said to his disciples . .

Jesus: Sit here while I go over there and pray.

Narrator: Jesus took Peter and the two sons of Zebedee with him. As they walked away from the other disciples Jesus became grieved and agitated.

Jesus: My life is grieved to death. Stay here and keep watch with me!

Narrator: And going a little farther, he fell face down on the ground praying . . .

Jesus: "My Father, take this cup away from me if taking it away will make your power known. Yet do not do what my will wants, but what you have willed to be done.

Narrator: Coming back to the disciples Jesus found them sleeping. So, Jesus said to Peter . . .

Jesus: I see you were not strong enough to keep watch even for one hour with me. Keep watch! And pray so that you may not be challenged in your faith. For, the spirit is indeed willing, but the flesh is weak.

Narrator: A second time Jesus went off to pray saying,

Jesus: My Father, if it is not possible to avoid drinking this cup, then your will be done.

Narrator: Coming back to the disciples, Jesus found them sleeping again, for their eyes were very heavy. Leaving them a third time, Jesus prayed the same Gospel Word again. Coming back to the disciples again Jesus said . . .

Jesus: You are still sleeping and taking your rest?? Behold, the hour is drawing near! The Son of Man is handed over into the hands of sinners. Get up! Lead on! Look, the one handing me over is coming close.

Narrator: As Jesus was saying this, behold, Judas, one of the twelve disciples, came into Gethsemane. Along with him he brought a large crowd with daggers and staves. They had come from the chief priests and the elders of the people. Judas, the one who was handing Jesus over, had given the crowd a sign, saying . . .

Judas: Jesus is the one with whom I will be friendly. Take hold of *him*!

Narrator: And Judas came right up to Jesus and said . . . ,

Judas: Greetings, Rabbi!

Narrator: And Judas gave an affectionate kiss to Jesus.

Jesus: Comrade, you have arrived.

Narrator: Then the crowd came over to Jesus and laid hands on him and seized him. And behold, one of the disciples reached out his hand from his cloak, withdrew his dagger and cut off the ear of the slave of the high priest. Jesus said to this disciple . . .

Jesus: Put your dagger away! For, everyone taking the dagger will be destroyed by the dagger. Don't you think that I have the power to ask my Father for help and he will immediately send me more than 120,000 angels? But if I did this, how would the scriptures be fulfilled that say this is all an essential part of God's plan?

Narrator: Then Jesus said to the crowds who had seized him . . .

Jesus: So, you have come out with swords and clubs to seize me as if *I* were a bandit? I was just in the Temple all day teaching and you did not seize me there. Yet, all of this happens so that the words of the prophets are fulfilled.

Narrator: Then all of Jesus' disciples deserted him and ran away.

Before Caiaphas

Narrator: Those who had seized Jesus lead him away to Caiaphas, the High Priest. All the scribes and the elders had gathered at his house. But Peter follows at a distance - all the way

into the courtyard of the High Priest. Then he sat among the guards to watch the fulfillment of all that was about to be fulfilled. Because they wanted to put Jesus to death, the chief priests and the whole council were looking among the crowd for False-Disciples to testify against Jesus, but they could not find even one among the many False-Disciples that did come forward. Later, two did come forward and testify . . .

Witness: This is the guy – this Jesus – he is the one who said, 'I have been given the power to destroy the “Temple of God” and then build it new again in three days.'

Narrator: And the high priest stood up and said to Jesus . . .

High Priest: So, what is your response to this accusation? Is what this witness says against you true?

Narrator: But Jesus was silent.

High Priest: I put you under oath before the living God! Tell us if you are the Christ, the Son of God.

Jesus: You have said so. However, I say to you, from now on *‘you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.’*

Narrator: Then the high priest tore his clothes apart in disgust saying . . .

High Priest: Blasphemer!!! Why do we still need witnesses? Behold, you have now heard the lies he tells about God – the blasphemy - from his own mouth! Council, what is your verdict?

Council: We sentence him to death!

Narrator: Then they spat in his face and beat him. And as they slapped him, they were saying . . .

Council: Prophecy to us, you “Christ!” Who’s hitting you right now?!?

Narrator: Peter was sitting outside in the courtyard. A servant-girl came up to him and said . . .

Servant Girl #1: You also were with Jesus, the Galilean.

Peter: I don’t know what you are talking about.

Narrator: When he went out to the porch, another servant-girl saw him, and she said to the bystanders . . .

Servant Girl #2: This man was with Jesus, the Nazorean.

Narrator: Then Peter swore an oath saying . . .

Peter: I swear to God, I do not know that man!

Narrator: After a little while those who were standing around in the courtyard came up to Peter and said,

Servant Girls #1 &2: Yes, you know him. You can't fool us. You must be one of them. Your accent betrays you.

Narrator: Then Peter began to curse, and again he swore an oath.

Peter: I swear to God I do not know that man!

Narrator: And just as he finished his rant the cock crowed. Peter instantly remembered the words Jesus had said:

Jesus: Before the cock crows, you will deny me three times.

Narrator: And Peter went out and wept bitterly.

Before Pilate

Narrator: But early in the morning the council of the chief priests and the elders of the people seized Jesus with the intention of putting him to death. They bound him, led him away, and handed him over to Pilate, the Roman governor. When Judas, who had handed him over, saw that Jesus was condemned, he changed his mind, returned the thirty pieces of silver to the chief priests and the elders and said . . .

Judas: I have sinned by handing over innocent blood.

Council: We don't care. Watch what happens.

Narrator: Judas threw the silver down on the Temple floor, left the place and went and hung himself. The chief priests gathered up the silver from the floor saying . . .

Council: He cannot leave these here in the Temple Treasury. These coins are blood money.

Narrator: After having a meeting about the issue, the chief priests used the money 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. This fulfilled what the prophet Jeremiah said, *"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."* Jesus was taken to stand before the governor. The governor questioned Jesus asking . . .

Pilate: Are you the King of the Jews?

Jesus: You say so.

Narrator: And when the chief priests and elders accused Jesus he did not answer.

Pilate: Don't you hear all the allegations they are making against you?

Narrator: But Jesus gave him no answer, not even a single word. The governor was greatly amazed by this. Now during the Festival, the governor was accustomed to releasing one of the Jewish prisoners for the crowd. He would pardon anyone they wanted. In prison at that moment Pilate held a well-known villain named Jesus Barabbas. So, after the crowd had gathered in his courtyard, Pilate made them this offer . . .

Pilate: Which one will I release for you this year, Jesus Barabbas or Jesus who is called the Christ?

Narrator: Pilate made this offer thinking that it was obvious the crowd would choose Jesus, for Pilate knew that it was only out of jealousy that had handed Jesus over to him. Now it was after Pilate had made this offer to the crowd and while he was still sitting in his “Seat of Judgment” that his wife sent this word to him . . .

Pilate’s Wife: Have nothing to do with that innocent man, Jesus, for today I have suffered a great deal because of a dream about him.

Narrator: But the chief priests and the elders persuaded the crowds to ask for Barabbas and have Jesus destroyed instead. And Pilate asked them again . . .

Pilate: Which of these two do you want me to release for you?

Narrator: And the crowd said . . .

Congregation: Barabbas!

Pilate: Then what do you want me to do with Jesus who is called “The Christ?”

Narrator: Everyone in the crowd said . . .

Congregation: Crucify him!

Pilate: Why? Tell me, what evil has he done?

Narrator: But the crowd chanted even more confidently . . .

Congregation: Crucify him! Crucify him! Crucify him!

Narrator: Now when Pilate saw that the only benefit to continuing this charade was to cause even more of an uproar among the people, he took some water and washed his hands before the crowd, saying . . .

Pilate: I am innocent of this man's blood – you will see!

Narrator: Then the people all chanted together . . .

Congregation: His blood be on us and on our children!

Narrator: And so, Pilate released Barabbas to them. Then Pilate gave to Jesus the requisite flogging given every prisoner. And then Pilate handed Jesus over to be crucified. Pilate's soldiers took Jesus into his headquarters where they gathered the whole cohort of the Governor's Guard around him. They stripped him of clothes and put a scarlet robe on him. They twisted thorns into a crown and put it on his head. They made him hold a reed in his right hand. Then the whole cohort knelt before Jesus to mock him. They said . . .

Soldier: Hail! "King of the Jews!"

Narrator: Then they spat on him and took the reed from his hand and struck him about the head with it. After this mocking they stripped him of the robe and put his own clothes back on and led him away to crucify him.

The Crucifixion

Narrator: As Jesus and the Governor's Guard went out of the Governor's Headquarters, they ran into a man from Cyrene named Simon. The Guard forced him to carry Jesus' cross. When Jesus and Simon and the Governor's Guard finally came to a place outside Jerusalem called Golgotha (which means, "Place of a Skull"), the Guard offered Jesus wine mixed with bitters, but when Jesus tasted it he wouldn't drink it. And when the Guard had crucified him, they divided his clothes among themselves by casting lots. Afterward they sat down to keep watch over him. Above Jesus' his head the Guard had put the charge against him. The sign said, "This is Jesus, the King of the Jews." Two bandits were also crucified with Jesus; one on his right and one on his left. The people who walked by blasphemed Jesus by shaking their heads and saying . . .

Congregation: You claimed you would destroy the temple and then build it back up in three days! Hah! Go ahead and just save yourself. Since you are "The Son of God," let's see you come down from the cross!

Narrator: The chief priests, the scribes and elders also were mocking Jesus in the same way by saying . . .

Council: He "saved" others didn't he? Yet, he does not have the power to save himself? Isn't he "The King of Israel?" Well then, let him come down from the cross now and we will believe in him! He claims that he trusts in God? Well then, wouldn't God deliver him right now if he prayed for deliverance, for he did say 'I am God's Son,' didn't he?

Narrator: The bandits who were crucified with Jesus also taunted him in the same way. Then, at noon, darkness came over the whole land until three in the afternoon. At about

three o'clock Jesus cried with a loud voice . . .

Jesus: *Eli, Eli, lema sabachthani?*

Narrator: That is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said . . .

Congregation: This man is calling for the prophet Elijah!

Narrator: Quickly, one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to Jesus to drink. But the rest of the crowd said . . .

Congregation: Wait! Stop! Let's see whether Elijah will actually come to save him.

Narrator: Then Jesus cried out again with a loud voice and released the Spirit that had descended upon him at his baptism. And behold, at that moment, the curtain of the temple which separated the presence of God from the people was split in two from top to bottom and the earth was shaken and the rocks were split and the tombs were opened and many sleeping holy bodies were raised (and after Jesus' resurrection they came out of the tombs and entered the holy city and were revealed to many.) But the Guard that was keeping watch over Jesus, the centurion and those around him, saw the earthquake and what took place, and they were very terrified saying . . .

Soldiers: Certainly, this man was God's Son!

The Burial

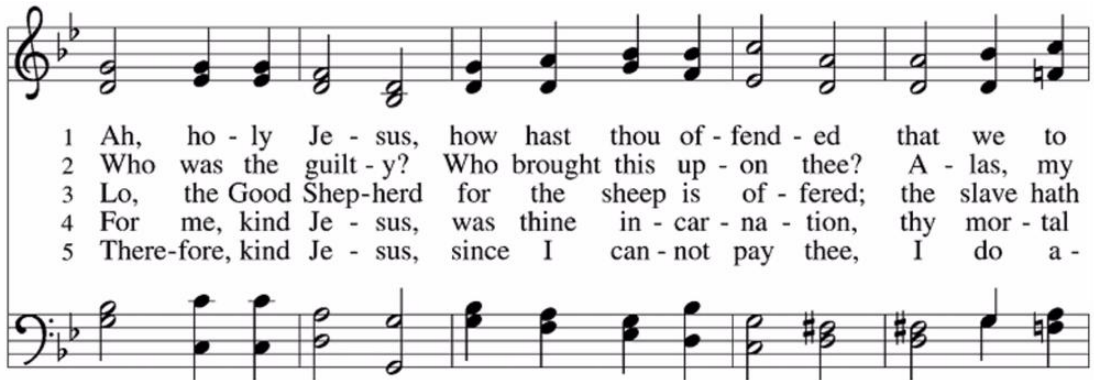
Narrator: Many women had gathered at a distance to watch this whole scene. These were women who had followed Jesus all the way from Galilee and had provided for him along the way. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. When evening came, a rich man from Arimathea, named Joseph, who was a disciple of Jesus, went to Pilate and asked if he could have Jesus' body. Pilate ordered it to be given to him. So, Joseph took Jesus' body, wrapped it in a clean linen cloth and laid it in his own new tomb which he had hewn in the rock. Joseph then rolled a great stone over the entrance of the tomb and went away. Mary Magdalene and the other Mary were watching all of this. The next day, that is, the day after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said . . .

Council: Sir, we remember what that impostor said while he was still alive, 'After three days I will be raised.' Therefore, command the tomb to 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.

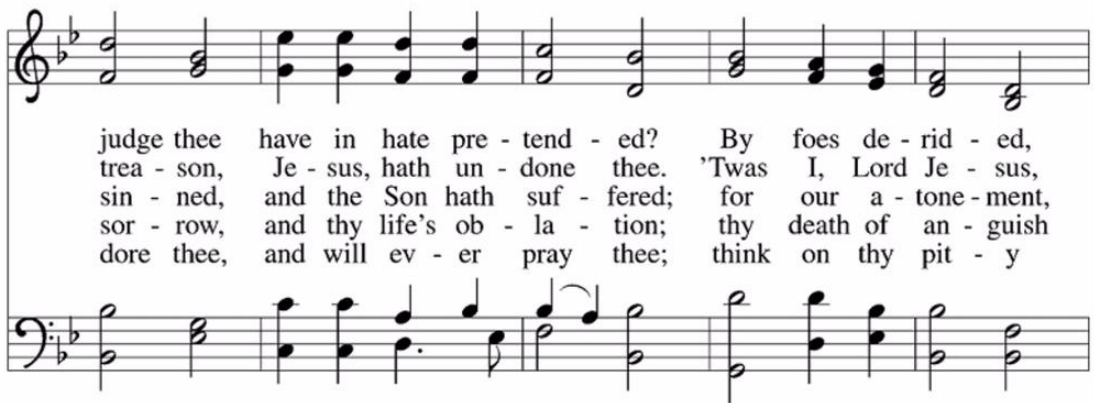
Narrator: Pilate said to them . . .

Pilate: You have a guard. Go! You secure it as best you can.

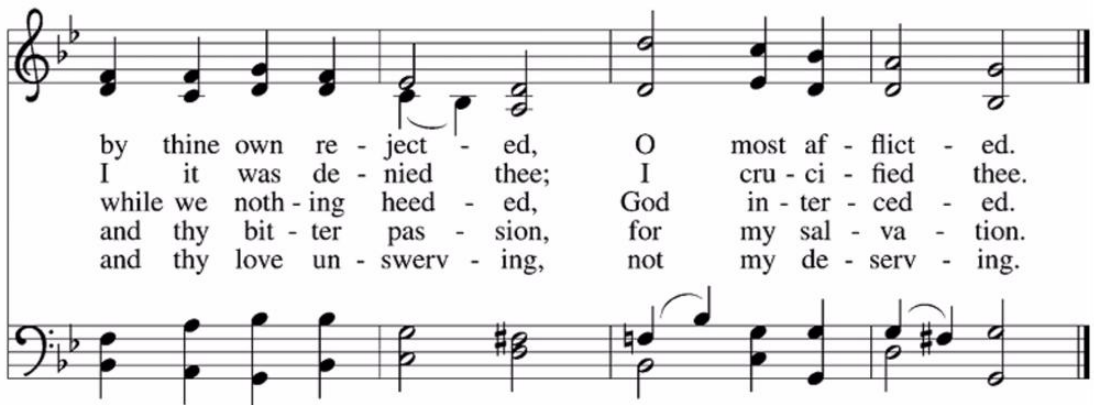
Narrator: And they went and secured the tomb. They declared their control over the rock that covered the entrance by placing their own guard next to it.



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



judge thee have in hate pre - tend - ed? By foes de - rid - ed,
trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
sin - ned, and the Son hath suf - fered; for our a - tone - ment,
sor - row, and thy life's ob - la - tion; thy death of an - guish
dore thee, and will ev - er pray thee; think on thy pit - y



by thine own re - ject - ed, O most af - flict - ed.
I it was de - nied thee; I cru - ci - fied thee.
while we noth - ing heed - ed, God in - ter - ced - ed.
and thy bit - ter pas - sion, for my sal - va - tion.
and thy love un - swerv - ing, not my de - serv - ing.

Dismissal

Holy Week Continues

Maundy Thursday Noon & 7:00 p.m.
Laying of Hands for Absolution & Eucharist

Good Friday
Seven Last Words Tenebrae Noon
Passion, Readings & Sealing 7:00 p.m.

Easter Vigil 7:00 p.m.
Service of Light & Readings & Eucharist

Easter Day 8:30 & 11:00 a.m.
Festival of the Resurrection

Grace's Palms come from ECO-PALMS

Harvesting palm products is an important source of supplemental income for many indigenous families and communities in Guatemala and Mexico. However, over-harvesting palm can threaten the livelihood of these communities as well as the forests where the palm plants thrive and provide the shade required by the palms. The palm producing areas tend to be the home of poorer segments of the rural population where the people rely heavily on the palm harvest for income. But, although purchases of palms in the U.S. may reach as high as \$4.5 million each year, the palm harvesters themselves earn very little. Typically, palm harvesting is done by community members hired by local contractors, who then sell palms to large floral export firms. Payment is based on volume, so the harvesters are motivated to gather a large number of palms without regard for the quality. As a result, up to 50% or more of the palms are later discarded because of poor quality. This method risks the rapid depletion of the forest's rich biodiversity, including the many bird species that migrate to these regions during the winter. Called *Eco-Palms*, the palms are harvested in a more sustainable way, whereby the harvesters are paid on the quality of the palms they harvest rather than the quantity, which helps to limit the amount of palms taken from the forest. These communities have taken upon themselves to learn about harvesting practices that minimize impact on the natural forest where the palm grows, and ways to protect this wild species of palm. In some areas where the waste ratio reached as high as 50% before, now the discarded palms count for only 5-7% of the harvested volume. And, rather than sending the harvested palms off to a distant warehouse for sorting and packaging, the community members complete those tasks themselves and sell their palms directly rather than relying on middlemen-ensuring that more of the money paid for the palms actually goes to those who worked the hardest to provide them. Eco-Palms protect the unique and important biodiversity of the region and maintain the local communities' standard of living.