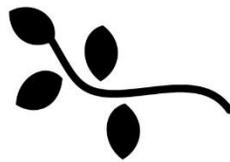




**...a season to dream, explore and recommit to
faith in action!**



CHURCH OF THE REDEEMER

CELEBRATING LOVE. DOING JUSTICE.

Sunday March 29, 2026 – 10:30 AM

Palm Sunday

PRELUDE “The Jerusalem Gate” - Lani Smith

Announcements

THE LITURGY OF THE PALMS

Celebrant: Blessed is the One who comes in the name of God.

People: Peace in heaven and glory in the highest.

Celebrant: Let us pray.

Assist us mercifully with your help, O 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. **Amen.**

Celebrant: God be with you.

People: And also with you.

Celebrant: Let us give thanks to God.

People It is right to give God 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.

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 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 forever. **Amen.**

Celebrant : God has given us light.

People: Praise God on the way to the altar with branches

THE PROCESSION

Celebrant: Let us go forth in peace.

People: In the name of Christ. Amen.

PSALM 118 (NCH pg. 700-701) Krista will chant the verses, the congregation sings the response

The image shows a musical score for a unison response. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#) and the time signature is 4/4. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "The righ - teous shall en - ter the gate of God." Above the treble staff, the word "Unison" is written. Chord symbols are placed above the staff: "D" above the first measure, "C" above the second measure, "Am7" above the third measure, and "D" above the fourth measure. The music ends with a double bar line.

℟

¹O give thanks to God, for God is good;
God's steadfast love endures forever!

²Let all Israel say,
"God's steadfast love endures
forever."

¹⁴God is my strength and my might;
God has become my salvation.

¹⁵There are glad songs of victory in the
tents of the righteous: "The strong hand
of God does valiantly;
¹⁶the mighty hand of God is exalted;
the strong hand of God does valiantly."

℟

¹⁷I shall not die, but I shall live,
and recount the deeds of God.

¹⁸God has punished me severely,
but God did not give me over to
death.

(Selection for Palm/Passion Sunday)

℟

¹O give thanks to God, for God is good;
God's steadfast love endures forever!

²Let all Israel say,
"God's steadfast love endures
forever."

¹⁹Open to me the gates of righteousness,
that I may enter through them and
give thanks to God.

²⁰This is the gate of God;
the righteous shall enter through it.

℟

²¹I thank you that you have answered me
and have become my salvation.

²²The stone that the builders rejected has
become the chief cornerstone.

²³This is God's doing; it is
marvelous in our eyes.

¹⁹Open to me the gates of righteousness,
that I may enter through them and
give thanks to God.

²⁰This is the gate of God;
the righteous shall enter through it.

℟

²¹I thank you that you have answered me
and have become my salvation.

²²The stone that the builders rejected
has become the chief cornerstone.

²³This is God's doing;
it is marvelous in our eyes.

²⁴This is the day that God has made;
let us rejoice and be glad in it. ℟

*Easter 2 C vs. 14–29 (Alt.); vs. 25–29 are on following page.
(May be sung with double tone.)*

²⁴This is the day that God has made;
let us rejoice and be glad in it.

²⁵Save us, we beseech you, O God!
O God, we beseech you, give us
success! ℟

²⁶Blessed is the one who comes in the
name of God.
We bless you from the house of God.

²⁷The Sovereign is God, and God has
given us light.
Bind the festal procession with
branches, up to the horns of the altar.

²⁸You are my God, and I will give thanks
to you;
you are my God, I will extol you.

²⁹O give thanks to God, for God is good,
for God's steadfast love endures
forever. ℟

STATION PRAYER

This is the day the God has made;

Let us rejoice and be glad in it.

This is the gate of God;

The just shall enter through it.

Save us we beg you, O God.

Blessed is the one who comes in the name of God.

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 . **Amen.**

LITURGY OF THE WORD

ENTRANCE HYMN- Hosanna, Loud Hosanna (NCH 213)

1 "Hosanna, loud hosanna,"
the little children sang;
through pillared court and temple
the lovely anthem rang;
To Jesus, who had blessed them
close folded to his breast,
the children sang their praises,
the simplest and the best.

2 From Olivet they followed
amid a cheering crowd,
the victor palm branch waving,
and chanting clear and loud.
The one whom angels worship
rode on in lowly state,
and glad to see the children,
slowed down the donkey's gait.

3 "Hosanna in the highest!"
That ancient song is ours,
We hail our great Redeemer
and sing with all our powers;
"Hosanna, Christ, we praise you
with heart and life and voice.
Hosanna! In your presence
forever we'll rejoice!"

AT THE ALTAR

Celebrant: God be with you

People: **And also with you**

Let us pray.

God, your love is broken open among cheering crowds and traitor's coins, deserting friends and hands washed clean, the mockery of power and the baying mob: as we follow your way of passion, give us faith to bring our weak and divided hearts to the foot of the cross and the door of the guarded tomb that they might be opened, astonished and healed; through the One, who carries the weight of the world. **Amen.**

SCRIPTURE APPOINTED FOR THE DAY

Isaiah 50:4-9a *Translation: Complete Jewish Bible*

Adonai Elohim has given me
the ability to speak as a man well taught,
so that I, with my words,
know how to sustain the weary.
Each morning he awakens my ear
to hear like those who are taught.
⁵ *Adonai Elohim* has opened my ear,
and I neither rebelled nor turned away.
⁶ I offered my back to those who struck me,
my cheeks to those who plucked out my beard;
I did not hide my face
from insult and spitting.
⁷ For *Adonai Elohim* will help.
This is why no insult can wound me.
This is why I have set my face like flint,
knowing I will not be put to shame.
⁸ My vindicator is close by;
let whoever dares to accuse me
appear with me in court!
Let whoever has a case against me step forward!
⁹ Look, if *Adonai Elohim* helps me,
who will dare to condemn me?
Here, they are all falling apart
like old, moth-eaten clothes. Hear what the Spirit is saying to the Church. **Thanks be to God**

PSALM 31 (NCH pg. 641) Krista will chant the verses, the congregation sings the response

Response

Antiphon: Robert Train Adams, 1994

Let your face shine up-on your servant.

℣

⁹Be gracious to me, O God, for I am in distress;
my eye wastes away from grief, my soul and body also.

¹⁰For my life is spent with sorrow, and my years with sighing;
my strength fails because of my misery, and my bones waste away.

¹¹I am the scorn of all my adversaries, a horror to my neighbors, an object of dread to my acquaintances;
those who see me in the street flee from me.

¹²I have passed out of mind like one who is dead;
I have become like a broken vessel.

℣

¹³For I hear the whispering of many — terror all around! —
as they scheme together against me, as they plot to take my life.

¹⁴But I trust in you, O God;
I say, “You are my God.”

¹⁵My times are in your hand;
deliver me from the hand of my enemies and persecutors.

¹⁶Let your face shine upon your servant;
save me in your steadfast love. ℣

(May be sung with double tone.)

“The Things That Make for Peace” from A Room Called Remember

“Blessed be the One who comes in the name of God”, the cry goes up. There is dust in the air with the sun turning it gold. Around the bend in the road, there suddenly is Jerusalem. He draws back on the reins.

Crying disfigures his face. “Would that even today you knew the things that make for peace.” Even today, he says, because there are so few days left. The terror of his vision as he looks at the city that is all cities and sees not one stone left standing on one another—you and your children within you. “Because you did not know the time of your visitation,” he says. Because we don’t know what he comes to give. The things that make for peace, that is what he comes to give. We don’t know these things, he says and God knows he’s right. The absence of peace within our own skins no less than within our nations testifies to that. But we know their names at least. We all of us know in our hearts the holy names that make for peace—real people—only for once let us honor them by not naming them. Let us name instead only him who is the Prince of Peace.

Hear what the Spirit is saying to the Church. **Thanks be to God.**

PRAYERS and PETITIONS of the PEOPLE

O God of our hearts, God of love, you are with us in every transition and change.
We recall your deep compassion, presence and abounding love.
We thank you for the gifts, talents and skills with which you have blessed us.
We thank you for the experiences that have brought us to this moment.
We thank you for the work of others that gives breadth and depth to our own work.
Be with us as we move forward, rejoicing with you and supporting one another.
God of mercy, God of peace, **hear our prayer.**

During this season of Lent, let us hold close to our hearts all those in need, those who suffer, and those who mourn. In the prayers that follow, you are invited to respond

with your own concerns and thanksgivings related to the particular focus of each petition

For those who are experiencing homelessness, unemployment, underemployment or loneliness, that we may lift each other's' burdens.

(You are invited to add your specific concerns and thanksgivings in this area.)

O God of mercy,

Receive our prayer.

For the health and regeneration of our living planet Earth, that we may accept our responsibility for its care and future.

(You are invited to add your specific concerns and thanksgivings in this area.)

O God of creation,

Receive our prayer.

For all who govern within our towns, states and nations, that they will hear and heed the cry of all in need, and awaken to the call for peace.

(You are invited to add your specific concerns and thanksgivings in this area.)

O God of reconciliation,

Receive our prayer

For those who struggle to see you in their lives and relationships, that we may reflect your Divine love to them.

(You are invited to add your specific concerns and thanksgivings in this area.)

O God of tenderness,

Receive our prayer.

For those for whom the Immigration Customs Enforcement Agency has caused pain, suffering, and hardship, that those around them will respond tenderly.

(You are invited to add your specific concerns and thanksgivings in this area.)

O God of compassion,

God of peace, receive our prayer.

For all who are harmed because of their race or ethnicity, that we may work to dismantle systems of oppression.

(You are invited to add your specific concerns and thanksgivings in this area.)

O God of love,

Receive our prayer.

We now pray the concerns and thanksgivings of this parish family.

(You are invited to add additional concerns and thanksgivings.)

We know that you hear our prayers, O God. During this season of Lent, help us to open ourselves to the needs of those around us, that by so doing, we may reveal the beauty of your beloved community. **Amen.**

CONFESSION

Let us take inventory of our lives, as we confess our separation from God, our neighbors, and ourselves. A period of silence for personal prayer and reflection will be observed.

Let us pray together;

Most merciful God, we confess before you and one another that we have fallen short of the wholeness you desire for us. We have betrayed your trust. We have been less than you created us to be. We have failed to speak out against that which is evil. We have cooperated with systems of injustice. We have built our prosperity upon the lives of others who suffer. We know that you accept and forgive us. We know that you are always ready to heal us of our ignorance and lack of concern for others. Help us to open our hearts to your love, that in so doing we may love ourselves along with our neighbor, strive for justice for all people, and hold forth the vision of what is possible. This we pray as Jesus, our great teacher modeled and who chose life in choosing death. AMEN.

ABSOLUTION

The Officiant says to the People:

God freely offers forgiveness and calls us to turn and live in the joy of God's love. God has given power to all people to forgive one another and themselves. Therefore, know that God forgives us. Therefore let us forgive ourselves and accept others forgiven and be free.

THE PEACE

OFFERTORY – “Upon A Borrowed Donkey” - arr. Henke

GATHERING at the TABLE

God be with you!

And also with you.

Lift up your hearts.

We lift them to God.

Let us give thanks to the Creator.

It is right to give God thanks and praise.

It is right to praise you, God of all creation;

In your love you made us for yourself,

When we turned away

you did not reject us,

but came to meet us in your Son.

You embraced us as your children

and welcomed us to sit and eat with you

In Christ you shared our life

that we might live in him and he in us.

Christ opened his arms in love.

On the night he was betrayed,

at supper with his friends

he took bread and gave you thanks;

he broke it and gave it to them saying:

Take eat; this is my body which is given for you;
do this in remembrance of me.

**God, we do this in remembrance of him:
His body is the bread of life.**

At the end of supper, taking the cup of wine,
He gave thanks, and said:
Drink this, all of you; this is my blood of the new covenant,
do this in remembrance of me.

**God, we do this in remembrance of him:
This is the cup of blessing.**

As we proclaim his death and celebrate his rising in glory,
Send your Holy Spirit that this bread and this wine
May be to us the body and blood of Jesus.

**As we eat and drink these holy gifts
Make us one in Christ, our risen Lord.**

With your whole Church throughout the world
We offer you this sacrifice of praise
And lift our voice to join the eternal hymn of heaven:

Ho - ly, Ho - ly, Ho - ly, my heart, my heart, a - dores you! My
heart is glad to say the words: you are ho - ly God.

Before Jesus's mortal death, he taught us and we are bold to pray in whatever language or form that brings us closer to God,

**Our Mother, our Father in heaven, hallowed be your Name,
your kingdom come, your will be done, on earth as in heaven.**

Give us today our daily bread.

Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial, and deliver us from evil.

For the kingdom, the power, and the glory are yours, now and forever. AMEN.

THE INVITATION

Christ was always the guest.

At the tables of the wealthy where he pled the case of the poor, he was always the guest.

Upsetting polite company, befriending isolated people, welcoming the stranger, he was always the quest.

But here at this table, Christ is the host.

So come, you who hunger and thirst for a deeper faith, for a better life, for a fairer world. Jesus Christ who sat at our tables, now invites us to be guests at his.

COMMUNION HYMN Here, O my God, I see you face to face (NCH 336)

1 Here, O my God, I see you face to face;
here would I touch and handle things unseen;
Here grasp with firmer hand the eternal grace,
And all my weariness upon you lean.

2 Here would I feed upon the bread of God,
here share the cup, the gracious gift of heaven;
Here would I lay aside each earthly load,
here taste afresh the calm of sin forgiven.

3 This is the hour of banquet and of song;
this is the heavenly table spread anew;
Here let me feast, and, feasting, still prolong
the brief, bright hour together here with you.

4 Too soon we rise; the symbols disappear;
the meal, but not your love, is past and gone.
This joyful feast confirms that you are here,
now and forever, as our shield and sun.

5 We have no help but yours, nor do we need
another strength than yours to lean upon.
It is enough, O God, enough indeed;
our faith is in your might, your might alone.

PRAYER OF THANKSGIVING

Let us pray together

Merciful God, your gift of love, immense and free, finds us out, makes a claim on our lives that we cannot ignore: Teach us to respond in thanksgiving, seeking, as did Jesus, the poor and the outcast, giving of all that we have, in the name of Jesus, who loves us first. Amen.

The Reading of the Passion of Our Lord Jesus Christ according to Matthew

(Congregation is invited to participate in designated places of the Gospel)

THE PASSION ACCORDING TO MATTHEW

Evangelist One of the Twelve, the one named Judas Iscariot, went off to the chief priests and said,

Judas “What are you willing to give me if I hand Jesus over to you?”

Evangelist They paid him thirty pieces of silver. And from that moment he looked for an opportunity to betray Jesus. On the first day of the Feast of Unleavened Bread, the disciples came up to Jesus and said,

Disciple “Where do you want us to prepare the Passover for you?”

Evangelist Jesus told them to go to a certain person in the city and say, “The Teacher says, ‘My appointed time draws near. I am to celebrate the Passover in your house.’” The

disciples did as Jesus ordered and prepared the Passover supper. When it grew dark, he reclined at table with the Twelve. And while they were eating he said,

Jesus “The truth is, one of you is about to betray me.”

Evangelist They were greatly distressed and started asking him in turn, “Surely, it is not I, teacher?” Jesus replied,

Jesus “The one who has dipped his hand into the dish with me is the one who will hand me over. The chosen one will go as the scriptures foretold—but woe to the one by whom the chosen one is betrayed! It would be better for that one never to have been born at all.”

Evangelist Then Judas, who was betraying Jesus, said,

Judas “Surely it is not I, Rabbi?”

Evangelist Jesus answered,

Jesus “You have said it yourself.”

Evangelist During the meal Jesus took bread, blessed it, broke it and gave it to the disciples.

Jesus “Take this and eat it, this is my body.”

Evangelist Then he took a cup, gave thanks, and gave it to them.

Jesus “Drink from it, all of you, this is my blood, the blood of the Covenant, which will be poured out on behalf of many for the forgiveness of sins. The truth is, I will not drink this fruit of the vine again until the day when I drink it anew with you in my Abba’s kingdom.”

Evangelist Then, after singing the hymn, they walked out to the Mount of Olives. Jesus then said to them,

Jesus “Tonight you will all fall away because of me, for scripture says, ‘I will strike the shepherd, and the sheep will be scattered.’ But after I have been raised, I will go to Galilee ahead of you.”

Evangelist Peter responded,

Peter “Though all may fall away because of you, I never will!”

Evangelist Jesus replied, “The truth is, before the cock crows tonight, you will deny me three times.” Peter said,

Peter “Even if I must die with you, I will never disown you.”

Evangelist And all the other disciples said the same. Then Jesus went with them to a place called Gethsemane and said to the disciples,

Jesus “Stay here while I go over there and pray.”

Evangelist Jesus took along Peter, James and John and started to feel grief and anguish. Then he said to them,

Jesus “My soul is deeply grieved, to the point of death. Please, stay here, and stay awake with me.”

Evangelist Jesus went on a little further and fell prostrate in prayer:

Jesus “Abba, if it is possible, let this cup pass me by. But not what I want—what you want.”

Evangelist When Jesus returned to the disciples, he found them asleep. He said to Peter,

Jesus “Couldn’t you stay awake with me for even an hour? Be on guard, and pray that you may not undergo trial. The spirit is willing, but the body is weak.”

Evangelist Withdrawing a second time, Jesus prayed,

Jesus “Abba, if this cup cannot pass me by without my drinking it, your will be done!”

Evangelist Once more Jesus returned and found the disciples asleep; they could not keep their eyes open. Jesus left them again, withdrew somewhat and prayed for a third time, saying the same words as before. Finally Jesus returned to the disciples and said to them,

Jesus “Are you still sleeping? Still taking your rest? The hour is upon us—the Chosen One is being betrayed into the hands of sinners. Get up! Let us be on our way! Look, my betrayer is here.”

Evangelist While Jesus was still speaking, Judas, one of the twelve, arrived—accompanied by a great crowd with swords and clubs. They had been sent by the chief priests and elders of the people. Judas had arranged to give them a signal. “The I kiss is the one,” he had said; “take hold of him.” He immediately went over to Jesus, embraced him, and said,

Judas “Greeting, Rabbi!”

Evangelist Jesus said to Judas,

Jesus “Friend, just do what you’re here to do!”

Evangelist At that moment, the crowd surrounded them, laid hands on Jesus and arrested him. Suddenly, one of those who accompanied Jesus drew a sword and slashed at the high priest’s attendant, cutting off an ear. Jesus said,

Jesus “Put your sword back where it belongs. Those who live by the sword die by the sword. Don’t you think I can call on my Abba God to provide over twelve legions of angels at a moment’s notice? But then how would the scriptures be fulfilled, which say it must happen this way?”

Evangelist Then Jesus said to the crowd,

Jesus “Am I a robber, that you have come armed with swords and clubs to arrest me? Every day I sat teaching in the Temple precincts, yet you never arrested me.”

Evangelist All this happened in fulfillment of the writings of the prophets. Then all the disciples deserted Jesus and fled. Those who had seized Jesus led him off to Caiaphas, the high priest, where the religious scholars and elders had convened. Peter followed at a distance as far as the high priest’s residence. Going inside, Peter sat down with the guards to await the outcome. The chief priests, with the whole Sanhedrin, were busy trying to obtain false testimony against Jesus, so that they might put him to death. They discovered none, despite the many false witnesses who took the stand. Finally two came forward who stated,

Challenger I “This man has declared, ‘I can destroy God’s sanctuary and rebuild it in three days.’”

Evangelist The high priest rose and addressed Jesus,

High Priest “Have you no answer? What about this testimony leveled against you?”

Evangelist But Jesus remained silent. The high priest then said to him,

High Priest “I order you to tell us under oath, before the living God, whether or not you are the Messiah, the Firstborn of God?”

Jesus “You have said it yourself, but I tell you: soon you will see the Chosen One seated at the right hand of the Power, and coming on the clouds of heaven.”

Evangelist At this, the high priest tore his robes and said,

High Priest “Blasphemy! What further need do we have of witnesses? You yourselves have heard the blasphemy. What is your verdict?” They responded,

Crowd **“He deserves death!”**

Evangelist Then they spat at his face and struck him with their fists. Others slapped Jesus, saying,

Challenger II “Play the prophet for us, Messiah! Who struck you?”

Evangelist While this was happening, Peter was sitting in the courtyard. One of the attendants came over and said,

Servant I “You were with Jesus the Galilean too, weren’t you?”

Evangelist But Peter denied it in front of everyone. He said,

Peter "I don't know what you're talking about!"

Evangelist When Peter went out to the gate, another attendant saw him and said to those nearby,

Servant II "this one was with Jesus of Nazareth."

Evangelist Again he cursed and denied it:

Peter "I don't know him!"

Evangelist A little while later, some bystanders came over to Peter and said,

Servant I "You certainly are one of them! Even your accent gives you away!"

Evangelist At that, Peter began cursing and swore,

Peter "I don't know the man!"

Evangelist Just then a rooster began to crow, and Peter remembered the prediction Jesus had made: "Before the rooster crows, you will disown me three times." Peter went out and cried bitterly.

At daybreak, all the chief priests and the elders of the people took formal action against Jesus to put him to death. They bound him and led him away to be handed over to Pilate, the governor. When he saw that Jesus had been condemned, Judas, who had betrayed Jesus, felt remorse. He took the thirty pieces of silver back to the chief priests and elders, and said,

Judas "I have sinned! I have betrayed innocent blood!"

Chief Priest "What's that to us? That's your affair!"

Evangelist So Judas flung the money into the sanctuary and left. Then he went off and hanged himself. The chief priests picked up the silver, observing,

Chief Priest "It's against the Law to deposit this in the Temple treasury, since it is blood money."

Evangelist After some discussion, they used the money to buy Potter's field as a cemetery for foreigners. That is why that field, even today, is called blood field. On that occasion, what was said through Jeremiah the prophet was fulfilled: "They took thirty pieces of silver, the price for the One whose price was set by the children of Israel, and they paid it out for Potter's Field just as the Most High commanded me." Then Jesus was arraigned before Pontius Pilate, the governor, who questioned him.

Pilate "Are you the King of the Jews?"

Jesus "You say that I am."

Evangelist Yet when Jesus was accused by the chief priests and elders, he made no reply. Pilate said to Jesus,

Pilate "Surely you hear how many charges they bring against you?"

Evangelist But Jesus did not answer Pilate on a single count, much to the governor's surprise. Now, on the occasion of a festival, the governor was accustomed to release one prisoner, whomever the crowd would designate. At the time they were holding a notorious prisoner named Barabbas. So when the crowd gathered, Pilate asked them,

Pilate "Which one do you wish me to release for you? Barabbas? Or Jesus, the so-called Messiah?"

Evangelist Pilate knew, of course, that it was out of jealousy that they had handed Jesus over. While Pilate was still presiding on the bench, his wife sent him a message: "Have nothing to do with that innocent man. I had a dream about him last night which has been troubling me all day long." But the chief priests and elders convinced the crowds that they should ask for Barabbas, and have Jesus put to death. So when the governor asked them,

Pilate "Which one do you wish me to release for you?"

Evangelist They all cried,

Crowd "Barabbas!"

Evangelist Pilate said to them,

Pilate "Then what am I to do with Jesus, the so-called Messiah?"

Crowd "Crucify him!"

Pilate "Why? What crime has he committed?"

Evangelist Pilate asked. But they only shouted louder,

Crowd "Crucify him!"

Evangelist Pilate finally realized that he was getting nowhere with this—in fact, a riot was breaking out. Pilate called for water and washed his hands in front of the crowd, declaring as he did so,

Pilate "I am innocent of this man's blood. The responsibility is yours."

Evangelist The whole crowd said in reply,

Crowd "Let his blood be on us and on our children."

Evangelist At that, Pilate released Barabbas to them. But he had Jesus whipped with a cat-o'-nine-tails, then handed him over to be crucified. The governor's soldiers took Jesus inside the Praetorium and assembled the whole cohort around him. They stripped off his clothes and wrapped him in a scarlet military cloak. Weaving a crown out of thorns, they pressed it onto his head and stuck a reed in his right hand. Then they began to mock Jesus by dropping to their knees, saying,

Crowd "All hail, King of the Jews!"

Evangelist They also spat at him. Afterward they took hold of the reed and struck Jesus on the head. Finally, when they had finished mocking him, they stripped him of the cloak, dressed him in his own clothes and led him off to crucifixion. On their way out, they met a Cyrenian named Simon, whom they pressed into service to carry the cross. Upon arriving at a site called Golgotha—which means Skull Place—they gave Jesus a drink of wine mixed with a narcotic herb, which Jesus tasted but refused to drink. Once they had nailed Jesus to the cross, they divided his clothes among them by rolling dice; then they sat down and kept watch over him. Above his head, they put the charge against him in writing: "This is Jesus, King of the Jews." Two robbers were crucified along with Jesus, one at his right and one at his left. People going by insulted Jesus, shaking their heads and saying,

Crowd "So you are the one who was going to destroy the Temple and rebuild it in three days! Save yourself, why don't you? Come down off that cross if you are God's Own!"

Evangelist The chief priests, the religious scholars and the elders also joined in the jeering:

Chief Priest "He saved others but he cannot save himself! So he's the King of Israel! Let's see him come down from that cross, and then we will believe in him. He trusts in God; let God rescue him now, if God is happy with him! After all, he claimed to be God's own!"

Evangelist The robbers who had been crucified with Jesus jeered at him in the same way. At noon, a darkness fell over the whole land until about three in the afternoon. At that hour Jesus cried out with a loud voice,

Jesus "Eli, Eli, lama sabachthani?"

Evangelist "My God, My God, why have you forsaken me?" This made some of the bystanders who heard it remark,

Crowd "He is calling for Elijah!"

Evangelist One of them hurried off and got a sponge. He soaked the sponge in cheap wine and, sticking it on a reed, tried to make Jesus drink. The others said,
Crowd **“Leave him alone. Let’s see whether Elijah comes to his rescue.”**
Evangelist Once again, Jesus cried out in a loud voice, then he gave up his spirit.

Silence

Suddenly, the curtain in front of the Holy of Holies was ripped in half from top to bottom. The earth quaked, boulders were split and tombs were opened. Many bodies of holy ones who had fallen asleep were raised. After Jesus’ resurrection, they came out of their tombs and entered the holy city, and appeared to many. The centurion and his cohort, who were standing guard over Jesus’ body, were terror-stricken at seeing the earthquake and all that was happening, and said,

Centurion “Clearly, this was God’s own!”

Evangelist A group of women were present, looking on from a distance. These were the same women who had followed Jesus from Galilee as ministers to him. Among them were Mary of Magdala; Mary, the mother of James and Joseph; and the mother of Zebedee’s children. When evening fell, a wealthy man from Arimathea named Joseph, who had become a disciple of Jesus, came to request the body of Jesus; Pilate issued an order for its release. Taking the body, Joseph wrapped it in fresh linen and laid it in his own tomb, which had been hewn out of rock. Then Joseph rolled a huge stone across the entrance of the tomb and went away. But Mary of Magdala and the other Mary remained sitting there, facing the tomb. The next day—the one following the Day of Preparation—the chief priests and the Pharisees called at Pilate’s residence and said,

Chief Priest “We recall that, while he was still alive, the impostor made the claim, ‘After three days I will rise again.’ Therefore, please issue an order to keep the tomb under surveillance until the third day. Otherwise, Jesus’ disciples might go and steal his body and tell the people, ‘Jesus has been raised from the dead!’ This final deception would be worse than the first.”

Evangelist Pilate said to them,

Pilate “You have a guard. Go and secure the tomb as best you can.”

Evangelist So they went to seal the tomb and post a guard.

Celebrant:

Almighty God, we pray you graciously to behold this your family, for whom 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.

Amen.

ANNOUNCEMENTS - MARK YOUR CALENDAR!

Holy Week: Maundy Thursday, April 2nd: Service at 6:30 p.m. **Good Friday, April 3rd Services:** Noon prayer service. Call-in Dial 1-605-313-4159; when asked for the access code, enter 586 562, then #.

Contemporary Stations of the Cross at 3 PM. We are reimagining the Good Friday Stations of the Cross walk in light of ICE activity and more. To do this most effectively, we think going into the streets during daylight hours is best. Who among us might join Rev. Willie at **3 PM** and take to the streets with Contemporary Stations of the Cross? Please let Peg, Jody, Paulette or Colleen at clhintz@aol.com know as soon as possible. There will be a zoom option as well. Followed by the **Good Friday service** at 6:30 p.m.

Easter Sunday, April 5th: Service at 10:30 a.m.

The Serendipity Stitchers welcome you. 1st and 3rd **Tuesdays at 1:30 p.m.** Our gatherings are always full of laughter, delicious treats, and plenty of good company. No experience necessary. Please get in touch with Veronica for more information.

Last Sunday! Easter Flowers and Music dedication: A beautiful tradition at Redeemer is the Easter display on all of the altars and the lovely music that fills our Church through Easter. Any contribution is appreciated. Place the completed form or envelope in the offering plate or bring it to the church office before **Palm Sunday, March 29th**. Please print clearly on the form. Any questions, contact Sandra at office@redeemermorristown.org

The Book Group meets online at 7pm: 3/30/26 THE HORSEWOMAN by James Patterson and Mike Lupica. Please contact Veronica for the link. Please support your local bookshop and Redeemer by ordering from our online Bookshop by going here. <https://bookshop.org/shop/Redeemer>

Keep updated with all that is going on at Redeemer

Visit our website: <https://redeemermorristown.org/> for further information and to sign up for our newsletter.

Please "like" and check out our Facebook page at <http://bit.ly/FBchurch> or follow us on Instagram - @RedeemerMorristown - <http://bit.ly/Instachurch>.

We are now on BlueSky -@redeemermorristown.bsky.social , <https://bit.ly/RedeemerBSKY>



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From Rev. Willie J. Smith

Holy Week

Lent ends on Saturday March 28, which is known in Eastern Church as **Lazarus Saturday**. We are all familiar with the Gospel Story of Lazarus being raised from the dead by Jesus. The scene is set for what will take us into Holy Week, a period in which we are invited to participate in the last days of Jesus' life. There are liturgies that occur during the week that are different and taken from the writings of woman name Egeria. Egeria was a Spanish nun from the 4th century who went on pilgrimage to Jerusalem. She witnessed and recorded the services of Holy Week or "Bright Week as she called it. The Services are one long continuous event with breaks for rest and meals. These services are so intimate in that we are connected to those pilgrims, of Egeria time, to the present.

The services of Thursday through Saturday of that week are known as the "**Triduum**" or "**The Three Great Days**". There is no Entrance or Recessional hymn; no blessing. The focus is on the events leading up to the death, burial and resurrection of Jesus.



The week begins with **Palm Sunday**, the commemoration of Jesus' entry into Jerusalem, which begins in triumph and ends betrayal. Hosanna is said, shout, sung which is a prayer that means **O God Save Us**.

Tuesday is the Gospel story of feet being anointed with spikenard, an oil that is costly and known for its healing properties. In most Episcopal Dioceses, the clergy gather with

their Bishop for a Chrism Mass.

At the Mass the clergy with the Bishop renew the vows and receive blessed **Chrism** and **Healing Oils**. The **Chrism Oil** is used for those who are to be Baptized or Confirmed and **Healing** is used for Pastoral Services.



The Three Great Days are **Maundy Thursday (Holy Thursday)** in

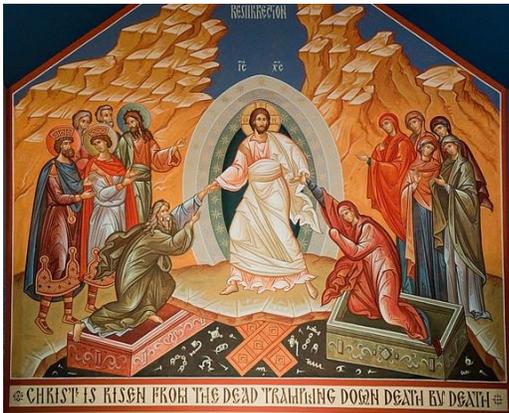


which Jesus prayed for the oneness of the Church and instituted the Eucharist. The service consist of foot-washing (hand washing in some places), the Eucharist and the Stripping of the Altar. The Passion Gospels tell the story of Jesus' betrayal, arrest and trial before the Jewish /Roman authorities. The Altar is stripped to symbolize any preference to Jesus be bare. Maundy comes from the word **Mandatum** which means **command**.

Jesus's commandment to love one another as he has loved us.

Good Friday is a day of silence and prayer. There is no Eucharist, no singing, no bell ringing. Prayers are offered and the Communion offered from the Eucharist from Holy Thursday.

Holy Saturday a day of quiet in preparation for Easter. The Eastern Church believes that Christ descended to Hell to free those who have died. In the Creed there is reference "he descended into Hell". Baptisms take place the



Easter Vigil, a service of Scripture Readings, music and celebration of the Resurrection. The 50 Days of Easter.



FROM DEACON ERIK

I encourage each of you, in this season of Lent, to dream and imagine the Church of Redeemer in the 21st Century. I continue to challenge you to look at who you are as a leader in the Episcopal church, offering not just inclusive language but a congregation that acts on their faith.

Taking this time to dream and explore encourages breaking out of stagnant routines and imagining a better & brighter future. The church of the Redeemer is filled with people who believe in faith inspired by the hope that life is eternal, supported by the sustaining promise of God's unquestionable love.

Complacency leads to defeat and exclusion. This is not what I have been told is the spirit of the Church of the Redeemer. Actively exploring new initiatives and ministries is the gift of our imaginations. Now more than ever, it is time for us to dream.

I challenged you all in Advent to do some cleaning and clearing of spaces. The specific space was and is the church undercroft, which is cluttered and presents neglect. I have been told there are treasures in this space, and it is time to rescue these treasures. The opportunity to name and identify these artifacts of Redeemer's history will unearth many of the seeds of your dreams for the Church of the Redeemer.

These are gifts that require moving from dreams to planning and action that will chart the course of faith in action, our ministry in 2026, and thereafter. Let us welcome Eastertide with the joy of resurrection.

In last week's Gospel, we learned that Jesus was talking with Elijah and Moses as witnessed by Peter, James, and John. We also learned that Peter wanted to preserve this with individual huts for Jesus and the two prophets. Instead, God exclaimed this is my son whom I am pleased, listen to him. In the moment of this dramatic transfiguration, belief is realized.

Peace and blessings,

A handwritten signature in cursive script, appearing to read "Deacon Erik". The signature is written in black ink and is positioned below the typed text "Peace and blessings,".



CHURCH OF THE REDEEMER
CELEBRATING LOVE. DOING JUSTICE.