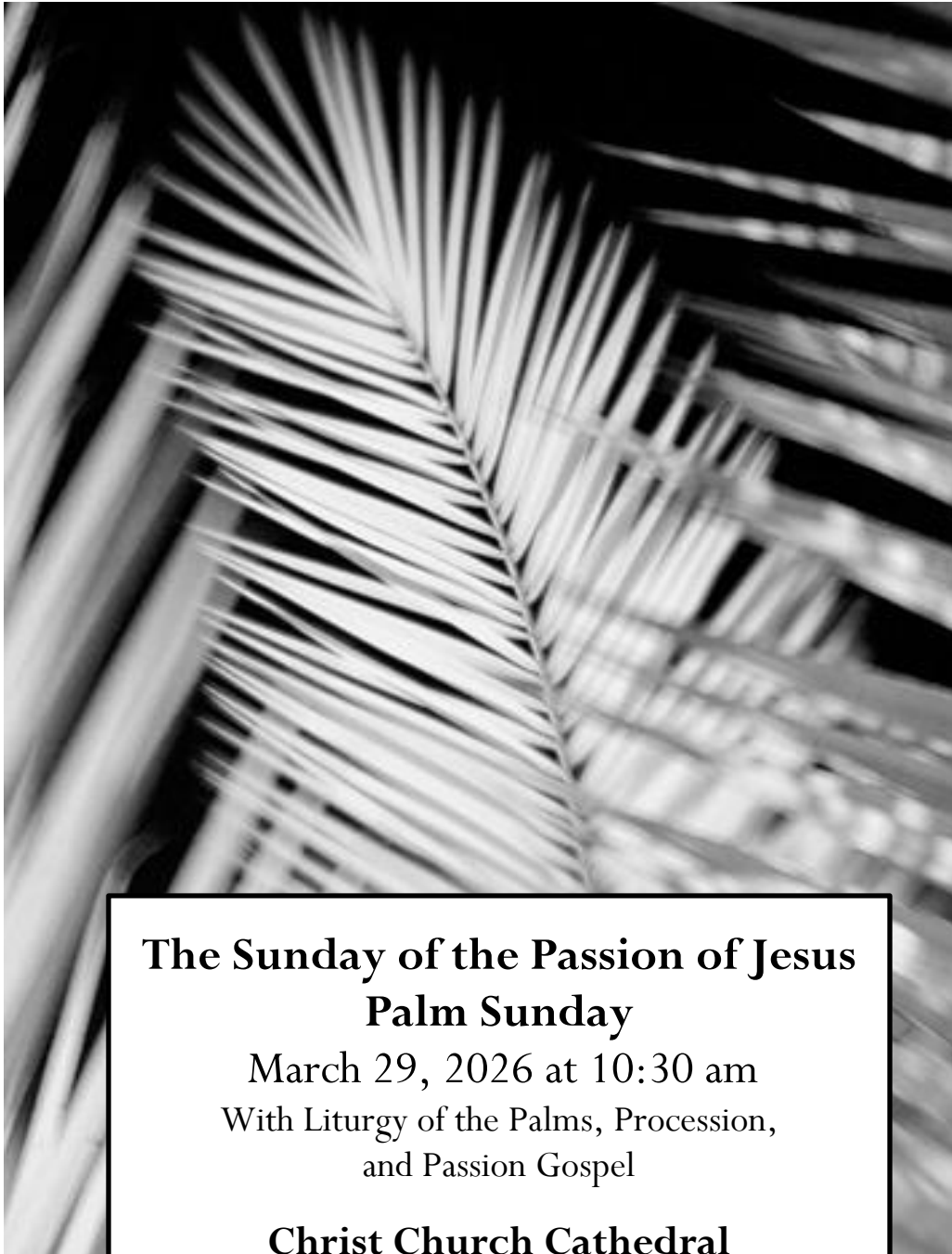




CHRIST CHURCH CATHEDRAL



**The Sunday of the Passion of Jesus
Palm Sunday**

March 29, 2026 at 10:30 am
With Liturgy of the Palms, Procession,
and Passion Gospel

**Christ Church Cathedral
Be Here. Be You. Be Loved.**

Welcome to Christ Church Cathedral!
A Blessed Holy Week Journey with Jesus
The People's responses are in **bold** print.

We have **large print bulletins** and **hearing devices** available.
If you need them, ask an usher.

Land Acknowledgment for the Diocese of Missouri (updated July 2022)

In humility, we recognize and acknowledge that we in the Diocese of Missouri worship and live on the traditional ancestral lands of the Osage Nation, the Illiniwek/Peoria Tribe, the O-Gah-Pah (Quapaw) Tribe, the Otoe-Missouria Tribe, and other First Peoples. We recognize our mutual dependence upon and benefit from this land; we proclaim our solidarity with and our debt to the Peoples who first claimed and improved this land as their home. We acknowledge our complicity in the process of colonization that dispossessed the First Peoples from their ancestral lands. We affirm our commitment to stand with indigenous communities today and henceforth as they seek justice and resist continued threats to their sovereignty and humanity.

We are also cognizant that the history of The Episcopal Church is intertwined with the history of colonialism and slavery in the United States. More than four centuries ago, the first enslaved Africans were brought to the Americas, and two centuries ago enslaved and indigenous persons contributed to the exploration of this state by Lewis and Clark. Our state's history is entangled with both the Missouri Compromise making this state officially a slave state, and the case of *Scott v. Emerson* that petitioned for Dred and Harriet Scott's emancipation. We acknowledge the tragic legacy of slavery in our diocese, and the blood, sweat, and tears of enslaved people that soak the earth beneath our feet in Missouri. This legacy persists today as we continue to work towards racial justice, equity, liberation, and community, here in Missouri and across The Episcopal Church.

Lent Worship & Worship Notes Acknowledgment

The explanatory notes in this bulletin come from our bishop the Rt. Rev. Deon Johnson, provided to enrich our worship experience. We thank him for his words and the permission to use them in our services. Liturgical materials for Holy Week, created and authorized by the Office of the Bishop, The Episcopal Diocese of Missouri.

PRELUDE *Jesu meine freude*, BWV 160

J.S. Bach

THE GATHERING OF GOD'S PEOPLE

The congregation, liturgical assistants, and choir gather on the 13th Street steps of the Cathedral, as they are able. Those not able to walk the block in procession are welcome to take your seat in the church. In the case of inclement weather, the congregation gathers in the Narthex and Baptismal Font area. Instructions will be given.

THE LITURGY OF THE PALMS

Presider Blessed is the One who comes in the name of the Lord.

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

Presider Let us pray. Holy and immortal God, as we enter into this holy week, turn our hearts to Jerusalem, so that, united with Christ and all the faithful, we may enter the city not made with hands, your promised realm of justice and peace, eternal from age to age. **Amen.** *Prayer Book for Australia, from Alternative Collects for Years A, B & C of the Revised Common Lectionary 2022, Anglican Church of Canada*

Deacon A reading from Matthew. [21:1-11]

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that

followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

BLESSING OF THE PALMS

Presider God is with you.

People **And also with you.**

Presider Let us give thanks to God.

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

Presider It is right to praise you, O 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. (*The people raise their palm branches for the blessing*). 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 our God.

People **Hosanna in the highest.**

THE PROCESSION

Deacon Let us go forth in peace.

People **In the name of Christ. Amen.**

PROCESSIONAL HYMN

WHEN THE SAINTS

Repeat verses as necessary for the congregational procession to complete their circuit.

1., 4. O when the saints go march - ing in, O when the
2. O when the stars fall from the sky, O when the
3. O when the trum - pet sounds its call, O when the
saints go march - ing in, O Lord, I want to be in that
stars fall from the sky, trum - pet sounds its call,
num-ber when the saints go march - ing in.

Once the congregation enters the Cathedral, follow the verger and cross, in procession around the Nave.
The congregation may be seated when the cross and torches **STOP** at the bottom of the chancel steps.

THE GREETING

Presider Blessed is the One who comes in the name of our God.

People **Hosanna in the highest!**

THE COLLECT

The prayer appointed for the day is called the collect; it is written to go along with both the season of the church year and the readings. It summarizes the attributes of God as revealed in the scripture chosen for today.

Presider God is with you.

People **And also with you.**

Presider Let us pray. Holy and immortal God, open our hearts to the Blessed One, so that we may enter the gates of your justice, confessing in our words and in our deeds that Jesus is Lord, now and for ever. **Amen.** *Revised Common*

Lectionary Prayers 2002 alt., from Alternative Collects for Years A, B & C of the Revised Common Lectionary 2022, Anglican Church of Canada

WE HEAR THE SACRED STORIES

We hear the stories of the experience of God from our spiritual ancestors. Reading and commenting on scripture goes back to the earliest services of Christianity. Following the pattern of Jewish synagogue worship, readings follow a set pattern for what will be read when.

THE FIRST READING *Please be seated.*

Isaiah 50:4-9a

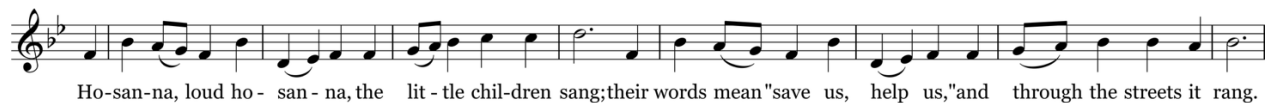
The Lord GOD has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught. The Lord GOD has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord GOD who helps me; who will declare me guilty?

Reader Hear what the Holy Spirit is saying to God's People.

People **Thanks be to God.**

THE PSALM OF THE DAY 31:9-16 +*Antiphons sung by all* +*Verses sung by the choir, Anglican Chant by George Thalben-Ball*

The psalms are a part of the poetry of the Hebrew people. They express joy and sadness, loneliness and thanksgiving as part of the human longing to be united with God.



Ho-san-na, loud ho-san-na, the lit-tle chil-dren sang; their words mean "save us, help us," and through the streets it rang.



To Je-sus, who had blessed them close fold-ed to his breast, the chil-dren sang their prais-ses, the sim-plest and the best.

9 Have mercy on me, O LORD, for I am in trouble; *

my eye is consumed with sorrow, and also my throat and my belly.

10 For my life is wasted with grief, and my years with sighing; *

my strength fails me because of affliction, and my bones are consumed.

11 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.

12 I am forgotten like a dead man, out of mind; *

I am as useless as a broken pot.

13 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.

14 But as for me, I have trusted in you, O LORD. *

I have said, "You are my God.

15 My times are in your hand; *

rescue me from the hand of my enemies, and from those who persecute me.

16 Make your face to shine upon your servant, *

and in your loving-kindness save me."



"Ho-san-na in the high-est!" that an-cient song we sing, for Christ is our Re-deem-er, the Lord of heav'n our King.



O may we ev-er praise him with heart and soul and voice, we still cry "help us, save us," in Christ we all je-joice!

THE SECOND READING

Philippians 2:5-11

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

Reader Hear what the Holy Spirit is saying to the Church.

People **Thanks be to God.**

THE GOSPEL

We rise in body or in spirit for the Gospel reading to show the particular importance we place on Jesus' words and actions.

SEQUENCE HYMN 154

VALET WILL ICH DIR GEBEN

Refrain

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

to whom the lips of chil - dren made sweet ho - san - nas ring.

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

Repeat Refrain

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

THE GOSPEL

John 12:12-16

Deacon The Holy Gospel of our Savior Jesus Christ according to John.

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

Deacon The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting, "Hosanna! Blessed is the one who comes in the name of the Lord—the King of Israel!" Jesus found a young donkey and sat on it; as it is written: "Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!" His disciples did not understand these

things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him.

Deacon The Gospel of our Savior.

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

Moment for silent reflection

THE PRAYERS OF THE PEOPLE

Prayer changes people. Prayer is not about changing God, but about changing us more into the likeness of God. Collectively and individually we offer the hopes and desires of our hearts to God.

Deacon People of God, I bid your prayers for those you are holding on your hearts.

The people audibly or silently name those for whom they are interceding.

Leader We pray for the whole church, all leaders and ministers, and all the holy people of God. We remember all bishops and other ministers, including Sarah, Archbishop of Canterbury, Sean, Presiding Bishop, Deon, our bishop; Kathie, our dean; and the staff and Chapter of our Cathedral. In our Diocese of Missouri, we pray for the people and ministry of Episcopal Church of the Advent in Crestwood and Emily, their Rector. In our companion Diocese of Puerto Rico, we pray for The Parish of St. Andrew the Apostle in Mayagüez. In the Anglican Communion, we pray for The Anglican Church of Melanesia. In the Armed Forces and Federal Ministries, we pray for our chaplains, military members, their families, and for those serving in Nebraska.

Silence.

Wash us through and through,

People **And cleanse us from our sin.**

Leader We pray for our nation, for all the nations of the earth, and for all who govern and judge.

Silence.

Purge us from our sin,

People **And we shall be pure.**

Leader *Leader* We pray for those who hunger, those who thirst, those who cry out for justice, those who live under the threat of terror, and those without a place to lay their head, including the people of the Middle East, Cuba, Ukraine, Russia, Haiti, Sudan, and Libya; our tornado-affected neighbors, immigrant and trans siblings; all in prison and their families; those affected by violence and oppression in all forms.

Silence.

Make them hear of joy and gladness,

People **that those who are broken may rejoice.**

Leader We pray for those who are ill, those in pain, those who are grieving, and those who are lonely, including the people in the Middle East, Cuba, Ukraine, Russia, Haiti, Sudan, and Libya; our tornado effected neighbors, immigrant and trans siblings; the Click/Wheeler and Travis families, Marjie, Laurie, George, William, Travis, Daniel, Rick & Kurt, Calvin, Maxwell, Canon Desirée, Dana & Mark, Lisa, Laura, Marjorie, David & Canon Doris, Adele, Thelma & Raymond, Kathy, Michael, Warren, Kaplan; all in prison and their families; those affected by violence and oppression in all forms and those who are under stress.

Silence.

Give them the joy of your saving help,

People **and sustain them with your bountiful Spirit.**

Leader We pray for those who prepare for baptism, and we pray that we all might be given the grace and strength to repent and grow closer to you, O God.

Silence.

Create in us clean hearts, O God,

People **and renew a right spirit within us.**

Leader We pray for those who have died, including all who have died at the hand or in the custody of DHS, all slain in Sudan, the Middle East, and Ukraine; The Rev. Deacon Barbi Click, Sadie Travis, those 17 lives taken by gun

violence in the city of St. Louis in 2026 represented in the light of the small candles on the high altar, and all who die at the hand of another, or by their own hand.

Silence.

Cast them not away from your presence,

People **and take not your Holy Spirit from them.**

All **Lord Jesus, you taught your disciples that unless a grain of wheat falls into the earth and dies it remains just a single grain, but if it dies it bears much fruit; as we prepare our hearts to remember your death and resurrection, grant us the strength and wisdom to serve and follow you, this day and always. Amen.**

THE EXCHANGE OF THE PEACE

As we enter the most sacred portion of our worship, we exchange a sign of God's promised peace. There are no set words to use in greeting each other, but "Peace be with you," "God's peace," and "Shalom" are all commonly used.

Please stand as you are able.

Presider The peace of Christ be always with you.

People **And also with you.**

Presider Let us offer each other a sign of Christ's peace.

We are a community of reconciliation and peace; therefore, we greet each other with a sign of our desire for peace.

ANNOUNCEMENTS

Community announcements, notices, prayers, and celebrations are offered.

GATHERING AT CHRIST'S TABLE

Having been nourished from the richness of God's love in sacred story and reconciled to each other through prayer and peace, we gather at Christ's table to offer ourselves to be transformed for service in the world.

THE OFFERTORY

The bread, wine, money and other gifts are brought to the Presider as an offering to God as a reminder of Christ's sacrificial love and life. Once the Holy Table or Altar is prepared, the Celebrant and people give thanks to God for the many gifts we have been given.

OFFERTORY ANTHEM Hosanna to the Son of David Sung by the Cathedral Schola Arthur Hutchings (1906–1989)
Hosanna to the Son of David. Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest.

THE DOXOLOGY

WONDROUS LOVE

All praise to God a - bove, who cre - a - ted the world, All praise to Je - sus Christ, who gives life, All praise the Spi - rit, Ho - ly,
God the Three - in - one, To God all praise and glo - ry we sing, we_ sing, To you all praise and hon - or we bring!

EUCCHARISTIC PRAYER: The Great Thanksgiving for Lent *Please stand as you are able.*

The Eucharistic Prayer, or Great Thanksgiving, is the prayer of the Church to invite Christ to be present in the elements of bread and wine. Now we come to the second act in the drama with the Liturgy of the Table. It is based on Jewish Fellowship meals, particularly the Passover observance. But this second half of the service is not communion in and of itself. It is the whole service, both acts of the drama, that make up the Eucharist.

Presider God is 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 our thanks and praise.**

Presider Blessed are you, God of everlasting covenant, for your promises are steadfast and your provision is sure. Through the forty years of your people's desert wanderings you were constant in fire and cloud; with manna and mercy you sustained every step. You made Jesus' temptation of forty days a theater of truth where your Word stood strong.

In every age you have shaped your people through times of wilderness and wandering, of temptation and trial, and brought them into the land of promise and the life of covenant. And so we give you humble thanks for your forgiveness and our new life, with angels and archangels and the company of heaven, singing your unending praise.

SANCTUS *Please kneel or stand as you are able.*

Paul Hillebrand and Kevin Keil

Ho-ly, Ho-ly, Ho - ly, — Lord God of hosts. Heav'n and earth are
full of your glo - ry. — Ho - san - na in the high - est, Ho -
san - na in — the high - est. — Blessed is he who comes in the
name of the Lord. Ho - san - na in the high - est. —

Presider Enduring God, as you sustained Jesus in hunger and thirst, through this meal strengthen us to keep our Lenten fast. Send your Holy Spirit upon us as we remember Jesus' saving passion; transform our insatiable desires into hunger for the feast of this table. Send your Holy Spirit upon this bread and wine that they may be for us the body and blood of Christ;

Who at supper with his disciples, took bread, gave you thanks, broke the bread, and gave it to them, saying "Take, eat: this is my body which is given for you; do this in remembrance of me."

After supper he took the cup of wine. Again he gave you thanks, and gave it to his disciples, saying, "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. Do this, as often as you drink it, in remembrance of me."

Presider Great is the mystery of faith.

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

Presider Forgiving God, in this season of repentance, make your mercy sufficient for every need. Come to your children who are in their own wilderness, and make their wanderings holy paths of learning your truth. Strengthen all who face the threshold of temptation or the tumult of trial. Seek those whose hearts are contrite and meet them with grace.

Come alongside your children who suffer under the sin of another and give them the power to live as your beloved ones. Renew your church from the depths of your heart, where justice and mercy meet. Bring us, with blessed Mary, blessed Paul and all your saints to the day when all who watch and pray for your kingdom behold your salvation and meet you in your resurrection.

Infuse your church with Spirit and truth, walk with your beloved people as they seek security, companionship and freedom in your world, and fill your saints with the hope of eternal life, that all may come to praise your name, and every grain of sand and star in the sky be stirred with the wonders of your grace.

Through Christ, with Christ, in Christ, in the unity of the Holy Spirit, all glory and honor are yours, almighty God, now and forever. **AMEN.**

Presider And now, as our Savior Christ has taught us, we are bold to pray,

THE LORD'S PRAYER

The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the bread also symbolizes God's presence.

Presider As our Savior has taught us, we are bold to pray,
All **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.**

THE BREAKING OF THE BREAD

The bread is broken; silence is kept.

Paul Hillebrand and Kevin Keil

Lamb of God, you take a - way the sins of the world,
mi - se - re - re no - bis, mi - se - re - re no - bis.
do - na no - bis pa - cem, do - na no - bis pa - cem.

Presider Behold what you are.
People **May we become what we receive.**

INVITATION TO COMMUNION

We partake in the Eucharist and are spiritually nourished, but it is not for our benefit alone. Communion enables us to return to the world with renewed vigor for proclaiming the Gospel in our words and in our lives. In the Eucharist, Christ's presence both nourishes us and challenges us.

Presider These are God's holy gifts, for you, God's holy people.

The Presider may add:

So come to this table you who have much faith or you who would like to have more; you who have been here often and you who have not been here in a long time. Come. It is Christ who invites us to meet him here.

SHARING THE SACRED MEAL

This is Christ's table and all are welcome and all are fed. Please follow the movement to the altar.

Communion is administered at the head of the aisle in front of the altar. Please return by the side aisles.

Remember to take your purse/personal belongings with you when leaving your seat for communion.

Those participating at home may, if they wish, say this prayer during the time of Communion:

Lord of the Feast, we thank you for gathering us as your people. We call to remembrance the many times we have been fed at your table and we lament our distance now. Be present Lord Jesus as you were present with your disciples, be known to us in the breaking of the bread, and may your Holy Spirit sustain us and all your Church until we can gather together again. We ask this for the sake of your love. Amen.

COMMUNION ANTHEM Christ Has No Body Now but Yours

David Ogden (b. 1966)

Christ has no body but yours, no hands, no feet on earth but yours, yours are the eyes with which he looks Compassion on this world,

Yours are the feet with which he walks, yours are the hands, with which he blesses all the world. Yours are the hands.

Christ has no body now but yours, no hands, no feet on earth but yours, yours are the eyes with which he sees,

Yours are the feet with which he walks to do good, yours are the hands, with which he blesses all the world. Yours are the feet.

Christ has no body now but yours, no hands, no feet on earth but yours, yours are the eyes with which he sees,

Yours are the feet with which he walks to do good, yours are the hands, with which he blesses all the world.

Yours are the hands. Yours are the feet. Yours are the eyes.- Teresa of Avila (1515–1582)

COMMUNION HYMN 701

Jesu, meine Freude

1 Je - sus, all my glad - ness, my re - pose in sad - ness,
 2 Hence with earth - ly trea - sure: thou art all my plea - surc,
 3 Flee, dark clouds that low - er, for my joy be - stow - er,

Je - sus, heaven to me, ah, my heart long plain - eth, ah, my spi - rit
 Je - sus, my de - sire! Hence, for pomps I care not, e'en as though they
 Je - sus, en - ters in! Joy from tri - bu - la - tion, hope from des - o -

strain - eth, long - eth af - ter thee! Thine I am, O ho - ly Lamb;
 were not rank and for - tune's hire. Want and gloom, cross, death and tomb;
 la - tion, they who love God win. Be it blame or scorn or shame,

on - ly where thou art is plea - sure, thee a - lone I trea - sure.
 nought that I may suf - fer ev - er shall from Je - sus sev - er.
 thou art with me in earth's sad - ness, Je - sus, all my glad - ness!

THE PASSION READING

Presider Dear people of God, as we enter once more the contemplation of those mighty acts by which our Savior Jesus Christ redeemed the world, we are mindful of the Church's historic role in the sin of Anti-Semitism. We repent of the many ways in which we have wounded our Jewish siblings across time. In the gospel, which will be read together shortly, the term "the Jews" applies to particular individuals, namely Judean leaders, and not to the whole Jewish people. Insofar as we ourselves turn against Christ, we are responsible for his death. I invite you therefore to enter Jerusalem once more with Jesus and the disciples.

THE PASSION GOSPEL

Matthew 26:14-27:66

The congregation is seated. The congregation reads all the parts printed in bold type.

Deacon The Passion of our Lord Jesus Christ according to Matthew.

No response follows.

Matthew Then one of the twelve, who was called Judas Iscariot, went to the chief priests and said,

Judas What will you give me if I betray him to you?

Matthew They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him. On the first day of Unleavened Bread the disciples came to Jesus, saying,

Disciples **Where do you want us to make the preparations for you to eat the Passover?**

Matthew Jesus said,
Jesus Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is near; I will keep the Passover at your house with my disciples.”’

Matthew So the disciples did as Jesus had directed them, and they prepared the Passover meal. When it was evening, he took his place with the twelve; and while they were eating, he said,
Jesus Truly I tell you, one of you will betray me.
Matthew And they became greatly distressed and began to say to him one after another,
Disciples **Surely not I, Lord?**
Matthew Jesus answered,
Jesus The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.

Matthew Judas, who betrayed him, said,
Judas Surely not I, Rabbi?
Matthew Jesus replied,
Jesus You have said so.
Matthew While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said,
Jesus Take, eat; this is my body.
Matthew Then he took a cup, and after giving thanks he gave it to them, saying,
Jesus Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.

Matthew When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them,
Jesus You will all become deserters because of me this night; for it is 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.

Matthew Peter said to him,
Peter Though all become deserters because of you, I will never desert you.
Matthew Jesus said to him,
Jesus Truly I tell you, this very night, before the cock crows, you will deny me three times.
Matthew Peter said to him,
Peter Even though I must die with you, I will not deny you.
Matthew And so said all the disciples. 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.
Matthew He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,
Jesus I am deeply grieved, even to death; remain here, and stay awake with me.
Matthew And going a little farther, he threw himself on the ground and prayed,
Jesus My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.
Matthew Then he came to the disciples and found them sleeping; and he said to Peter,
Jesus So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.

Matthew Again he went away for the second time and prayed,
Jesus My Father, if this cannot pass unless I drink it, your will be done.
Matthew Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them,
Jesus Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.

Matthew While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying,
Judas The one I will kiss is the man; arrest him.

Matthew At once he came up to Jesus and said,
Judas Greetings, Rabbi!
Matthew and kissed him. Jesus said to him,
Jesus Friend, do what you are here to do.
Matthew Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him,
Jesus Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?
Matthew At that hour Jesus said to the crowds,
Jesus Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled.
Matthew Then all the disciples deserted him and fled. Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said,
Witnesses This fellow said, 'I am able to destroy the temple of God and to build it in three days.'
Matthew The high priest stood up and said,
High Priest Have you no answer? What is it that they testify against you?
Matthew But Jesus was silent. Then the high priest said to him,
High Priest I put you under oath before the living God, tell us if you are the Messiah, the Son of God.
Matthew Jesus said to him,
Jesus You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.
Matthew Then the high priest tore his clothes and said,
High Priest He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?
Matthew They answered,
Priests He deserves death.
Matthew Then they spat in his face and struck him; and some slapped him, saying,
Priests Prophecy to us, you Messiah! Who is it that struck you?
Matthew Now Peter was sitting outside in the courtyard. A servant-girl came to him and said,
Servant Girl 1 **You also were with Jesus the Galilean.**
Matthew But he denied it before all of them, saying,
Peter I do not know what you are talking about.
Matthew 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 of Nazareth.**
Matthew Again he denied it with an oath,
Peter I do not know the man.
Matthew After a little while the bystanders came up and said to Peter,
Crowd Certainly you are also one of them, for your accent betrays you.
Matthew Then he began to curse, and he swore an oath,
Peter I do not know the man!
Matthew At that moment the cock crowed. Then Peter remembered what Jesus had said: 'Before the cock crows, you will deny me three times.' And he went out and wept bitterly. When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor. When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said,
Judas I have sinned by betraying innocent blood.

Matthew But they said,

Priests What is that to us? See to it yourself.

Matthew Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said,

Priests It is not lawful to put them into the treasury, since they are blood money.

Matthew After conferring together, they used them 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. Then was fulfilled what had been spoken through the prophet Jeremiah, '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.'

Matthew Jesus stood before the governor; and the governor asked him,

Pilate Are you the King of the Jews?

Matthew Jesus said,

Jesus You say so.

Matthew But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him,

Pilate Do you not hear how many accusations they make against you?

Matthew But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them,

Pilate Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?

Matthew For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him,

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

Matthew Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them,

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

Matthew And they said,

Crowd Barabbas.

Matthew Pilate said to them,

Pilate Then what should I do with Jesus who is called the Messiah?

Matthew All of them said,

Crowd Let him be crucified!

Matthew Then he asked,

Pilate Why, what evil has he done?

Matthew But they shouted all the more,

Crowd Let him be crucified!

Matthew So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying,

Pilate I am innocent of this man's blood; see to it yourselves.

Matthew Then the people as a whole answered,

Crowd His blood be on us and on our children!

Matthew So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying,

Soldiers Hail, King of the Jews!

Matthew They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross.

Matthew And when they came to a place called Golgotha (which means Place of a Skull),

All stand, as able, for the remainder of the reading.

they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.' Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

Crowd You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.

Matthew In the same way the chief priests also, along with the scribes and elders, were mocking him, saying,

Crowd He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'

Matthew The bandits who were crucified with him also taunted him in the same way. From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice,

Jesus Eli, Eli, lema sabachthani?

Matthew that is,

Jesus My God, my God, why have you forsaken me?

Matthew When some of the bystanders heard it, they said,

Crowd This man is calling for Elijah.

Matthew At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said,

Crowd Wait, let us see whether Elijah will come to save him.

Matthew Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,

Centurion **Truly this man was God's Son!**

Matthew Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb. The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said,

Priests Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' 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.

Matthew Pilate said to them,

Pilate You have a guard of soldiers; go, make it as secure as you can.

Matthew So they went with the guard and made the tomb secure by sealing the stone.

A period of silence is observed

THE PRAYERS OVER THE PEOPLE

Deacon I invite you to bow your hearts before the LORD our God.

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; who lives and reigns for ever and ever. **Amen.**

CLOSING SONG HYMN 170

THE THIRD TUNE

1 To mock your reign, O dear - est Lord, they made a crown of thorns;
2 In mock ac - claim, O gra - cious Lord, they snatched a pur - ple cloak,
3 A scep - tered reed, O pa - tient Lord, they thrust in - to your hand,

set you with taunts a - long that road from which no one re - turns.
your pas - sion turned, for all they cared, in - to a sol - dier's joke.
and act - ed out their grim cha - rade to its ap - point - ed end.

They did not know, as we do now, that glo - rious is your crown;
They did not know, as we do now, that though we mer - it blame
They did not know, as we do now, though em - pires rise and fall,

that thorns would flower up - on your brow, your sor - rows heal our own.
you will your robe of mer - cy throw a - round our na - ked shame.
your King - dom shall not cease to grow till love em - bra - ces all.

**The bracketed notes are to be treated as triplet groups.*

THE SENDING

Deacon Go in peace.

On this day no response is given.

A Prayerful and Blessed Holy Week to All

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Liturgical Ministers	Music Ministers
<i>Presider:</i> The Very Rev. Kathie Adams-Shepherd <i>Fifteenth Dean of Christ Church Cathedral</i> <i>Deacon:</i> The Rev. Deacon Justin Martin <i>Verger:</i> Alicia Pierce <i>Crucifer Large Cross:</i> Dan Linck <i>Crucifer Small Cross:</i> Richard Smith <i>Eucharistic Ministers:</i> Alan Young, Br. Sam Kincade, osf <i>Lector:</i> Lauren Patrick <i>Intercessor:</i> Steve Alagna <i>Ushers:</i> Lisa Gould, Mary Hovland <i>Altar Guild:</i> Wardwell Buckner <i>Digital Moderator(s):</i> Diane Chalberg and Anita Newman <i>Coffee Hour Host(s):</i> Nancy Kuehnl <i>Drummer:</i> James Moore	<i>Organist and Choir Director:</i> Dr. Connor Scott <i>Musicians:</i> The Cathedral Choir <u>Cathedral Choir Soloists & Section Leaders</u> Sarah Campbell, alto Riley Cameron, baritone AJ Murgo, tenor Lea Zelaya, soprano <u>Cathedral Choir Scholar Singers</u> Gabriel Kopel, bass Daniel Pollien, tenor Lauren Waight, soprano Mackenna Glazer, soprano

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HOLY WEEK SCHEDULE 2026

Monday in Holy Week 3/30	7:00 AM	Morning Prayer available	<i>Facebook CCC</i>
	7:30 PM	Compline for Monday in HW	<i>Facebook Live</i>
Tuesday in Holy Week 3/31	7:00 AM	Morning Prayer available	<i>Facebook CCC</i>
	7:30 PM	Compline for Tuesday in HW	<i>Facebook Live</i>
Wednesday in Holy Week 4/1	6:30 PM	Tenebrae Service	<i>Hybrid</i>
The Triduum (with the Bishop and Dean)			
Maundy Thursday 4/2	6:30 PM	Maundy Thursday Service	<i>Hybrid</i>
	9:00 PM – 9 AM	The “Watch” over the Sacrament (to 4/3)	<i>Facebook CCC</i>
Good Friday 4/3	12:10 PM	Good Friday Proper Liturgy	<i>Hybrid</i>
	5:30 PM	The Way (Stations) of the Cross in Chapel	<i>In Person</i>
Holy Saturday 4/4	6:30 PM	Good Friday Vespers	<i>Hybrid</i>
	7:00 AM	Holy Saturday liturgy with the Friars	<i>Facebook CCC</i>
	10 AM	Preparing the cathedral for Easter (come help!)	
	6:30 PM	Great Vigil of Easter [with incense]	<i>Hybrid</i>
Easter Sunday 4/5	7:45 AM	Special Music	<i>In person</i>
	8:00 AM	Festival traditional language Holy Eucharist	<i>In person</i>
	9:45 AM	Easter Egg Hunt for children ages 2-10 (with an adult) in Chapel	<i>In person</i>
	10:00 AM	Brass special music	
	10:30 AM	Festival Holy Eucharist contemporary language, with the Bishop and Dean [with incense]	<i>Hybrid</i> <i>Hybrid</i>
<i>Hybrid = you may attend in person or on Zoom – see the website for service links – www.christchurchcathedral.us</i>			

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