



Palm Sunday — April 2nd, 2023

8 a.m. Book of Common Prayer Holy Communion
10 a.m. Holy Eucharist

Ministers:	The people of St. Cuthbert's
Celebrant & Preacher:	The Rev. Canon Janet Read-Hockin
Postulant:	Oliver (Ollie) Lim
Director of Music:	Gary Forbes
Choral Leads:	Robert O., Linda F. and Meghan S.
Reader/Intercessor 10am:	Alain R.
Chalice Bearer:	Chris V.
Chancel Guild:	Team 1: Diane G., Catherine G.
Welcome Team:	Joanne C., Ted K., Lorraine S.
Technical Support:	Alex G.



Scripture Summaries for Palm Sunday

2 Maccabees 10: 1-4a, 6-8 Our passage from Maccabees speaks of the reclaiming and restoration of the Temple in Jerusalem following the Maccabean Revolt (167-160 BC). It is difficult for us to imagine the significance of this event for the Jewish people—it was a time of restoration and renewal that continues to be celebrated every Hanukkah. In celebration, the people wave palm branches as the Temple is re-dedicated. Are the crowds who gather to welcome Jesus expecting a similar revolt?

Psalms 118: 1-2, 19-29 In later Jewish rituals this song of victory served as a special litany for festive occasions, most notably the Passover Feast. It is used both today and on Easter. If one reads the full psalm, it reveals how the struggles and hardships of life are surrounded by God's goodness and mercy.

Philippians 2: 5-11 This reading sets the tone for the observance of Jesus' passion this week. We are confronted here with the dual forces of humiliation and death, along with exaltation and life. The reading propels us toward Easter, but it also takes us through Good Friday, and it embodies the essential paradox of the Christian faith – exaltation through suffering.

Matthew 21:1–11 The story of Jesus' entry into Jerusalem is told in Matthew 21:1–11, Mark 11:1–11, Luke 19:28–44, and John 12:12–19. Each Gospel writer presents the Triumphal entry in a slightly different way. Mark and Luke have Jesus riding a colt while in Matthew the disciples acquire a colt and a donkey which connects the story to Zechariah 9:9-10. The donkey was regarded as a peaceful beast willingly serving its master, thus creating an image of a servant rather than a conquering king. Each writer has the crowd proclaiming Hosanna! which is a transliteration of the Hebrew term (hôsî-âh-nā) meaning "Please save!" or "Save now!" The -na suffix in Hebrew expresses intense emotion.

8 a.m. Service of Holy Communion taken from The Book of Common Prayer

(An online pdf version of the 1962 Book of Common Prayer is available by [clicking here](#))

GATHERING OF THE COMMUNITY

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The Collect For Purity	page 67	Invitation to Confession	page 76
The Summary of the Law	page 69	Confession and Absolution	page 77
The Collect of the Day		The Comfortable Words	page 77

THE PROCLAMATION OF THE WORD

Today's readings may be found on [page 5](#)
of this bulletin

Reader:	Gordon D.
First Reading:	2 Maccabees 10: 1-4a, 6-8
Psalms 118: 1-2, 19-29	BCP page 483
Second Reading:	Philippians 2: 5-11
Sermon	Janet +
Philippians Affirmation of Faith	bulletin page 6
Offertory Sentence	page 73

THANKSGIVING AND CONSECRATION

Sursum Corda	page 78
Proper Preface for Holy Week	page 80
Prayer of Consecration	page 82
Prayer of Humble Access	page 83
Agnus Dei "O Lamb of God"	page 84
The Communion	
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The Blessing	

*Thank you for your
prayers and presence.*

**10 a.m. Holy Eucharist The Book of Alternative Services
in-person worship and online via YouTube Live**

Prelude

Fanfare - Soler

Welcome & Announcements

Introit —

Hosanna by McClure

sung by the choir

Hosanna! Blessed is he who comes in the name of the Lord.

The Liturgy of the Palms

Celebrant: Blessed is he who comes in the name of the Lord

All: Hosanna in the highest

Celebrant: Dear friends in Christ, during Lent we have been preparing for the celebration of our Lord's paschal mystery. On this day our Lord Jesus Christ entered the holy city of Jerusalem in triumph. The people welcomed him with palms and shouts of praise, but the path before him led to self-giving, suffering, and death. Today we greet him as our King, although we know his crown is thorns and his throne a cross. We follow him this week from the glory of the palms to the glory of the resurrection by way of the dark road of suffering and death. United with him in his suffering on the cross, may we share his resurrection and new life.

Let us pray.

Assist us mercifully with your help, Lord God of our salvation, that we may enter with joy into the celebration of those mighty acts whereby you give us life and immortality; through Jesus Christ our Lord.

All: Amen.

THE HOLY GOSPEL Matthew 21:1-11

Gospeller: The Lord be with you.

People: And also with you.

Gospeller: The Holy Gospel of our Lord Jesus Christ according to Matthew.

People: Glory to you, Lord Jesus Christ.

When they 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 fulfil 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.”

Gospeller: The Gospel of Christ.

People: Praise to you, Lord Jesus Christ

Blessing of the Palms

Celebrant: The Lord be with you

All: And also with you.

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

All: It is right to give our thanks and praise.

Celebrant: It is right to praise you, almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. The Hebrews acclaimed Jesus as Messiah and King, with palm branches in their hands, crying “Hosanna in the Highest”. May we also, carrying these emblems, go forth to meet Christ and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, one God now and forever.

All: Amen.

The Procession

Celebrant: Let us go forth in peace.

People: In the name of the Christ. Amen.

Those who are present are invited to join the Procession of Palms. Once all have returned to their seats we re-start of verse 4 of the Palm Processional Hymn.

Palm Processional Hymn: CP 181

Text: Theodulph of Orleans, tr. John Mason Neale, alt.; Music: Melody Melchior Teschner; harm. William Henry Monk; Tune: St. Theodulph

**R All glory, laud, and honour
to thee, Redeemer, King,
To whom the lips of children made sweet
hosannas ring.**

2 *The company of angels
are praising thee on high,
And we with all creation
in chorus make reply. Refrain*

4 *To thee before thy Passion
they sang their hymns of praise;
To thee now high exalted
our melody we raise. Refrain*

All Glory, Laud, and Honour

1 *Thou art the King of Israel,
thou David’s royal Son,
Who in the Lord’s name comest
the King and blessed one. Refrain*

3 *The people of the Hebrews
with palms before thee went;
Our praise and prayer and anthems
before thee we present. Refrain*

5 *Thou didst accept their praises;
accept the prayers we bring,
Who in all good delightest,
thou good and gracious King. Refrain*

Celebrant: Almighty God,

People: whose Son was crucified yet entered into glory,
may we, walking in the way of the cross, find it is for us the way of life;
through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit,
one God, now and for ever. Amen.

The Collect of the Day

Celebrant: Almighty and everliving God,

People: in tender love for all our human race you sent your Son
our Saviour Jesus Christ to take our flesh and suffer death upon a cruel cross.
May we follow the example of his great humility, and share in the glory of his
resurrection; through Jesus Christ our Lord, who is alive and reigns with you and
the Holy Spirit, one God, now and for ever. Amen.

The Proclamation of the Word

The First Reading 2 Maccabees 10: 1-4a, 6-8

A READING FROM THE BOOK OF MACCABEES

Now Maccabeus and his followers, the Lord leading them on, recovered the temple and the city; ² they tore down the altars that had been built in the public square by the foreigners, and also destroyed the sacred precincts. ³ They purified the sanctuary, and made another altar of sacrifice; then, striking fire out of flint, they offered sacrifices, after a lapse of two years, and they offered incense and lighted lamps and set out the bread of the Presence. ⁴ When they had done this, they fell prostrate and implored the Lord that they might never again fall into such misfortunes,...

⁶ They celebrated [the purification of the sanctuary] for eight days with rejoicing, in the manner of the festival of booths, remembering how not long before, during the festival of booths, they had been wandering in the mountains and caves like wild animals. ⁷ Therefore, carrying ivy-wreathed wands and beautiful branches and also fronds of palm, they offered hymns of thanksgiving to him who had given success to the purifying of his own holy place. ⁸ They decreed by public edict, ratified by vote, that the whole nation of the Jewish people should observe these days every year.

Reader: The Word of the Lord.

All: Thanks be to God.

PSALM 118: 1-2, 19-29 (read responsively by verse)

¹ Give thanks to the Lord, for he is good; * his mercy endures for ever.

² **Let Israel now proclaim, * "His mercy endures for ever."**

¹⁹ Open for me the gates of righteousness; * I will enter them; I will offer thanks to the Lord.

²⁰ **"This is the gate of the Lord; * he who is righteous may enter."**

²¹ I will give thanks to you, for you answered me * and have become my salvation.

²² **The same stone which the builders rejected * has become the chief cornerstone.**

²³ This is the Lord's doing, * and it is marvellous in our eyes.

²⁴ **On this day the Lord has acted; * we will rejoice and be glad in it.**

²⁵ Hosannah, Lord, hosannah! * Lord, send us now success.

²⁶ **Blessed is he who comes in the name of the Lord; * we bless you from the house of the Lord.**

²⁷ God is the Lord; he has shined upon us; * form a procession with branches up to the horns of the altar.

²⁸ **"You are my God, and I will thank you; * you are my God, and I will exalt you."**

²⁹ Give thanks to the Lord, for he is good; * his mercy endures for ever.

Glory to the Father, and to the Son, and to the Holy Spirit:

as it was in the beginning, is now, and will be for ever. Amen.

The Second Reading Philippians 2:5-11

A READING FROM THE LETTER OF PAUL TO THE PHILIPPIANS

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

Reader: The Word of the Lord.

All: Thanks be to God

Homily: Janet+

The Affirmation of Faith based on Philippians 2

Leader: Let us affirm our faith in Jesus Christ the Son of God.

All: We hold as beloved, Jesus Christ, the Son of God.

Though he was in the form of God,

**he 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. Amen.

The Prayers of the People – Litany for Lent (p. 121)

Leader: With confidence and trust let us pray to the Lord, saying, “Lord, have mercy.”

All: Lord, have mercy.

Leader: For the one holy catholic and apostolic Church throughout the world,
[weekly petitions are added] For our Bishops, Justin, Linda, Chris, Anne, Andrew, Kevin
and Riscylla. We pray to you, Lord.

All: Lord, have mercy.

Leader: For the mission of the Church, for the Outreach ministries at ... and for our ministry at
St. Cuthbert’s, that in faithful witness the Church may preach the gospel in word and
action. We pray to you, Lord.

All: Lord, have mercy.

Leader: For those preparing for baptism and for their teachers and sponsors.
We pray especially for one another in our pilgrimage remembering especially members
of our parish family...We pray to you, Lord.

All: Lord, have mercy.

Leader: For peace in the world, [weekly petitions are added]
For all nations and peoples on our hearts [Pause] that a spirit of respect and
reconciliation may grow among nations and peoples. We pray to you, Lord.

All: Lord, have mercy.

Leader: For the sick, and all those in need. We pray especially for....please name all those known
to you either silently or aloud. We pray to you, Lord.

All: Lord, have mercy.

Leader: For the poor, the persecuted, and all who suffer; for refugees, prisoners, and all in
danger; that they may be relieved and protected, we pray to you, Lord.

All: Lord, have mercy.

Leader: We offer thanks for the lives lived of all those who have died. [Pause] We pray to you, Lord

All: Lord, have mercy.

Leader: For grace to amend our lives and to further the reign of God. We pray to you, Lord.

All: Lord, have mercy. Amen.

The Confession and Absolution

Celebrant: Dear friends in Christ, God is steadfast in love and infinite in mercy; he welcomes us
in our brokenness, uncertainty and even our sin, and invites us to his table.
Let us confess our sins, confident in God’s forgiveness, healing and wholeness.

Silence is kept.

Celebrant: Most merciful God,

**All: we confess that we have sinned against you in thought, word, and deed,
by what we have done, and by what we have left undone.**

**We have not loved you with our whole heart; we have not loved our neighbours as
ourselves. We are truly sorry and we humbly repent.**

**For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may
delight in your will, and walk in your ways, to the glory of your name. Amen.**

The Absolution

The Peace

Celebrant: The peace of the Lord be always with you.

All: **And also with you.**

The Offertory—An Invitation

Please note that the Offertory Plates are no longer passed along the pews but are located at the back and front of the Church. Should you wish to make a monetary offering, please place it in the Offertory plate before the Service or proceed to the centre aisle where the sidesperson will process with the offertory plate.



During the Offertory, we offer many things to God —our cares and concerns, our joys and sorrows, our time, our talent, and our treasure. Like every Anglican Parish, St. Cuthbert's is called to be financially self-sustaining. To make a monetary offering to support our ministry and mission, please visit the 'Donate' tab of the website ([click here](#)) or scan the QR code.

Offertory Hymn CP 182

Ride On, Ride On in Majesty

Text: Henry Hart Milman (1791-1868) Music: Melody Musicalisches Hand-Buch, Hamburg, 1690; harm. William Henry Monk (1823-1889), alt.

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| <p>1 <i>Ride on, ride on in majesty!</i>
<i>Hark! All the tribes "Hosanna" cry;</i>
<i>O Saviour meek, pursue thy road</i>
<i>with palms and scattered garments strowed.</i></p> <p>3 <i>Ride on, ride on in majesty!</i>
<i>The angel-squadrons of the sky</i>
<i>look down with sad and wondering eyes</i>
<i>to see the approaching sacrifice.</i></p> <p>5 <i>Ride on, ride on in majesty!</i>
<i>In lowly pomp, ride on to die;</i>
<i>bow thy meek head to mortal pain;</i>
<i>then take, O God, thy power, and reign.</i></p> | <p>2 <i>Ride on, ride on in majesty!</i>
<i>In lowly pomp, ride on to die;</i>
<i>O Christ, thy triumphs now begin</i>
<i>o'er captive death and conquered sin.</i></p> <p>4 <i>Ride on, ride on in majesty!</i>
<i>Thy last and fiercest strife is nigh:</i>
<i>the Father on his sapphire throne</i>
<i>expects his own anointed Son.</i></p> |
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The Celebration of the Eucharist

Prayer over the Gifts

Celebrant: Gracious God,
the suffering and death of Jesus, your only Son, makes us pleasing in your sight.
Alone we can do nothing, but through his sacrifice, may we receive your love and mercy.

People: **Amen.**

The Great Thanksgiving — Supplementary Eucharistic Prayer #1

Celebrant: The Lord be with you.

People: **And also with you**

Celebrant: Lift up your hearts.

People: **We lift them up to the Lord.**

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

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

Celebrant: Holy God, Lover of creation, we give you thanks and praise for in the ocean of your steadfast love you bear us and place the song of your Spirit in our hearts. When we turn from your love and defile the earth, you do not abandon us. Your Spirit speaks through Huldah and Micah, through prophets, sages, and saints in every age, to confront our sin and reveal the vision of your new creation.

Joining in the song of the universe we proclaim your glory singing:

All: **Holy, holy, holy Lord, God of power and might,**
CP 689 **Heaven and earth are full of your glory.**
Hosanna in the highest.
Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Celebrant: Gracious God, in the fullness of time you sent Jesus the Christ to share our fragile humanity. Through Jesus' life, death, and resurrection you open the path from brokenness to health, from fear to trust, from pride and conceit to reverence for you.

Rejected by a world that could not bear the Gospel of life, Jesus knew death was near. His head anointed for burial by a woman, Jesus gathered together those who loved him.

He took bread, gave thanks to you, broke it and gave it to his friends, saying, "Take and eat: this is my body which is given for you. Do this for the remembrance of me." After supper, Jesus took the cup of wine, gave you thanks, and said "Drink this all of you, this is my blood of the new covenant which is shed for you and for many. Whenever you drink it, do this for the remembrance of me."

And now we gather at this table in response to his commandment, to share the bread and cup of Christ's undying love, and to proclaim our faith.

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

Celebrant: and we offer our sacrifice of praise and thanksgiving to you, Lord of all; Breathe your Holy Spirit, the wisdom of the universe, upon these gifts that we bring to you: this bread, this cup, ourselves, our souls and bodies, that we may be signs of your love for all the world and ministers of your transforming purpose.

Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all glory is yours, Creator of all, and we bless your holy name for ever.

People: **Amen.**

The Lord's Prayer

Celebrant: And now, as our Saviour Christ hath taught us, we are bold to say:

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, the power, and the glory, for ever and ever. Amen.**

The Breaking of the Bread

Celebrant: We break this bread,

All: Communion in Christ's body once broken.

Celebrant: Let your Church be the wheat which bears its fruit in dying.

**All: If we have died with him, we shall live with him;
if we hold firm, we shall reign with him.**

The Communion

Celebrant: This is the table where God is host and all are welcome guests.
These are the gifts of God for the People of God.

People: Thanks be to God.

Agnus Dei

All: Lamb of God, you take away the sins of the world. Have mercy on us.

CP 690 Lamb of God, you take away the sins of the world. Have mercy on us.

Lamb of God, you take away the sins of the world. Grant us peace.

The Administration of Communion

Please wait until the Choir has returned to their pews before proceeding to the communion rail. The Welcome team will direct you to the communion rail. Please proceed to the rail in a clockwise motion around the table and return to your pew following the same clockwise motion.



Communion Hymn: CP 198

O Sacred Head, Surrounded

*Text: Latin (Salve caput, 13th cent.); attrib. Arnulf of Louvain (1200?-1250?); German tr. Paul Gerhardt (1607-1676); Eng. Tr. James Wadell Alexander (1804-1853) and Henry Williams Baker (1821-1877); rev. Hymns for Today's Church. Rev. © 1982 Hope Publishing Co.
Music: Melody Hans Leo Hassler (1564-1612); harm. Johann Sebastian Bach (1685-1750)*

- 1 O sacred head surrounded
by crown of piercing thorn;
O royal head so wounded,
reviled, and put to scorn:
death's shadows rise before you,
the glow of life decays,
yet angel hosts adore you
and tremble as they gaze!*
- 2 Your youthfulness and vigour
are spent, your strength is gone,
and in your tortured figure
I see death drawing on:
what agony of dying,
what love, to sinners free!
My Lord, all grace supplying,
O turn your face on me!*
- 3 Your sinless soul's oppression
was all for sinners' gain;
mine, mine was the transgression,
but yours the deadly pain:
I bow my head, my Saviour,
for I deserve your place;
O grant to me your favour,
and heal me by your grace.*
- 4 What language shall I borrow
to thank you, dearest Friend,
for this your dying sorrow,
your mercy without end?
Lord, make me yours for ever:
your servant let me be;
and may I never, never
betray your love for me.*

Motet

Behold the Lamb of God - Willan

sung by the choir

Behold the Lamb of God, which taketh away the sin of the world.

Surely He hath borne our griefs and carried our sorrows.

He was wounded for our transgressions, He was bruised for our iniquities.

Prayer after Communion

Celebrant: God our help and strength, you have satisfied our hunger with this eucharistic food. Strengthen our faith, that through the death and resurrection of your Son, we may be led to salvation, for he is Lord now and for ever.

All: Amen.

THE HOLY GOSPEL

MATTHEW 26.14 – 27:26

Dramatic Reading of the Passion Narrative According to Matthew

<https://www.oremus.org/liturgy/passion/matthew.html>

Matthew:	Jane M.
Jesus:	Robert O.
Judas, Centurion:	Ted K.
Peter, Witnesses:	Oliver G.
Pilate:	Jackie C.
High Priest, Pilate's Wife:	Claire le R.
Servant Girl 1 & 2:	Dorcas S.

Disciples, Priests, Soldiers & Crowd: all those present

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

Matthew: 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?

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?

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?
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.
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 Judas 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.

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?
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 Pilate 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.

Gospeller: The Gospel of Christ.

People: Praise to you, Lord Jesus Christ

Closing Motet

He Was Despised - Handel

sung by the choir

He was despised and rejected of men, a man of sorrows and acquainted with grief.

For reflection *He gave his back to the smiters, and His cheeks to them that plucked off the hair:*

He hid not His face from shame and spitting.

**The Service ends in silence without a dismissal as our journey to the Cross
continues to Good Friday.**

St. Cuthbert's Leaside, Acknowledgment of Indigenous Territory

This sacred land is the territory of several Indigenous Nations – the Wendat, the Haudenosaunee, and the Anishnaabe, with special recognition to the Mississaugas of New Credit. We also acknowledge that we are on the shores of Niigaani-gichigami/Lake Ontario. This territory is governed by the Dish With One Spoon Wampum Belt Treaty, an agreement between the Haudenosaunee Confederacy and the Anishnaabe Confederacy to peaceably share and sustain the life of the Great Lakes. In the spirit of that Treaty we seek to place at the centre of our gatherings the values of respectful reciprocity, diversity, peace, responsibility, and mutual aid.

In Our Prayers we pray for:

The World: All those suffering in the midst of war, civil unrest, or disasters. We pray for Mississippi, Turkey & Syria, Ukraine, Peru; for all those who travel or work on the TTC; for all nations and people known to us.

Our Community: We uphold in love all those who live and work along Fleming Crescent.

The Church: The Church of South Sudan and all those making the journey of Holy Week
The Diocese of Toronto's *Cast the Net* visioning project and our Missions Committee

Our Bishops: Justin, *Archbishop of Canterbury*; Linda, *Primate of Canada*; Chris, *National Indigenous Archbishop*; Anne, *Metropolitan of Ontario*; Andrew, *Bishop of Toronto*; Kevin & Riscylla, *Suffragan Bishops*.

Our Archdeacon: *The Venerable Theadore Hunt*

Outreach:

- St. Augustine of Canterbury, *its support of the Flemingdon Park Ministry and Community Food Bank, All Saints Sherbourne, Moorelands Camp, and other community projects;*
- St. Barnabas, Chester, *its Prayer Shawl ministry, support of Kennedy House Youth Centre; support for local artists and new and emerging musicians, its refugee sponsorship, and its new Children and Community Liaison ministry initiative to reach out in Christ's love to the neighbourhood;*
- St. Bartholomew, *its breakfast and afterschool programs, and food bank.*

Parish Cycle: all members and friends of St. Cuthbert's

We pray for those in special need: Carol M.; and Karen C.

And continue to uphold: Ann C.; Brian & Cheryl C.; Carol; Carole M.; Cheryl B.; Constance; Dale; Geoff; Jeremy; Lisa; Marilyn; Mary; Sharon and Tim D.

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