



The central picture above is a portion of a Palm Sunday and Holy Week banner which has graciously been entrusted to St. Cuthbert's by the Hutton family. This banner was given to the Glory of God in loving memory of Pat and Ed Hutton and dedicated at St. Leonard's. With the closure of St Leonard's, we are honoured to receive them as a symbol of the continuity of faith we all share as members of the Body of Christ.

Palm Sunday - March 29th 2026

8 am Book of Common Prayer Holy Communion
10 am Holy Eucharist

Ministers:	The people of St. Cuthbert's
Celebrant:	The Rev. Canon Janet Read-Hockin
Postulant & Homilist:	Lutzen Riedstra
Director of Music:	Gary Forbes
Choral Leads:	Robert O., Linda F., Meghan S. and Lutzen Riedstra
Reader/Intercessor 10am:	Lilian W.
Passion Narrative Readers:	Kathi D., Graeme G., Jan G., Jane M., Beth P., Lutzen Riedstra.
Chalice Bearer:	Beth P.
Crucifer & Server:	Jim H.
Chancel Guild:	Team 4: Wency K., Ellen B., Jackie C., Marina G.
Welcome Team:	Bob D., Shayne H., Lorraine S.
Technical Support:	Tyler L.



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 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:	Jackie C.
First Reading:	2 Maccabees 10: 1-4a, 6-8
Psalm 118: 1-2, 19-29	BCP page 483
Second Reading:	Philippians 2: 5-11
Sermon	Lutzen Riedstra
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
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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 Communion — The Book of Alternative Services
in-person worship and online via YouTube Live
Supervised Nursery Care is available downstairs

Prelude

Triumphal Fanfare - Soler

Welcome & Announcements

Introit — *Hosanna to the Son of David by Victoria* sung by the choir
Sing Hosanna to the Son of David.
Blessed is He that comes in the name of the Lord.
O King of Israel, Hosanna in excelsis!

The Liturgy of the Palms

Prayer of Thanksgiving for the Palm Sunday banner

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.

All: 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. 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 our seats we will re-start at verse 4 of the Palm Processional Hymn.

Palm Processional Hymn CP 181

All Glory, Laud, and Honour

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*

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)

BAS page 866

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: Lutzen Riedstra

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, Sarah, Shane, Chris, Anne, Andrew,
Kevin and Riscylla, and Theadore, our Archdeacon. 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, especially our Lay Pasotral Visitors as they are commissioned today,
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 Peace—*During the Peace, you are invited to turn to your neighbours and shake their hand.
If you are not comfortable shaking hands, please do a slight bow or raise your hand as a greeting.*

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

All: And also with you.

The Offertory—An Invitation

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 place your donation in the Offertory Plate at either the front or back of the Church. You may also place your offering in the plate as members of the Welcome Team slowly process down the centre aisle during the Offertory Hymn. Offerings may also be sent via e-transfer to stcuthbertleaside@toronto.anglican.ca or by visiting the Donate tab of the website ([click here](#)) or by scanning the QR code. St. Cuthbert's is also grateful to receive donations via The United Way. For more information, please contact the Church Office.



Offertory Hymn CP 182

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

- 1 *Ride on, ride on in majesty!
Hark! All the tribes "Hosanna" cry;
O Saviour meek, pursue thy road
with palms and scattered garments strowed.*
- 3 *Ride on, ride on in majesty!
The angel-squadrons of the sky
look down with sad and wondering eyes
to see the approaching sacrifice.*
- 5 *Ride on, ride on in majesty!
In lowly pomp, ride on to die;
bow thy meek head to mortal pain;
then take, O God, thy power, and reign.*

Ride On, Ride On in Majesty

- 2 *Ride on, ride on in majesty!
In lowly pomp, ride on to die;
O Christ, thy triumphs now begin
o'er captive death and conquered sin.*
- 4 *Ride on, ride on in majesty!
Thy last and fiercest strife is nigh:
the Father on his sapphire throne
expects his own anointed Son.*

The Celebration of the Eucharist

Special Prayer for the Commissioning of our Lay Pastoral Visitors

Jackie C., Marina G., Claire L., Tyler L., Lanning T. led by The Rev.. Jeanette Lewis

Prayer over the Gifts

Said by All: 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. Amen.

The Great Thanksgiving — Eucharistic Prayer #2

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: We give you thanks and praise, almighty God, through your beloved Son, Jesus Christ, our Saviour and Redeemer. He is your living Word, through whom you have created all things.

By the power of the Holy Spirit he took flesh of the Virgin Mary and shared our human nature. He lived and died as one of us, to reconcile us to you, the God and Father of all.

In fulfilment of your will he stretched out his hands in suffering, to bring release to those who place their hope in you; and so he won for you a holy people.

He chose to bear our griefs and sorrows, and to give up his life on the cross, that he might shatter the chains of evil and death, and banish the darkness of sin and despair. By his resurrection he brings us into the light of your presence.

Now with all creation we raise our voices to proclaim the glory of your name

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: Holy and gracious God, accept our praise, through your Son our Saviour Jesus Christ; who on the night he was handed over to suffering and death, took bread and gave you thanks, saying, "Take, and eat: this is my body which is broken for you." In the same way he took the cup, saying, "This is my blood which is shed for you. When you do this, you do it in memory of me."

Remembering, therefore, his birth, ministry, death and resurrection, we offer you this bread and this cup, giving thanks that you have made us worthy to gather in your presence and serve you.

We ask you to send your Holy Spirit upon the offering of your holy Church. Gather into one all who share in these sacred mysteries, filling them with the Holy Spirit and confirming their faith in the truth, that together we may praise you and give you glory through your Servant, Jesus Christ.

All glory and honour are yours, Father and Son, with the Holy Spirit in the holy Church, now and 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.

Trisagion

All: Holy God, holy and mighty, holy immortal one, have mercy on us.

CP 688 Holy God, holy and mighty, holy immortal one, have mercy on us.

Holy God, holy and mighty, holy immortal one, have mercy on us.

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.



Everyone is welcome to receive communion.



You may receive both

bread and wine, or just the bread, if you wish.



We have GF-free wafers available on request.



Cross your arms to receive a blessing instead.



Communion can be

brought to you if needed: just ask a sidesperson.

Communion Hymn CP 184

Please see the blue Common Praise Hymnal

My Song is Love Unknown

Motet

Pie Jesu - Faure; Solo

sung by Linda F.

Pie Jesu, Domine, dona eis requiem. Pie Jesu, Domine, dona eis sempiternam requiem.

Blessed Jesus, Lord, give them rest. Blessed Jesus, Lord, give them eternal rest.

Prayer after Communion

Said by all: 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. Amen.

THE HOLY GOSPEL MATTHEW 26: 14 – 27: 54

Dramatic Reading of the Passion Narrative According to Matthew

Matthew:	Jane M.
Jesus:	Jan G.
Judas, Centurion:	Graeme G.
Peter, Witnesses:	Beth P.
Pilate:	Lutzen Riedstra
High Priest, Pilate's Wife:	Kathi D.
Servant Girl 1 & 2:	Janet Read-Hockin
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 Jesus 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,¹²

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,

Matthew: '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?

Crowd: Barabbas.

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

Crowd: Let him be crucified!

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.

Please stand as you are able.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), 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!

Gospeller: The Gospel of Christ.

People: **Praise to you, Lord Jesus Christ**

Postlude

Nunn komm, der Heiden Heilend - Bach/Busoni

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 Métis, 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 caused by climate change. For the people of Iran, Cuba, the Middle East, Ukraine; for all nations and people known to us.

Our Community: We uphold in love all those who live and work along Laird Drive

The Church: The Church of Melanesia and all who are making this Holy Week Journey.
For our Lay Pastoral Visiting Team: Rev. Jeanette, Jackie, Marina, Claire, Tyler, Lanning

Our Bishops: Sarah, *Archbishop of Canterbury*; Shane, *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:

- Pray for St. Andrew, Scarborough, its monthly Neighbourhood Lunch, support for foster children and their communities in Haiti and Zimbabwe, "We Care" Christmas bags for the homeless, and support for the St. Jude, Wexford, Food Bank, All Saints Community Centre, and the Pimatisiwin Nipi Water project;
- for St. Anne, Toronto, and its monthly community dinners;
- for St. Athanasius, Orillia, its food security support through local partnerships, support of the Orillia Lighthouse, and advocacy with Simcoe County Alliance to End Homelessness.

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

We pray for those in special need: Diane; Adrea; Warren; Carolin; Ava and her family; Dorcas; Monique; Fr. Randal; Jeannie; Anita; Tamara D. and M.J.

And continue to uphold: Nancy D.; Dale; Carol M.; John N.; Marilyn and Sharon.

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