

# Palm/ Passion Sunday

Beginning of Holy Week



March 29, 2026

9:30 a.m.

St. Mark's and St. John's Episcopal Church

## **Welcome to St. Mark's and St. John's!**

Name tags are available. We'd love to make one for you if you do not have one already.

Help yourself to coffee in the "cafe," and feel free to bring it to your pew. We're casual.

We invite children to make themselves at home at our children's table, where there are weekly activity bulletins and crayons.

Our live YouTube broadcast begins at 9:30 am. Our YouTube channel link is available on our website, [stmarksandstjohns.org](http://stmarksandstjohns.org).

We appreciate your financial generosity to support our mission and ministry. Though we do not pass the offering plate during service, you can find it at the entrance of the church or contribute online at [stmarksandstjohns.org/give](http://stmarksandstjohns.org/give).

***Please gather in the narthex for the blessing of the palms***

THE LITURGY OF THE PALMS

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

**Assist us mercifully with your help, O God of our salvation, that we may enter with joy to contemplate those mighty acts through which you have given us life and immortality; through Jesus Christ our Savior. Amen."**

*A Reading from Matthew the Twenty-first chapter...*

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

The Lord be with you.

**And also with you.**

Let us give thanks to the Lord our God.

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

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through Jesus Christ our Savior. On this day, Jesus entered the holy city of Jerusalem in triumph, and was proclaimed as Sovereign of all by those who spread their garments and branches of palm along his way. Let these branches be for us signs of this victory, and grant that we who bear them in Christ's name may ever hail him as our Leader, and follow him in the way that leads to eternal life; who lives and abides in glory with you and the Holy Spirit, now and forever. **Amen.**

PSALM 118:1-2, 19-29

Give thanks to the Holy One, For God is good;  
Divine mercy endures for ever.

Let Israel now proclaim, "This mercy endures for ever."

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

"This is the gate of the Holy One;  
Those who are righteous may enter."

I will give thanks to you,  
For you answered me and have become my salvation.  
The same stone which the builders rejected has  
become the chief cornerstone.

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

On this day the Holy One has acted;  
we will rejoice and be glad in it.

Hosannah, Lord, hosannah! Source of Life,  
send us now success.

Blessed are those who come in the name of the Lord;  
we bless you from the house of the Holy One.

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

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

Give thanks to the Holy One, For God is good;  
Divine mercy endures for ever.

PROCESSIONAL HYMN

“All Glory, Laud, & Honor”

H 1982 154

*Refrain*



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

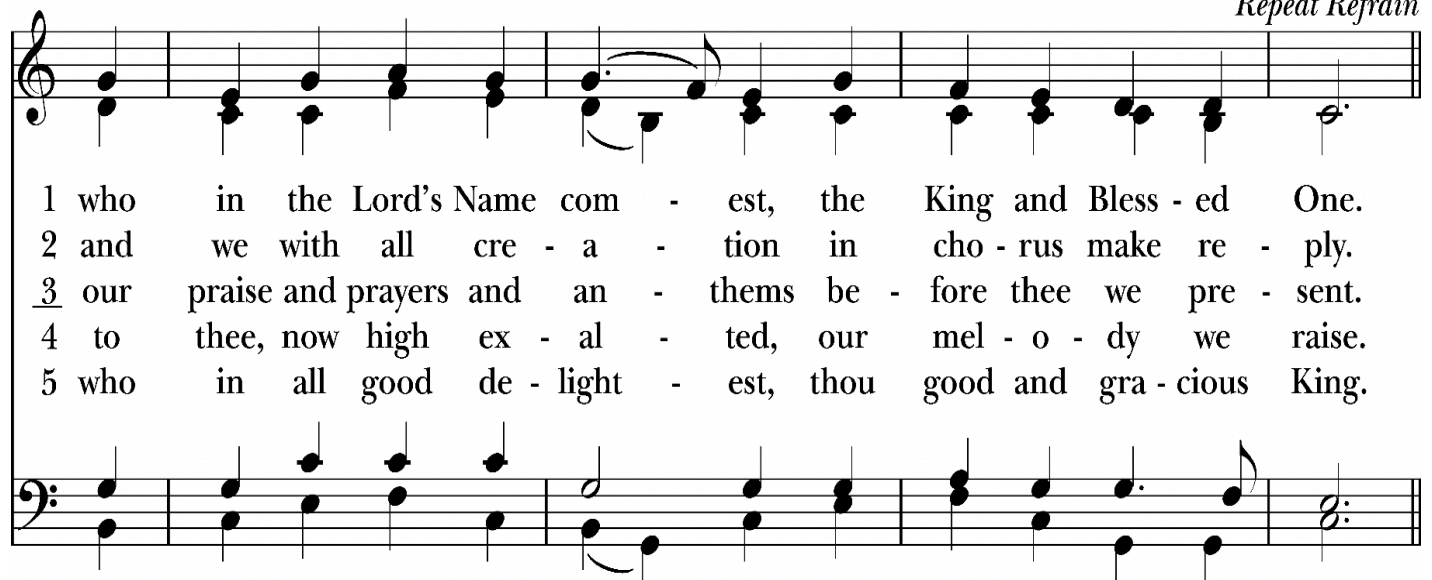


to whom the lips of chil - dren made sweet ho - san - nas ring.



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.

## COLLECT OF THE DAY

Holy and Everliving God, you sent Jesus Christ to embody your grace and to show us the depth of your love for the human family. By choosing the way of humility over power, Christ showed us the path to true life: Grant us the grace to walk in the way of love, that we may also share in the joy of the resurrection; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

**Amen.**

## FIRST LESSON

Isaiah 50:4-9a

*A reading from the book of Isaiah, the fiftieth chapter...*

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?

*Lector:* Hear what the Spirit is saying to God's people.

**People: Thanks be to God.**

PSALM 31: 9-16

*Read responsively by full verse.*

Have mercy on me, O Lord, for I am in trouble;  
my eye is consumed with sorrow,  
and also my throat and my belly.

**For my life is wasted with grief,  
and my years with sighing;  
my strength fails me because of affliction,  
and my bones are consumed.**

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.

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

**I am as useless as a broken pot.**

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.

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

**I have said, "You are my God.**

My times are in your hand;

rescue me from the hand of my enemies,

and from those who persecute me.

**Make your face to shine upon your servant,**

**and in your loving-kindness save me."**

## SECOND LESSON

Philippians 2:5-11

*A reading from Paul's letter to the Phillipians...*

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.

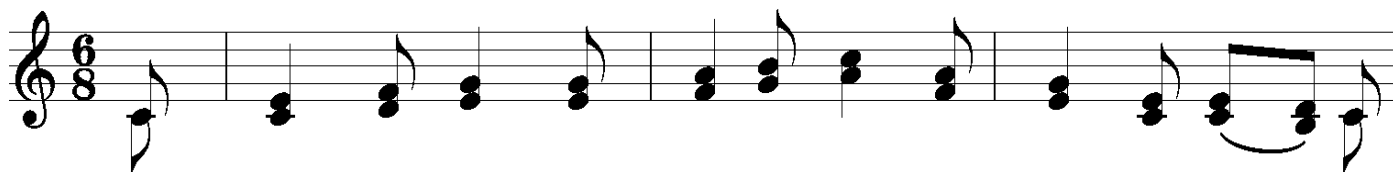
*Lector:* Hear what the Spirit is saying to God's people.

**People: Thanks be to God.**

SEQUENCE HYMN

"Sweet Hour of Prayer"

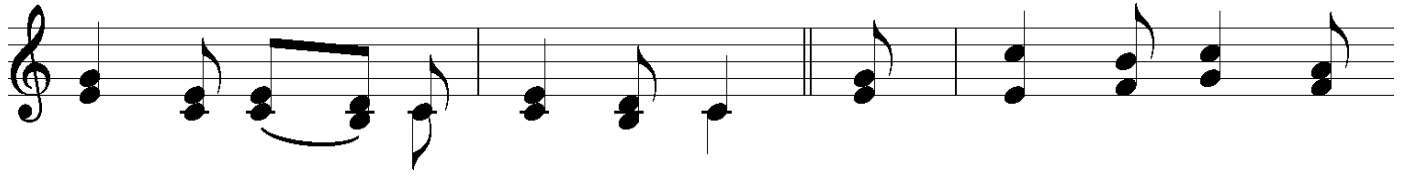
LEVAS, 178



1. Sweet hour of prayer, sweet hour of prayer, That calls me from— a  
2. Sweet hour of prayer, sweet hour of prayer, Thy wings shall my— pe -



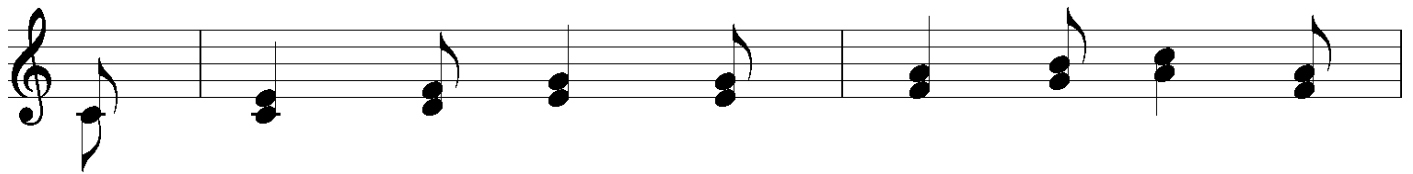
1. world of care, And bids me at my Fa - ther's throne Make  
 2. ti - tion bear To Him whose truth and faith - ful - ness En -



1. all my wants and wish - es known. In sea - sons of dis -  
 2. gage the wait - ing soul to bless; And since He bids me



1. tress and grief My soul has of - ten found re - lief.  
 2. seek His face, Be - lieve His word and trust His grace.



1. And oft es - caped the tempt - er's snare By  
 2. I'll cast on Him my ev - 'ry care, And



1. thy re - turn, sweet hour of prayer.  
 2. wait for thee, sweet hour of prayer.

HOMILY

The Rev'd Gary Schindler

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

**We believe in one Divine Word, Jesus Christ, the only  
Child of God, eternally begotten of the Source,  
God from God, Light from Light, true God from true God,  
begotten, not made, of one Being with the Creator;  
through whom all things were made.**

**For us and for our salvation Christ came down from  
heaven, was incarnate of the Holy Spirit and the Virgin  
Mary and became truly human.**

**For our sake Christ was crucified under Pontius Pilate;  
suffered death and was buried.**

**On the third day Christ rose again in accordance with  
the Scriptures; ascended into heaven and is seated at  
the right hand of the Holy One.**

**Christ will come again in glory to judge the living and  
the dead, and God's kingdom will have no end.**

**We believe in the Holy Spirit, the Life-Giver, who  
proceeds from the Source, who with the Creator and  
the Word is worshiped and glorified, who has spoken  
through the prophets.**

**We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead, and the life of  
the world to come. Amen.**

## PRAYER INTENTIONS AND MEDITATION

We invite you to share prayer intentions at this time. Come forward and write them on the prayer board and light a candle of hope & healing.

## THE PEACE

The peace of the Lord be with you always.

**And also with you.**

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

## OFFERTORY

“You are Near”

LEVAS 16

Yah-weh, I know You are near, \_\_\_\_\_ stand-ing


al - ways at my side. \_\_\_\_\_ You

guard me from the foe. And You lead me \_\_\_\_\_ in


**Fine**

ways e - ver - last - ing. \_\_\_\_\_

The musical score is written in treble clef with a key signature of one sharp (F#) and a 4/4 time signature. It consists of four staves of music. The lyrics are written below the notes. The first staff ends with a long horizontal line under 'near,'. The second staff ends with a long horizontal line under 'side.'. The third staff ends with a long horizontal line under 'me'. The fourth staff ends with a double bar line and a fermata over the final note.


  
 1. Lord, — You have searched my heart, and You  
 2. Where — can I run from Your love? If I  
 3. You — know my heart and its ways, You who  
 4. Mar - vel - ous to me are Your works; how pro -


  
 1. know when I sit and when I stand. Your —  
 2. climb to the heav - ens You are there; If I  
 3. formed me be - fore — I was born, In the  
 4. found are Your thoughts, — my — Lord. E - ven


  
 1. hand is up - on me pro - tect - ing me from death,  
 2. fly to the sun - rise or sail be - yond the sea,  
 3. se - cret of dark - ness be - fore I saw the sun  
 4. if I could count them, they num - ber as the stars,


  
 1. keep - ing me from harm. \_\_\_\_\_  
 2. still I'd find You there. \_\_\_\_\_  
 3. in my moth - er's womb. \_\_\_\_\_  
 4. You would still be there. \_\_\_\_\_

*D.C.*

## THE HOLY EUCHARIST

The Lord be with you.

**And also with you.**

Lift-up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

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



All thanks and praise

are yours at all times and in all places,

our true and loving God;

through Jesus Christ, your eternal Word,

The Wisdom from on high by whom you created all things.

You laid the foundations of the world and enclosed the sea  
when it burst out from the womb;

You brought forth all creatures of the earth  
and gave breath to humankind.

Wondrous are you, Holy One of Blessing,

all you create is a sign of hope for our journey;

And so as the morning stars sing your praises

we join the heavenly beings and all creation

as we shout with joy:

**Holy, holy, holy Lord,**

**God of power and might,**

**heaven and earth are full of your glory.**

**Hosanna in the highest.**

**Blessed is the One**

**who comes in the name of the Lord.**

**Hosanna in the highest.**

Glory and honor are yours, Creator of all,

your Word has never been silent;

you called a people to yourself, as a light to the nations,

you delivered them from bondage  
and led them to a land of promise.

Of your grace, you gave Jesus  
to be human, to share our life,  
to proclaim the coming of your holy reign  
and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer,  
you have freed us from sin, brought us into your life,  
reconciled us to you,  
and restored us to the glory you intend for us.

We thank you that on the night before he died for us  
Jesus took bread, and when he had given thanks to you, he  
broke it, gave it to his friends and said:

**“Take, eat, this is my Body, broken for you.**

**Do this for the remembrance of me.”**

After supper Jesus took the cup of wine,  
said the blessing, gave it to his friends and said:

**“Drink this, all of you:**

**this cup is the new Covenant in my Blood,**

**poured out for you and for all for the forgiveness of sin.**

**Do this for the remembrance of me.”**

And so, remembering all that was done for us: Christ life, his  
death, resurrection, and ascension, longing for Christ's  
coming in glory, and presenting to you these gifts your earth

has formed and human hands have made, we acclaim you, O Christ:

**Dying, you destroyed our death.**

**Rising, you restored our life.**

**Christ Jesus, come in glory!**

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ.

Grant that we, burning with your Spirit's power, may be a people of hope, justice and love. Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with blessed Mark and John and all you people into the joy of our true eternal home.

**Through Christ and with Christ and in Christ,**

**by the inspiration of your Holy Spirit we worship you our  
God and Creator in voices of unending praise.**

**Blessed are you now and for ever. AMEN.**

## THE LORD'S PRAYER

As our Savior Christ has taught us, we are bold to pray,

**Our Father in Heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as it is in heaven.**

**Give us today our daily bread.**

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

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

**For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen**

## THE BREAKING OF THE BREAD

We break this bread to share in the Body of Christ.

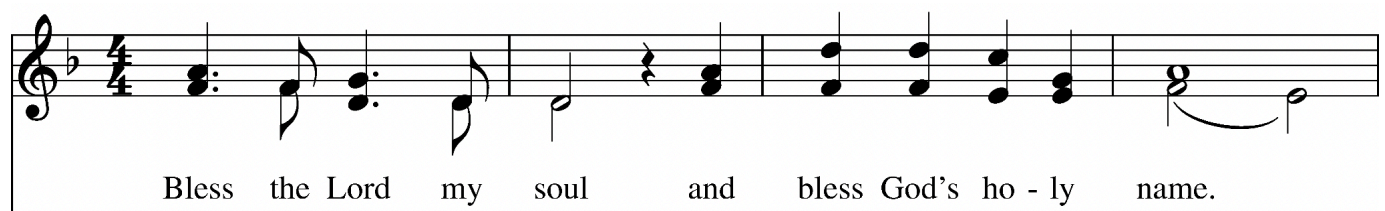
**We who are many are one body,  
for we share in this one bread.**

## FRACTION ANTHEM

“Bless the Lord My Soul”

*Repeat 2x*

WLP 825



Bless the Lord my soul and bless God's ho - ly name.

Bless the Lord my soul, Who leads me in - to life.

*Celebrant:* The gifts of God for the people of God take them in remembrance of Christ's life, death, and resurrection and feed on him in your hearts by faith with thanksgiving.

**All are invited to the table.**

*Let the priest know if you would like to receive the laying on of hands or a blessing. Gluten-free wafers and grape juice are available.*

COMMUNION MUSIC

“Let Us Break Bread Together”

H-1982 325

1 Let us break bread to - geth-er on our knees; \_\_\_\_\_  
 2 Let us drink wine to - geth-er on our knees; \_\_\_\_\_

let us break bread to - geth-er on our knees; \_\_\_\_\_  
 let us drink wine to - geth-er on our knees; \_\_\_\_\_

*Refrain*

when I fall on my knees, with my face to the ris-ing sun,  
 O Lord, have mer-cy on me.

1 2

3 Let us praise God to - geth-er on our knees;  
 let us praise God to - geth-er on our knees;

*Refrain*

when I fall on my knees, with my face to the ris-ing sun,  
 O Lord, have mer-cy on me.

POST COMMUNION PRAYER

**Almighty God, We thank you for feeding us at your table with the bread of life and the cup of salvation. As we continue our Lenten journey, help us to be mindful of this circle of love and prayer. When the wilderness feels long, remind us that we are never alone, but are surrounded by a "cloud of witnesses" who testify to your mercy. Amen.**

## PALM/PASSION SUNDAY LITANY

*Congregational readers please come forward.*

Holy One, we have walked with the crowd, waving branches and singing songs of hope. Now, the path narrows and the shadows lengthen. We pray...

### **Stay with us as the journey changes.**

We turn our hearts from the shouting of the city gates to the silence of the garden. We prepare to hear the story of the Passion—not as a debt to be paid, but as a testament to a love that refuses to turn away from the world's pain. We pray...

### **Give us the courage to witness your truth.**

In a world fractured by the noise of war and the devastation of conflict, we pray for an end to violence. We ask for the softening of hard hearts and the wisdom to build a peace that is rooted in justice. We pray...

### **Make us instruments of your radical peace.**

Leader: We lift up those in our own community who are in need of your healing touch. We pray for the weary, the sick, and those carrying heavy burdens of grief or anxiety. *[Silence may be kept for the naming of individuals.]* We pray...

### **Surround them with your restoring light and settle their spirits.**

As the Hosannas fade and the story unfolds, let it inspire us to stand in solidarity with all who suffer, knowing that your love is the anchor that holds us. We pray...

**Love is our hope; your presence is our peace. Amen.**

Celebrant: Holy and Compassionate One, in whom we live and move and have our being: Grant us the grace to enter this narrative of the Passion with open hearts and steady spirits. As the world groans under the weight of armed conflict and uncertainty, anchor us in your peace. May we see with fresh eyes this week that Christ's steps are the way of love, knowing that you are always our companion on the road. All this we ask in the name of Jesus the Christ, who lives and moves with you and the Holy Spirit, one God, now and for ever. **Amen.**

A READING OF CHRIST'S PASSION

Based on Mark 15

*Congregational readers please come forward.*

*The congregation may be seated*

NARRATOR: It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said,

CHIEF PRIESTS: "Not during the festival, or there may be a riot among the people."

NARRATOR: While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger,

DISCIPLES: "Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor."

NARRATOR: And they scolded her. But Jesus said,

JESUS: "Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her."

NARRATOR: Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to

betray him. On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him,

DISCIPLES: "Where do you want us to go and make the preparations for you to eat the Passover?"

NARRATOR: So he sent two of his disciples, saying to them,

JESUS: "Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there."

NARRATOR: So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal. When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said,

JESUS: "Truly I tell you, one of you will betray me, one who is eating with me."

NARRATOR: They began to be distressed and to say to him one after another,

DISCIPLES: "Surely, not I?"

NARRATOR: He said to them,

JESUS: "It is one of the twelve, one who is dipping bread into the bowl with me. For 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."

NARRATOR: While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

JESUS: "Take; this is my body."

NARRATOR: Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them,

JESUS: "This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

NARRATOR: When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

JESUS: "You will all become deserters; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee."

NARRATOR: Peter said to him,

PETER: "Even though all become deserters, I will not."

NARRATOR: Jesus said to him,

JESUS: "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times."

NARRATOR: But he said vehemently,

PETER: "Even though I must die with you, I will not deny you."

NARRATOR: And all of them said the same. They went to a place called Gethsemane; and he said to his disciples,

JESUS: "Sit here while I pray."

NARRATOR: He took with him Peter and James and John, and began to be distressed and agitated. And said to them,

JESUS: "I am deeply grieved, even to death; remain here, and keep awake."

NARRATOR: And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said,

JESUS: "Abba, Father, for you all things are possible; re you move this cup from me; yet, not what I want, but what you want."

NARRATOR: He came and found them sleeping; and he said to Peter,

JESUS: "Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak."

NARRATOR: And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them,

JESUS: "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

NARRATOR: Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying,

JUDAS: "The one I will kiss is the man; arrest him and lead him away under guard."

NARRATOR: So when he came, he went up to him at once and said,

JUDAS: "Rabbi!"

NARRATOR: and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear.

Then Jesus said to them,

JESUS: "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled."

NARRATOR: All of them deserted him and fled. A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked. They took Jesus to the high priest; and all the

chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying,

ACCUSERS: "We heard him say, `I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'"

NARRATOR: But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,

HIGH PRIEST: "Have you no answer? What is it that they testify against you?"

NARRATOR: But he was silent and did not answer. Again the high priest asked him,

HIGH PRIEST: "Are you the Messiah, the Son of the Blessed One?"

NARRATOR: Jesus said,

JESUS: "I am; and `you will see the Son of Man seated at the right hand of the Power,' and `coming with the clouds of heaven."

NARRATOR: Then the high priest tore his clothes and said,

HIGH PRIEST: "Why do we still need witnesses? You have heard his blasphemy! What is your decision?"

NARRATOR: All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

ACCUSERS: "Prophecy!"

NARRATOR: The guards also took him over and beat him. While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said,

SERVANT GIRL: "You also were with Jesus, the man from Nazareth."

NARRATOR: But he denied it, saying,

PETER: "I do not know or understand what you are talking about."

NARRATOR: And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders,

SERVANT GIRL: "This man is one of them."

NARRATOR: But again he denied it. Then after a little while the bystanders again said to Peter,

BYSTANDERS: "Certainly you are one of them; for you are a Galilean."

NARRATOR: But he began to curse, and he swore an oath,

PETER: "I do not know this man you are talking about."

NARRATOR: At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him,

JESUS: "Before the cock crows twice, you will deny me three times."

NARRATOR: And he broke down and wept. As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him,

PILATE: "Are you the King of the Jews?"

NARRATOR: He answered him,

JESUS: "You say so."

NARRATOR: Then the chief priests accused him of many things. Pilate asked him again,

PILATE: "Have you no answer? See how many charges they bring against you."

NARRATOR: But Jesus made no further reply, so that Pilate was amazed. Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them,

PILATE: "Do you want me to release for you the King of the Jews?"

NARRATOR: For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again,

PILATE: "Then what do you wish me to do with the man you call the King of the Jews?"

NARRATOR: They shouted back,

CROWD: "Crucify him!"

NARRATOR: Pilate asked them,

PILATE: "Why, what evil has he done?"

NARRATOR: But they shouted all the more,

CROWD: "Crucify him!"

NARRATOR: So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

SOLDIERS: "Hail, King of the Jews!"

NARRATOR: They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

**(At the mention of Golgotha, all stand as able.)**

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called **Golgotha** (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

BYSTANDERS: "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!"

NARRATOR: In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

CHIEF PRIESTS: "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe."

NARRATOR: Those who were crucified with him also taunted him. When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice,

JESUS: "Eloi, Eloi, lema sabachthani?"

NARRATOR: which means,

JESUS: "My God, my God, why have you forsaken me?"

NARRATOR: When some of the bystanders heard it, they said,

BYSTANDERS: "Listen, he is calling for Elijah."

NARRATOR: And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

BYSTANDERS: "Wait, let us see whether Elijah will come to take him down."

NARRATOR: Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

CENTURION: "Truly this man was God's Son!"

NARRATOR: There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Jesus saw where the body was laid.

*The readers return to their pews. Clergy reverence the altar and leave in silence. The congregation is invited to remain, meditate quietly, and then leave in silence.*

## Worship Leader Schedule - Lectors

<b>Date</b>	<b>Crucifer</b>	<b>First Lesson &amp; Psalm</b>	<b>Second Lesson</b>	<b>Greeter &amp; Prayers of the People</b>
3/29 Palm Sunday	Joe	Bonny	Paul	Tom (Palm/Passion Sunday Litany)
4/5 Easter	Sharon	Dave	Terri	Walt
4/12	Scott	Deb	Theresa	Nancy R.
4/19	Dave	Ella	Tom	Bob C.

## Eucharistic Ministers

<b>Date</b>	<b>Common Cup</b>	<b>Single Cup Tray</b>	<b>Collect Cups</b>
3/29 Palm Sunday	Terri	Mike	Ella
4/5 Easter	Nancy R.	Paul	Heather
4/12	Tom	Nancy W.	Helena
4/19	Walt	Paul	Joe

## March/April Birthdays & Anniversaries

Email us at [admin@stmarksandstjohns.org](mailto:admin@stmarksandstjohns.org) for Birthday and/or Anniversaries

Birthdays	Anniversaries
Patti B. - March 29th Steve C. - April 6 Heather G. - April 15	Samantha & Jason - April 6

### ANNOUNCEMENTS

**Next Vestry Meeting** - Sunday, April 26th following the service.

**“First Sundays”** - Starting in May, join us after church on the first Sunday of each month for a new Coffee Hour tradition. If you'd like to provide treats or help host, please add your name to the sign-up sheet located on the table by the sign-in book.

Questions? Reach out to *Heather Gilfoy*. We look forward to seeing you there!

### SMSJ Weekly Calendar

March 30 - April 5, 2026

RCSD Spring Break - No Seed Sowers & Story Tellers this Week

Wednesday @ 10:30 AM - Food Shelf

## The History of Holy Week

The origins of Holy Week date back to the 4th century in Jerusalem, where early Christians began to move away from celebrating the entire mystery of Christ's death and resurrection in a single night. Instead, they began to retrace Jesus' final steps day-by-day at the actual historical sites. Much of what we know comes from the travelogue of a pilgrim named Egeria, whose diaries describe the elaborate processions and prayers that transformed a single feast into the "Great Week" of liturgical drama.

During the Middle Ages, these observances became increasingly sensory and theatrical as they spread throughout Europe. This era saw the development of rituals like the "Tenebrae" (the service of shadows), the washing of feet, and the Veneration of the Cross. These practices were designed to help a largely illiterate population experience the story through sight, sound, and touch, though the focus often shifted heavily toward a somber, penitential atmosphere and the sacrificial nature of the crucifixion.

In the 20th century, the "Liturgical Movement" led a significant recovery of the Paschal Triduum—the three holy days of Maundy Thursday, Good Friday, and the Easter Vigil—as a single, continuous event. Modern prayer books, including the 1979 *Episcopal Book of Common Prayer*, moved away from viewing these days as separate historical reenactments and instead presented them as a unified journey of communal transformation. This modern shift emphasizes our participation in the story, moving us collectively from the fellowship of the table to the silence of the tomb.



# St. Mark's & St. John's Leadership

The Rev'd Cindy Rasmussen, Ph.D., **Rector**  
crasmussen@stmarksandstjohns.org

The Rev'd Maria Hartz-Clineburg, **Associate Priest**  
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The Rev'd Patti Blaine, M.A., BCC, **Deacon**  
pblaine@stmarksandstjohns.org

## **Musician**

### **AV Producer**

Rob Thornton

Amelia Yousey

### **Deacon Emeritus**

The Rev'd Mike Finn

## **Vestry Members**

### **Co-Wardens**

Nancy Ramsay ('27)  
Sharon Kowalski ('28)

Bob Caruso (Clerk)

Terri Censak ('29)

Dave Everson ('28)

Heather Gilfoy ('27)

Michele Holmes ('28)

Deb Snyder ('29)

Nancy Willer ('27)

### **Diocesan Delegates**

Bonnie Hallman-Dye  
( '28)

Nancy Ramsay ('26)

Ella Webster ('26)

### **Treasurer**

Michele Holmes

## **Beechwood Neighborhood Coalition Representative**

Terri Censak