

The Episcopal Parish of Saint Paul

Newton Highlands, Massachusetts

Palm Sunday

Holy Eucharist

March 29, 2026 at 10:00am



From wherever you have come, with whatever you bring, you are welcome here.

PALM SUNDAY (YEAR A)

Holy Eucharist with Joyful Noise

From wherever you have come, with whatever you bring, you are welcome here.

The Liturgy of the Palms

The liturgy begins on the front lawn of the parish. Or, in the event of inclement weather, in the parish hall.

Presider Beloved in Christ, for these forty days we have journeyed with Jesus from the wilderness up to the gates of Jerusalem. As we join with all the faithful and celebrate Jesus' entry in both triumph and humility, let us welcome Jesus with cries of "Hosanna," and may Jesus' praise be on our lips even as we walk with Jesus toward the cross and the grave, confident in God's power to save.

Let us pray:

Assist us mercifully with your help, O Holy God of our salvation, that as we greet our Savior with joy at Christ's entry into Jerusalem, we may follow Christ in humility and contemplation of those mighty acts, whereby you have given us life and immortality, through Jesus Christ our Savior.

People **Amen.**

Presider Hosanna to the Child of David.

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

Reader Look, your ruler comes to you; victorious and triumphant, humble, riding on a donkey, on a colt, the foal of a donkey.

Zechariah 9:9

Ride on in the cause of truth and for the sake of justice.

Psalms 45:4

Your throne is the throne of God, it endures forever; and the scepter of your kingdom is a righteous scepter.

You have loved righteousness and hated evil.

Therefore God, your God, has anointed you with the oil of gladness above all others.

Psalm 45:7-8

Presider Hosanna to the Child of David.

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

The Presider then says the following blessing.

Presider God be with you.

People **And also with you.**

Presider Let us give thanks to the Holy One our God.

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

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

Presider Hosanna to the Child of David.

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

Presider Let us go forth in peace.

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

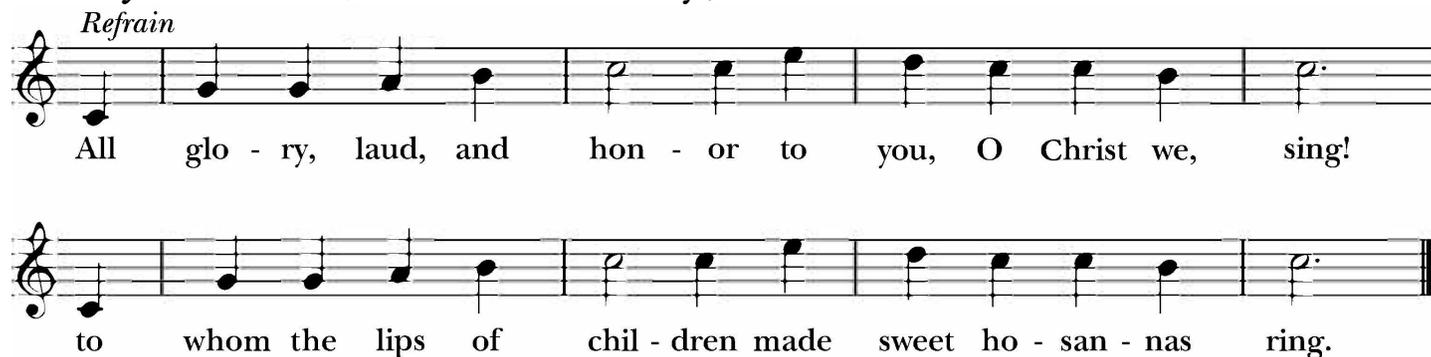
During the procession, all hold branches in their hands.

Hymn In Procession

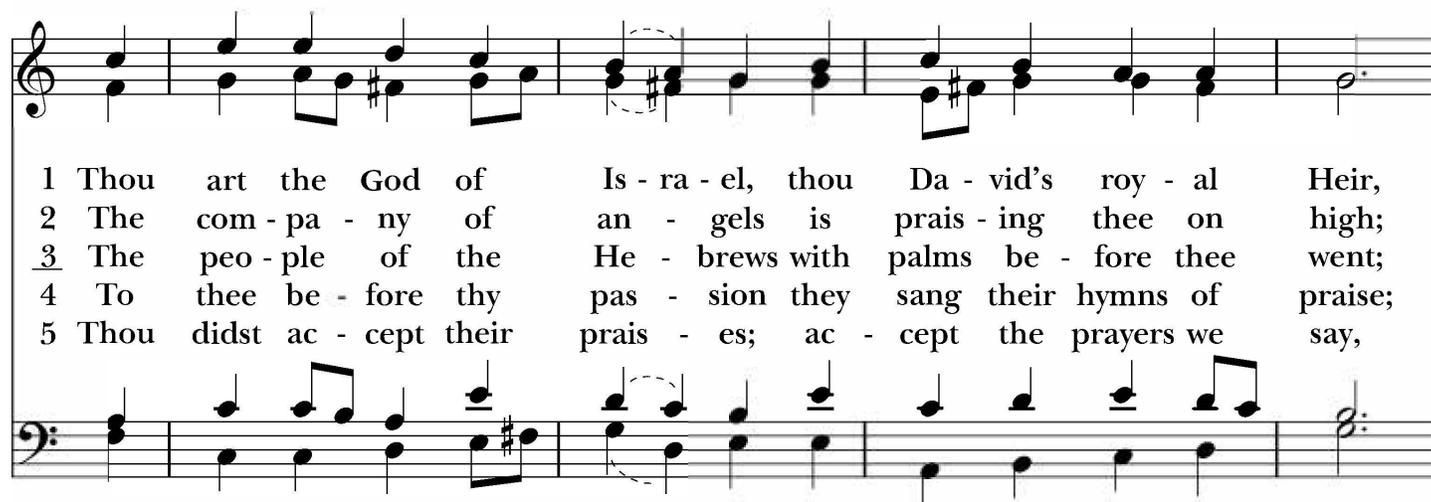
We will begin singing the hymn once the musicians have processed into the church.

The Hymnal 1982, #154 – All Glory, Laud and Honor

Refrain

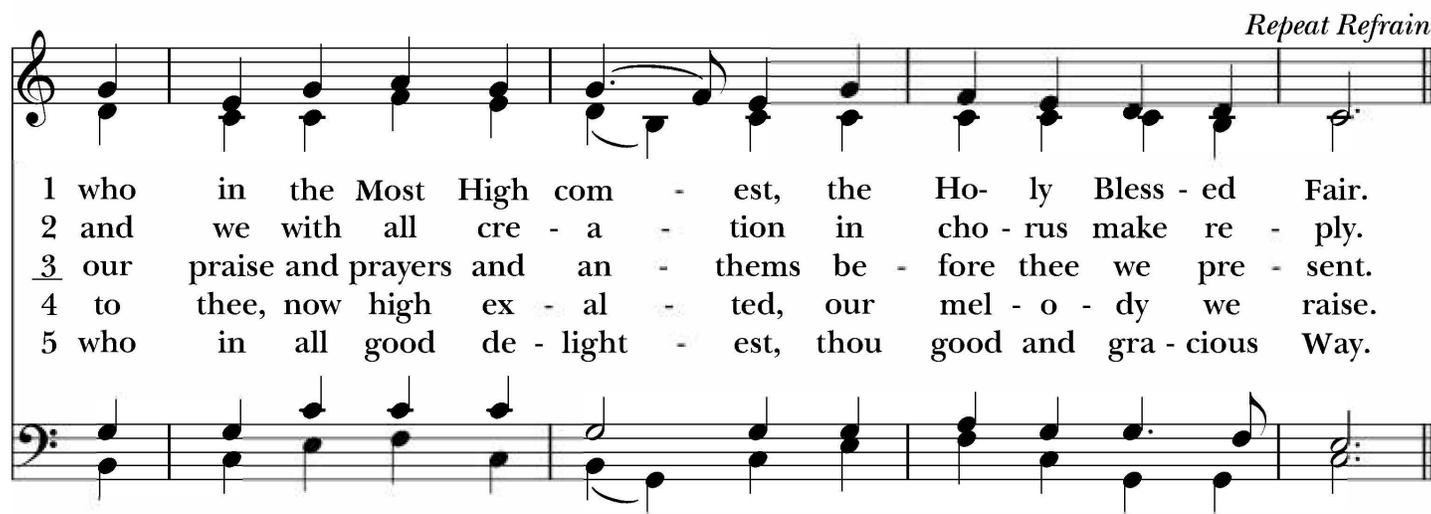


All glo - ry, laud, and hon - or to you, O Christ we, sing!
to whom the lips of chil - dren made sweet ho - san - nas ring.



1 Thou art the God of Is - ra - el, thou Da - vid's roy - al Heir,
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 say,

Repeat Refrain



1 who in the Most High com - est, the Ho - ly Bless - ed Fair.
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 Way.

The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.

Theodulph of Orleans, 9th Century. Trans. John Mason Neale, 1854; alt. Tune: EULOGIA 7.6.7.6.d. Verne de la Peña, 1994

At a suitable place, the procession may halt while the following Collect is said.

Almighty God, your Child Jesus Christ showed himself to be the true sovereign, reigning with humility and service, and was hailed by the crowd as Messiah. Grant us the faith to know and love Jesus, that we may accompany him on the way of the cross, which is the path of glory; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Collect of the Day

Presider God be with you.

People **And also with you.**

Presider Let us pray.

Almighty God, whose Child entered the gates of Jerusalem to acclamations of reverence and homage from those who recognized Jesus as sovereign; grant that the eyes of your people may remain opened, that we too may see, believe, and worship Jesus, through Christ our Sovereign and Redeemer. **Amen.**

THE WORD OF GOD

Please be seated

The First Reading

Zechariah 9:9-10

Rejoice in heart and soul, daughter Zion!

Shout with gladness, daughter of Jerusalem!

Look, your ruler comes to you;
victorious and triumphant,

humble, riding on a donkey,
on a colt, the foal of a donkey.

The ruler will banish chariots from Ephraim
and the war horse from Jerusalem;
and the battle bow shall be cut off,
and the ruler will proclaim peace for the nations;
the empire stretching from sea to sea
from the River to the ends of the earth.

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

People **Thanks be to God.**

The Psalm

We will pray the psalm responsively by whole verse.

Psalm 122

I was glad when they said to me,
“Let us go to the house of God.”

**Now our feet are standing
within your gates, O Jerusalem.**

Jerusalem is built as a city
that is at unity with itself;

**To which the tribes go up,
the tribes of the Holy One,
the assembly of Israel,
to praise the Name of God.**

For there are the thrones of judgment,
the thrones of the house of David.

**Pray for the peace of Jerusalem:
“May they prosper who love you.**

Peace be within your walls
and quietness within your towers.

**For my kindred and companions' sake,
I pray for your prosperity.**

Because of the house of the Holy One our God,
I will seek to do you good.”

This week's Psalm is from the St. Helena Psalter, used by permission.

The Second Reading

Revelation 21:1-7

Then I saw new heavens and a new earth. The former heavens and the former earth had passed away, and the sea existed no longer. I also saw a new Jerusalem, the holy city, coming down out of heaven from God, beautiful as spouses on their wedding day.

And I heard a loud voice calling from the throne, “Look! God’s Tabernacle is among humankind! God will live with them; they will be God’s people, and God will be fully present among them. The Most High will wipe away every tear from their eyes. And death, mourning, crying and pain will be no more, for the old order has fallen.”

The One who sat on the throne said, “Look! I’m making everything new!” and added, “Write this, for what I am saying is trustworthy and true.” And that One continued, “It is finished. I am the Alpha and the Omega, the Beginning and the End. To those who are thirsty I will give drink freely from the spring of the water of life. This is the rightful inheritance of the overcomers. I will be their God and they will be my daughters and sons, my children.”

Lector Hear what the Spirit is saying to God’s people.

People **Thanks be to God.**

Sequence Hymn

Please rise as you are comfortable.

LEVAS #97 – Ride On, Christ Jesus

The musical score is written for voice and piano. It consists of three systems of music. The first system is in 4/4 time and features a vocal line with lyrics and a piano accompaniment. The second system continues the vocal line with lyrics and piano accompaniment, including a first ending bracket. The third system begins with a second ending bracket, followed by a 'Fine' section in 2/4 time with piano accompaniment. The lyrics for the second ending are: 'hin-der me. 1. Christ Je - sus rides a milk-white horse, No one works like 2. I know that my re - deem - er lives,'.

Ride on, Chri-st Je - sus, No one can-a hin-der me.

Je-sus, ride on, no one — can-a 1.

Ride on, Chri-st Je - sus, ride on, no one can-a hin-der me.

2. **Fine**

hin-der me. 1. Christ Je - sus rides a milk-white horse, No one works like
2. I know that my re - deem - er lives,

D.C.

The image shows a musical score for the hymn 'Ride on, King Jesus'. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one flat (B-flat) and the time signature is 4/4. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the treble staff.

Christ 1. The riv - er Jor - d'n Christ did cross no one works like Christ. Oh
2. And of Christ's bless - ing free - ly gives,

Section: Jesus Christ our Lord Title: Ride on, King Jesus Words: Traditional Music: Negro Spiritual; arr. Hezekiah Brinson, Jr. (b. 1958) Copyright: Arr. © 1990 Hezekiah Brinson, Jr. All Rights Reserved.

The Gospel

Matthew 21:1-11

Priest The Holy Gospel of our Savior Jesus Christ according to Matthew.
People **Glory to you, O Christ.**

As they approached Jerusalem, entering Beth-Phage at the Mount of Olives, Jesus sent off two disciples with the instructions, “Go into the village straight ahead of you, and immediately you will find a tethered donkey with her colt standing beside her. Untie them and lead them back to me. If anyone questions you, say, ‘The Rabbi needs them.’ Then they will let them go at once.” This came about to fulfill what was said through the prophet: “Tell the daughter of Zion, ‘Your Sovereign comes to you without display, riding on a donkey, on a colt—the foal of a beast of burden.’ ”

So the disciples went off and did what Jesus had ordered. They brought the donkey and her colt, and after they laid their cloaks on the animals, Jesus mounted and rode toward the city.

Great crowds of people spread their cloaks on the road, while some began to cut branches from the trees and lay them along the path. The crowds—those who went in front of Jesus and those who followed—were all shouting,

“Hosanna to the Heir to the House of David!
 Blessed is the One who comes
 in the name of the Most High!
 Hosanna in the highest!”

As Jesus entered Jerusalem, the whole city was stirred to its depths, demanding, “Who is this?” And the crowd kept answering, “This is the prophet Jesus, from Nazareth in Galilee!”

Priest The Gospel of Christ.
People Praise to you, O Christ.

Sermon

Priest-in-Charge

The Nicene Creed

The Nicene Creed is the historic statement of faith of the Church. It helps to knit the Church together across peoples and places, time and space. We pray it together as a single body, a member of the one holy catholic and apostolic Church.

1. I be - lieve in God al - might - y, Au - thor of all things that
 2. I be - lieve that Je - sus suf - fered, scourged and scorned and cru - ci -
 3. I be - lieve in God's own Spir - it, bond - ing all the saints with-

be, Mak - er of the earth and heav - ens, Keep - er of the sky and
 fied; tak - en from the cross, was bur - ied— True Life there had tru - ly
 in One church, cath - o - lic and ho - ly, where for - give - ness frees from

sea. I be - lieve in God's Child, Je - sus, now for
 died. I be - lieve that on the third day Christ was
 sin; in the bod - y's res - ur - rec - tion, for the

us Rab - bi and Christ, of the Spir - it and of
 raised up from the grave, then as - cend - ed to God's
 break - ing of death's chain gives the life that's ev - er -

Mar - y born to bring a - bun - dant life.
 right hand. Christ will come to judge and save.
 last - ing. This the faith that I have claimed.

Words: Sylvia G. Dunstan (1955-1993). Music: Domhnach Trionoide, Gaelic melody; harm. Richard Proulx (b. 1937).

Prayers of the People

Intercessor In peace, we pray to you, O God.

Silence

Intercessor For all people in their daily life and work;

All For our families, friends, and neighbors, and for those
 who are alone.

Intercessor For this community, the nation, and the world;
All **For all who work for justice, freedom, and peace.**

Intercessor For the just and proper use of your creation;
All **For the victims of hunger, fear, injustice, and oppression.**

Intercessor For all who are in danger, sorrow, or any kind of trouble;
All **For those who minister to the sick, the friendless, and the needy.**

Intercessor For the peace and unity of the Church of God;
All **For all who proclaim the Gospel, and all who seek the Truth.**

Intercessor For the worldwide Anglican Communion, for the Episcopal Church, for our presiding bishop, Sean, and our diocesan bishop, Julia, and our assisting bishops, Ian and Mary. We pray for all ministers – lay and ordained – and we pray for our own Parish of St. Paul; Church of St. Mary of the Harbor, Provincetown; St. John’s Church, Sandwich; and for Ministries with Older Adults. Either silently or aloud, for whom and what in the church do we pray today? (*The People may offer their own petitions.*) We pray;
All **For all who serve God in God’s Church.**

Intercessor Comfort and heal all those who suffer in body, mind, or spirit; all those who suffer from addiction, grief, and depression; all those who live in and with fear; and all those who may need encouragement and uplift. And we pray for the special needs and concerns of this congregation; and especially for John; Bernice Cramer and her family; Gabriel and his family; Phil; Julia; Ryan; Nancy Williamson; Jim Nolan; David Murphy; David Tabors; Kristin; Deb;

Tom; Sean and Jack; and for the peoples and ministries of the Global Village Children's Project, the Centre Street Food Pantry, AA, and NewCity Church. Either silently or aloud, for whom and what else do we pray today? (*The People may offer their own petitions.*)

Intercessor Hear us, O God;
All **For your mercy is great.**

Intercessor We thank you, O God, for all the blessings of this life. Either silently or aloud, for whom and what do we give thanks today? (*The People may offer their own thanksgivings.*)

Intercessor We will exalt you, O God;
All **And praise your Name for ever and ever.**

Intercessor We pray for all who have died, that they may have a place in your eternal kingdom. Either silently or aloud, whom do we name and remember this day? (*The People may offer their own names.*)

Intercessor O God, let your loving-kindness be upon them;
All **Who put their trust in you.**

Prayer for the Social Order (*BCP* p. 823)

Intercessor Together let us pray.
All **Grant, O God, that your holy and life-giving Spirit may so move every human heart, and especially the hearts of the people of this land, that barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice and peace; through Jesus Christ our Savior. Amen.**

Silence

Presider offers a collect.

The Peace

Presider The peace of Christ be always with you.

All **And also with you.**

(The congregation is invited to exchange signs of peace.)

Announcements

THE HOLY COMMUNION

Offertory Sentence

Offertory Anthem

Choir

In Monte Oliveti

In monte Oliveti oravit ad patrem:

Pater si fieri potest transeat a me calix iste

Spiritus quidem promptus est caro autem infirma.

Fiat voluntas tua

Verumtamen non sicut ego volo, sed sicut tu vis.

Translation:

On the Mount of Olives he prayed to the father

"Father, if it be possible, let this cup pass from me."

The spirit indeed is willing, but the flesh is weak.

Let your will be done.

Nevertheless, not as I will, but as you will.

Composer: Anton Bruckner (1824-1896)

Please rise as you are comfortable.

Presentation Hymn

Grant, O thou bless - ed Trin - i - ty; grant, O un -
chang - ing Un - i - ty; that this our fast of
for - ty days may work our pro - fit and thy praise!

You are invited to rise, sit, or kneel as you feel comfortable.

The Great Thanksgiving – Eucharistic Prayer A

Presider God be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them up to God.**

Presider Let us give thanks to God.

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

Presider

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. Because you sent your Child Jesus Christ to live and teach among us, and in his last days enter the holy city of Jerusalem, riding on a donkey, a sign of triumph and humility. We raise our Hosannas as we proclaim a new kindom in which justice reigns and the lowly are exalted. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus

Enriching Our Music, #56

Ho-ly, ho - ly, ho - ly One, God of pow'r and might, —

heav'n and earth are full of your glo - ry. Ho-san-na in the high - est.

Bless-ed is the one who comes in the name of our God. —

The musical score consists of three systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one flat (B-flat major or D minor). The first system contains the lyrics: "Ho-ly, ho - ly, ho - ly One, God of pow'r and might, —". The second system contains: "heav'n and earth are full of your glo - ry. Ho-san-na in the high - est.". The third system contains: "Bless-ed is the one who comes in the name of our God. —". The piano accompaniment features a steady bass line with chords and some melodic movement in the right hand.

Ho-san - na in the high - est, ho-san-na in the high - est.

The image shows a musical score for a choral setting. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are printed below the treble staff. The music is in a simple, homophonic style, typical of a choral setting.

Setting: *Missa Oecumenica*, from the *Trinitatus Choral Review*, arr. Richard Proulx, after Alexander Archangelsky (1846-1924), © 1999 Oregon Catholic Press. Used by permission. All rights reserved.

The Presider continues – you are invited to rise, sit, or kneel as you are comfortable.
 Holy and gracious God: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Child, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Creator of all. Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night Jesus was handed over to suffering and death, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, 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; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Presider

We celebrate the memorial of our redemption, O God, in this sacrifice of praise and thanksgiving. Recalling Jesus' death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Child, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Child Jesus Christ: By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.

All **AMEN.**

The Lord's Prayer

You are invited to say whichever version of the Lord's Prayer moves you.

Presider

As our savior Christ has taught us, we now pray

**Our loving God in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.**

Give us today our daily bread.

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

Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

The Breaking of the Bread

Presider Christ our Passover is sacrificed for us;

People Therefore let us keep the feast.

Agnus Dei

Enriching Our Music, #57

Lamb ____ of God, you take ____ a - way the

sins of the world, have ____ mer - cy on us.

Lamb ____ of God, you take ____ a - way the

The musical score is written in G minor (three flats) and 4/4 time. It consists of three systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are: "Lamb ____ of God, you take ____ a - way the sins of the world, have ____ mer - cy on us." The first system covers the first two lines of lyrics. The second system covers the third line. The third system covers the fourth line. The piano accompaniment features a steady bass line and chords that support the vocal melody.

sins of the world, grant us peace.

Section: Missa Oecumenica Title: Fraction Anthem: Lamb of God: *Agnus Dei* Music: *Missa Oecumenica*, from the *Trinitas Choral Review*, arr. Richard Proulx, after Alexander Archangelsky (1846-1924) Copyright: Setting: © 1999 Oregon Catholic Press. Used by permission. All rights reserved.

Presider

These are the Gifts of God for the People of God. Take them in remembrance that Christ lived and loved, died, and rose for you, and feed on Christ in your hearts by faith, with thanksgiving.

Communion

Jesus says, "Come and see."

You are welcome at this Table, exactly as you are, because of who you are. If you feel called to the Table, please come forward to receive Communion.

Gluten-free communion bread is available. Please let the priest know when you come for communion.

If you do not wish to receive the consecrated wine, please know that receiving the consecrated bread alone constitutes a full Communion.

If you do not desire Communion, you are welcome to come forward for a blessing – please cross your arms over your chest to indicate that you desire a blessing.

Prayer of Spiritual Communion

(The following prayer of Spiritual Communion is said privately and is intended for individuals participating remotely, and for individuals who may not wish to receive Communion or a blessing.)

In union, O God, with your faithful people at every altar of your Church, where the Holy Eucharist is now being celebrated, I desire to offer to you praise and thanksgiving. And since I cannot receive you today in the sacrament of bread and wine, I ask you to come spiritually into my heart. Cleanse and strengthen me with your grace, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

Postcommunion Prayer

The congregation is invited to stand.

Presider Let us pray.

People **Our Savior Jesus Christ,
you set your example before us
as one who came
not to be served but to serve:
Give us the courage to be your faithful disciples,
following your way even to the cross,
and proclaiming your as Sovereign and Savior.
Amen.**

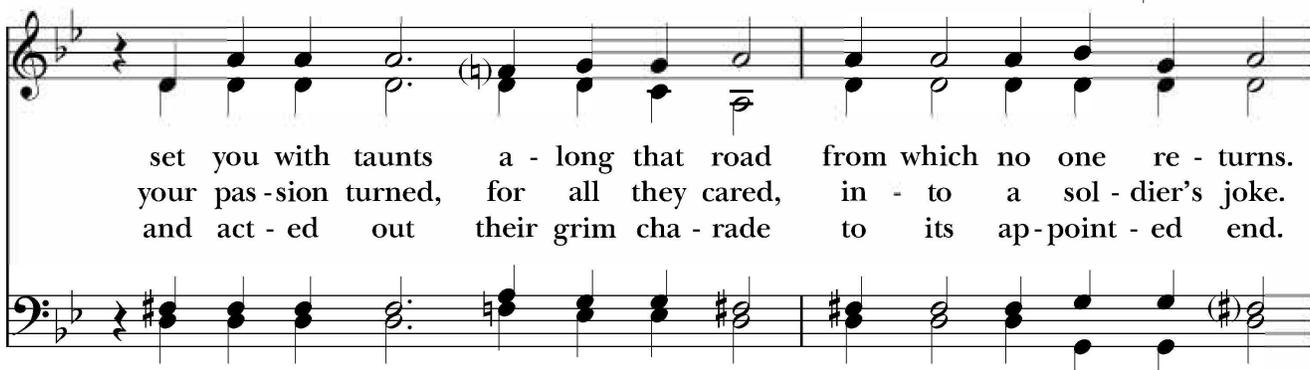
Passion Hymn

You are invited to stand, sit, or kneel as you are comfortable.

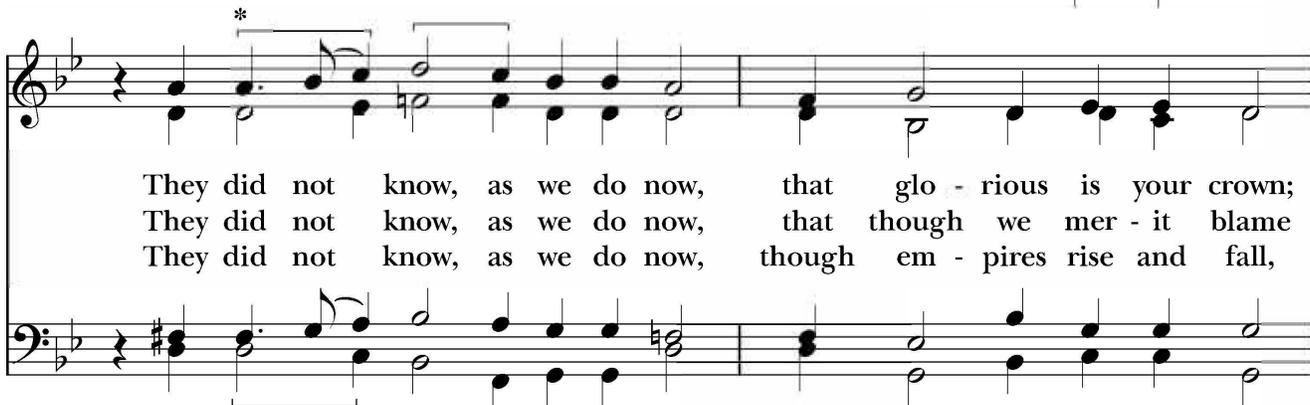
The Hymnal 1982, #170 – To Mock Your Reign, O Dearest Christ



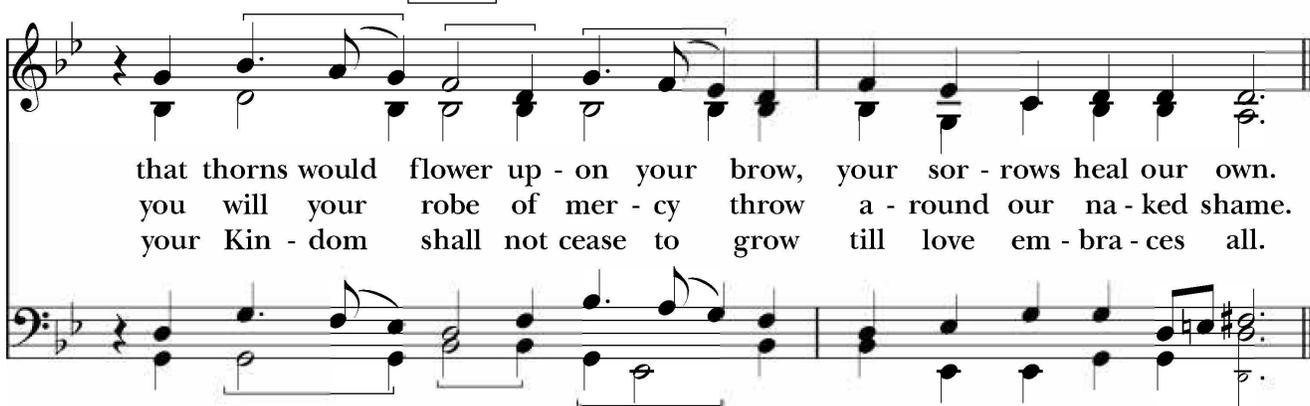
1 To mock your reign, O dear - est Christ, they made a crown of thorns;
2 In mock ac - claim, O gra - cious Christ, they snatched a pur - ple cloak,
3 A scep - tered reed, O pa - tient Christ, they thrust in - to your hand,



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



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



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

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

The Passion Gospel

The Passion of our Savior Jesus Christ according to Matthew.

The congregation is invited to be seated.

Then Jesus was arraigned before Pontius Pilate, the governor, who questioned him. “Are you the King of the Jews?” Jesus replied, “You say that I am.”

Yet when Jesus was accused by the chief priests and elders, he made no reply. Pilate said to Jesus, “Surely you hear how many charges they bring against you?” But Jesus did not answer Pilate on a single count, much to the governor’s surprise.

Now, on the occasion of a festival, the governor was accustomed to release one prisoner, whomever the crowd would designate. At the time they were holding a notorious prisoner named Barabbas. So when the crowd gathered, Pilate asked them, “Which one do you wish me to release for you? Barabbas? Or Jesus, the so-called Messiah?” Pilate knew, of course, that it was out of jealousy that they had handed Jesus over.

While Pilate was still presiding on the bench, his wife sent him a message: “Have nothing to do with that innocent man. I had a dream about him last night which has been troubling me all day long.”

But the chief priests and elders convinced the crowds that they should ask for Barabbas, and have Jesus put to death. So when the governor asked them, “Which one do you wish me to release for you?” they all cried, “Barabbas!” Pilate said to them, “Then what am I to do with Jesus, the so-called Messiah?” “Crucify him!” they all said. “Why? What crime has he committed?” Pilate asked. But they only shouted louder, “Crucify him!”

Pilate finally realized that he was getting nowhere with this—in fact, a riot was breaking out. Pilate called for water and washed his hands in front of the crowd, declaring as he did so, “I am innocent of this man’s blood. The responsibility is yours.” The whole crowd said in reply, “Let his blood be on us and on our children.” At that, Pilate released Barabbas to them. But he had Jesus whipped with a cat-o’-nine-tails, then handed him over to be crucified.

The governor’s soldiers took Jesus inside the Praetorium and assembled the whole cohort around him. They stripped off his clothes and wrapped him in a scarlet military cloak. Weaving a crown out of thorns, they pressed it onto his head and stuck a reed in his right hand. Then they began to mock Jesus by dropping to their knees, saying, “All hail, King of the Jews!” They also spat at him. Afterward they took hold of the reed and struck Jesus on the head. Finally, when they had finished mocking him, they stripped him of the cloak, dressed him in his own clothes and led him off to crucifixion.

The congregation is invited to stand.

On their way out, they met a Cyrenian named Simon, whom they pressed into service to carry the cross. Upon arriving at a site called Golgotha—which means Skull Place – they gave Jesus a drink of wine mixed with a narcotic herb, which Jesus tasted but refused to drink. Once they had nailed Jesus to the cross, they divided his clothes among them by rolling dice; then they sat down and kept watch over him. Above his head, they put the charge against him in writing: “This is Jesus, King of the Jews.”

Two robbers were crucified along with Jesus, one at his right and one at his left. People going by insulted Jesus, shaking their heads and saying, “So you are the one who was going to destroy the Temple and

rebuild it in three days! Save yourself, why don't you? Come down off that cross if you are God's Own!"

The chief priests, the religious scholars and the elders also joined in the jeering: "He saved others but he cannot save himself! So he's the King of Israel! Let's see him come down from that cross, and then we will believe in him. He trusts in God; let God rescue him now, if God is happy with him! After all, he claimed to be God's Own!" The robbers who had been crucified with Jesus jeered at him in the same way. At noon, a darkness fell over the whole land until about three in the afternoon. At that hour Jesus cried out with a loud voice, "Eli, Eli, lama sabachthani?" which means, "My God, My God, why have you forsaken me?" This made some of the bystanders who heard it remark, "He is calling for Elijah!"

One of them hurried off and got a sponge. He soaked the sponge in cheap wine and, sticking it on a reed, tried to make Jesus drink. The others said, "Leave him alone. Let's see whether Elijah comes to his rescue."

Once again, Jesus cried out in a loud voice, then he gave up his spirit.

A moment of silence will be kept. The congregation is invited to bow their heads, kneel, or beat their chests as they are so moved.

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

Lenten Prayer over the People for Palm Sunday (*The Book of Occasional Services* 2022)

In the season of Lent, in place of a seasonal blessing, a solemn Prayer over the People is used. The Deacon or, in the absence of a deacon, the Presider bids the prayer by saying, "Bow down before your God." The people may either kneel, or stand and bow their heads.

Presider

Almighty God, we pray you graciously to behold this your family, for whom our Savior Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. **Amen.**

The procession and the congregation depart in silence.

Pastoral Note on the Reading of the Passion Gospel

On Palm Sunday it is a tradition to proclaim the passion narrative so that Jesus Christ's love for all is made clear. Over time, this narrative has been used to promote anti-Judaism. The responsibility for the suffering and death of Jesus Christ cannot be attributed, in either preaching or teaching, indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to or represented as rejected or cursed by God, as this claim cannot be found in Scripture. Christians must remember that Jesus, his mother Mary, and the early disciples were Jewish. We must affirm the long-standing teaching of the church that Jesus Christ entered into suffering and death by his own free will as a sign of God's saving and reconciling love to the world.

Presentations of the passion gospel may take the form of reading or chanting of the passion by a single lector or group of lectors, or a dramatization of it. When read in parts or dramatized, care should be taken to portray these events with reverence and to avoid parody or distortions of the characters presented in the gospel.

In this liturgy, the congregation as a whole should not take on the role of the crowd in Jerusalem. This is because of the historic association between the cry of the crowd and Jewish guilt for the death of Jesus. To avoid these associations, this role should be assigned to a designated person or group when the passion is read in parts or dramatized. Congregants may be given instructions to bow their heads, kneel, or beat their chests at this portion of the gospel. This change in practice during the passion reading will aid in avoiding anti-Jewish interpretations of the narrative.

If roles are to be double cast, either for readings or dramatizations, this should be done with care. Jesus ought not to be double cast. Judas might be double cast with the centurion or the criminal asking for forgiveness to heighten the dramatic effect.

In dramatizing the passion, the Jewishness of Jesus and his disciples ought not to be downplayed. Neither should the Jewishness of the priests, Pharisees or other Jewish protagonists be over-emphasized. Stereotypical features or character traits associated with antisemitism must be thoroughly avoided. Any design elements ought to serve the purposes of historical and theological understanding rather than to promote entertainment value or reinforce religious biases, implicit or explicit.



TODAY'S LITURGY

Participants

The Rev. Dr. Meghan T. Sweeney – Priest-In-Charge

Tricia Tyler – Lector of First Reading and Leader of Psalm

Kathryn Anderson – Lector of Second Reading

Carter Lustig – Acolyte

David Montgomery – Lay Eucharistic Minister and Intercessor

Brenda Carter – Pianist

Amy Trueblood and Mary Lou Pierron – Altar Guild

Kim Koger – Usher

Kathryn Anderson and Kim Koger – Counters

Adam Taylor – Tech

Front Cover Art

Blevins, Marshall. Church Goin' Mule, from **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville, TN.

<https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=57134> [retrieved March 26, 2026]. Original source: Marshall Blevins, <https://www.churchgoinmule.com/>.

PRAYERS

In Our Diocesan Cycle Of Prayer:

For the Episcopal Church; for Sean Rowe, our Presiding Bishop, our diocesan bishop Julia Whitworth, and our assisting bishops, Ian and Mary; all ministers – lay and ordained – and we pray for our own Parish of St Paul; Church of St. Mary of the Harbor, Provincetown; St. John's Church, Sandwich; and for Ministries with Older Adults.

Parish Prayer List – Prayers are Requested for:

John; Bernice Cramer and her family; Gabriel and his family; Phil; Julia; Ryan; Nancy Williamson; Jim Nolan; David Murphy; David Tabors; Kristin; Deb; Tom; Sean and Jack; and for the Global Village Children's Project, the Centre Street Food Pantry, AA, and NewCity Church.

SERVICE ANNOUNCEMENTS

Happy Birthday, Galen Boyer (April 1)!
Happy Birthday, Philip Whitbeck (April 1)!
Happy Birthday, Don Yurt (April 2)!

ANNOUNCEMENTS



EPISCOPAL CITY MISSION

Meet Our Speakers for Lessons of Liberation 2026

Registration Now Open

[Register now for Lessons of Liberation 2026: Freedom Is a Constant Struggle](#)—a multi-week learning series rooted in the book *Freedom Is a Constant Struggle* by Angela Davis and guided by conversation with grassroots organizers, faith-rooted leaders, and movement educators connected to Episcopal City Mission.

Gather with us every Monday from **March 2–April 6** for facilitated discussion of selected chapters and dialogue with multiple guest speakers, including:

- Rev. Dr. Nikia Smith, [Abolitionist Sanctuary](#)
- Virginia Cuello, [The Black Response Cambridge](#)
- Khalil Howe, [Youth Justice & Power Union](#)
- Sashi James, [Families for Justice as Healing](#)
- Dr. James McCarty, [Tom Porter Center for Religion and Conflict Transformation](#)

Together, we will explore freedom not as a fixed destination, but as an ongoing collective struggle shaped by resistance, care, imagination, and solidarity. Each session connects Davis' analysis of racism, incarceration, policing, economic inequality, and state violence to local, community-based responses and abolitionist practice.

This series is accessible to people of all spiritual and social identities. While faith-rooted reflection will be present, the focus is on practical learning, shared analysis, and movement wisdom from those directly engaged in organizing and repair.

 Participants will need to purchase their own copy of the book and read assigned chapters in advance of each session. Before session one you should read chapter 1 and chapter 2.

Sign up here:



Holy Week and Easter Liturgies

POSP joins again with some of our sibling parishes in Newton:

April 2: Maundy Thursday - Holy Eucharist with Foot Washing at Grace Church, Newton Corner at 7pm

April 3: Good Friday - Voices from the Foot of the Cross at POSP at 7pm

April 4: Holy Saturday - The Great Vigil of Easter at Trinity Church, Newton Centre at 7:30pm

April 5: Easter Day - The Feast of the Resurrection at POSP at 10am

Voices from the Foot of the Cross -- Readers Needed

POSP will once again be offering Voices from the Foot of the Cross at 7pm on Good Friday (April 3). There are many parts for this liturgy -- please sign up with Rev. Meghan after church *today*. Thank you.

Easter Flower and Easter Memorials

Donations for Easter Flower Memorials are most welcome (please make your check payable to POSP and indicate "Easter Flowers" on the memo line). If you would like to offer flowers in memory of individuals, please submit names using this QR code or by clicking the link in the weekly e-news. **Please submit donations and names by today, March 29.**



2026 Lenten Meditations with a TikTok Star!

Episcopal Relief and Development is offering Lenten meditations this year written by Sister Monica Clare, an Episcopal nun, author, and unlikely TikTok star! Sr. Monica Clare's meditations offer an invitation to rediscover—or deepen—holy habits of prayer, worship, and engagement with Scripture. These "holy habits" provide a path to a life that is given shape, meaning, and direction by being rooted in a deeper relationship with God. Use the QR code to learn more and to subscribe:



Morning Prayer on Thursdays at Grace Church, Newton Corner

Grace Church, Newton Corner offers Morning Prayer on Thursday mornings at 8am in the chapel. POSP parishioners are invited to attend.

Prayer List

If you would like to add a name to the prayer list, please email Lise in the parish office or use this QR code.



Altar Flowers

If you would like to contribute altar flowers for a thanksgiving or memorial, please be in contact with Lise in the parish office.

Pastoral Care

If you desire pastoral care for a particular need, please be in contact with Rev. Meghan. It could be as simple as a private prayer request emailed to her, or an in-person conversation about something of concern.

Can Redemption Volunteers

Volunteers sought to assist with can redemption for the Plenty ministry. Please connect with Christopher Gruener or speak with Rev. Meghan if you can assist.

Receive the Parish Newsletter!

The newsletter is sent about once per week (occasionally more often if there is a pressing notice, for example, of snow cancellation, etc.). **The newsletter contains reflections from parishioners and lots of information and announcements about our diocese, the greater church, and other goings-on in and around town and in the world, that are not printed in this bulletin.**

Scan to access
this week's newsletter



Scan to sign up to
receive the newsletter



Episcopal Leadership

The Rt. Rev. Julia E. Whitworth – Bishop Diocesan, The Episcopal Diocese of Massachusetts (diomass.org)

The Rt. Rev. Ian Douglas and the Rt. Rev. Mary Glasspool, Assisting Bishops, The Episcopal Diocese of Massachusetts

The Most Rev. Sean Rowe – Presiding Bishop, The Episcopal Church (episcopalchurch.org)

Staff and Office Hours at the Parish of St. Paul

Priest-in-Charge: The Rev. Dr. Meghan T. Sweeney – meghan@parishofstpaul.org. Office Hours: In-Person, usually on Wednesday, 9am -1pm and by appointment (please email Rev. Meghan directly if you would like to make an appointment).

Parish Administrator: Lise Brody – office@parishofstpaul.org. Office Hours (may vary): Tuesday, Wednesday, Thursday 9am-1pm

Vestry at the Parish of St. Paul

If you have any questions, comments, or concerns, please feel free to be in touch with your vestry. The next Vestry Meeting is on April 15.

Priest-in-Charge: The Rev. Dr. Meghan T. Sweeney

Co-Warden: Kathryn Anderson, kmanderson.english@gmail.com

Co-Warden: David Montgomery, dmontgomery@montlegal.com

Treasurer: Richard Pearce, rpearce144@gmail.com

Clerk: Bernice Cramer, bernicecramer@gmail.com

Natalie Brelsford, nataliesellis17@gmail.com

Chris Gruener, crossroadscounseling101@gmail.com

Lee Hatfield, leebateshatfield@verizon.net

Kim Koger, mkskoger5@gmail.com

Elected Parish Leaders at St. Paul's

Delegates to the Charles River Deanery: Eliza Blay, Kim Koger, David Montgomery, and Mary Lou Pierron

Delegates to the Diocesan Convention: Jack Blay and Tricia Tyler; alternate Kim Koger

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