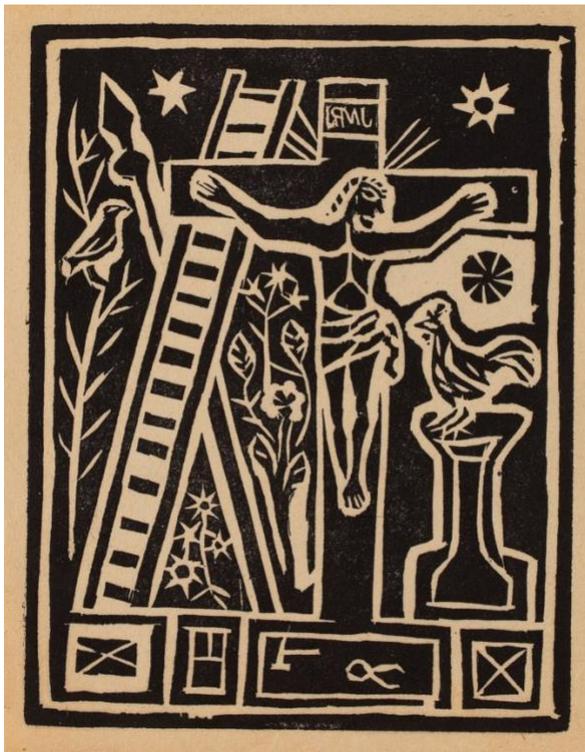


# Emmanuel Church

The Episcopal Church on Mercer Island



**THE LITURGY FOR  
THE SUNDAY OF THE PASSION:  
PALM SUNDAY**

**MARCH 29, 2026**

**10:00 AM**

## Welcome Guests & Visitors

**+ Welcome to the Episcopal Church.** The mission of the Episcopal Church, as stated in our Book of Common Prayer, is “*to restore all people to unity with God and each other in Christ.*” We seek to follow Jesus in loving and life-giving relationships with God, with one another, with all people, and with all God’s creation. Our worship, beliefs and practices are diverse and reflect influences from Roman Catholic, Protestant and Orthodox traditions as well as ongoing reflection and prayer about what it means to believe in and follow Jesus Christ in a rapidly changing world. We Episcopalians are also known as Anglicans, part of the worldwide Anglican Communion with origins and ongoing ties to the Church of England.

**+ Welcome to Emmanuel Episcopal Church.** We trace our history on Mercer Island to a first worship service in 1909 and to a prior church building, built in 1914, in an area of the island once known as East Seattle. We have met, worshiped, served at and gone forth in faith from the present church since 1959.

**+ Welcome to Our Worship Today.** The order for worship that we call the Holy Eucharist is printed on the following pages. It begins with the Liturgy of the Word: Bible readings, a sermon, an affirmation of faith, prayers, and greeting one another at the Peace. All this prepares us for the Eucharist itself — the word is derived from the biblical Greek word for thanksgiving. Here and elsewhere it may also be called Holy Communion, the Lord’s Supper or the Mass. Hymns are found in the blue Hymnal 1982 or printed in this leaflet.

**+ Welcome to Communion.** The Real Presence of Christ in the blessed bread and wine is a primary belief in our Anglican tradition. Here at Emmanuel, any and all who are drawn to do so may receive Communion. Additional notes may be found at the appropriate place in today’s printed order of worship.

**+ Welcome to Getting Around Here.**

◆ **Our nursery and ministries with young children** are offered in various ways at various times. Please inquire with an usher, the clergy or other parents, or look for information on our website.

◆ **An accessible restroom** may be found across from the stairway outside the west doors of the narthex (the gathering area just beyond the doors of the church proper). Other restrooms may be found up the ramp and stairs at the east side of the narthex.

◆ **Hearing assistance devices**, with related instructions, may be found in and borrowed from a basket on a narthex table.

*Please let us know how we may better welcome you.*

## Worship and Pastoral Notes

### The Sunday of the Passion: Palm Sunday

OUR WORSHIP TODAY here at Emmanuel is unusual and provocative. This is not our usual Sunday routine. The distinctive features of the Palm Sunday Liturgy alert us to the fact that, along with other Christians around the world, we are entering Holy Week. Our worship services beginning today and through the coming week are intended to be experienced as a whole, so that we may fully share in remembering and taking part in the events of Christ’s Passion, death and resurrection.

Today’s liturgy includes an abrupt and disturbing change of tone and substance that merits an explanation. In the Liturgy of the Palms, we share in what is traditionally called the Triumphal Entry of Jesus into Jerusalem. The appointed gospel text reminds us of the throngs that greeted Jesus with joy and with the hope that he would become a liberating new king for Israel.

The mood abruptly turns, however. From the time that we pray the Collect of the Day, we anticipate and soon share in hearing of Christ’s Passion – his betrayal, mock trial, torture and death by crucifixion. The lengthy Gospel is dramatic, tragic, sorrowful. Together we shout Crucify!

*Please note that the reading of the Passion Gospel this year invites your active participation, by way of the parts in bold indicated for the People.*

If by the end of this worship we are left feeling dismayed, implicated, or even without hope, this liturgy will have done its intended spiritual work. We have been given a preview that will be expanded upon in the upcoming liturgies for Maundy Thursday (at 7:00 p.m.) and Good Friday (at Noon and at 7:00 p.m.).

All of the liturgies of Holy Week and Easter are traditionally considered to be a forward-moving relay of sorts, with each service preparing and moving toward the next

Please enrich your faith and our common life by taking part as you are able throughout the coming week. The worship schedule may be found on page 18 of this bulletin.



The Rev. Patrick Raymond, Interim Rector  
patrick@emmanuelmi.org

# THE HOLY EUCHARIST – RITE TWO – 10:00 AM

## THE LITURGY OF THE PALMS

*We will gather in the Labyrinth to begin the service.  
If you have mobility issues, you may be seated in the church.*

*Celebrant* Blessed is the King who comes in the name of the Lord.

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

*Celebrant* Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

## THE HOLY GOSPEL – Matthew 21:1-11

*All standing, the Priest says to the People*

The Holy Gospel of our Savior Jesus Christ according to Matthew.

*People* Glory to you, Lord Christ.

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."

*After the Gospel the Reader says*

The Gospel of our Savior.

*People* Praise to you, Lord Christ.

## THE BLESSING OF THE PALMS

*The Celebrant says the following blessing*

*Celebrant* God be with you.

*People* And also with you.

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

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

*The Celebrant continues,*

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. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

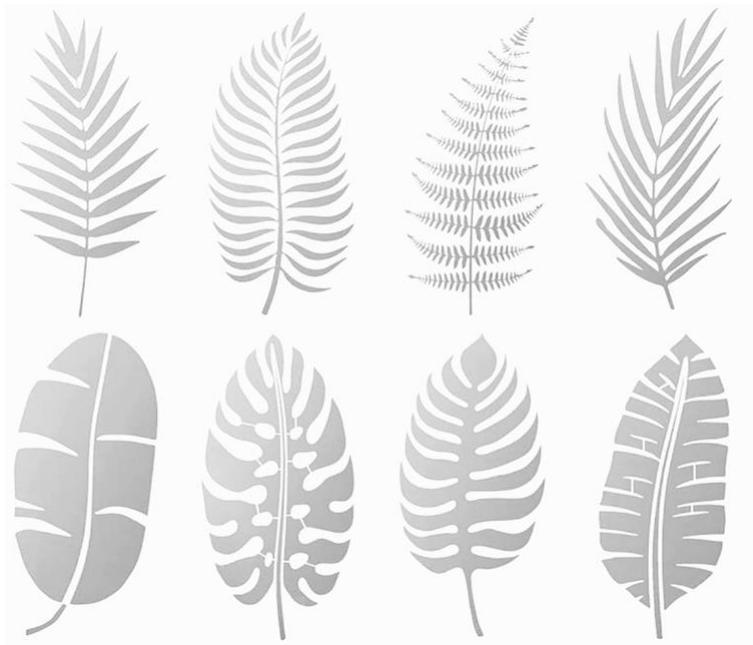
*\* \* \* The Palms are now distributed \* \* \**

*Celebrant* Blessed is he who comes in the name of the Lord.

*People* **Hosanna in the highest.**

*Celebrant* Let us go forth in peace.

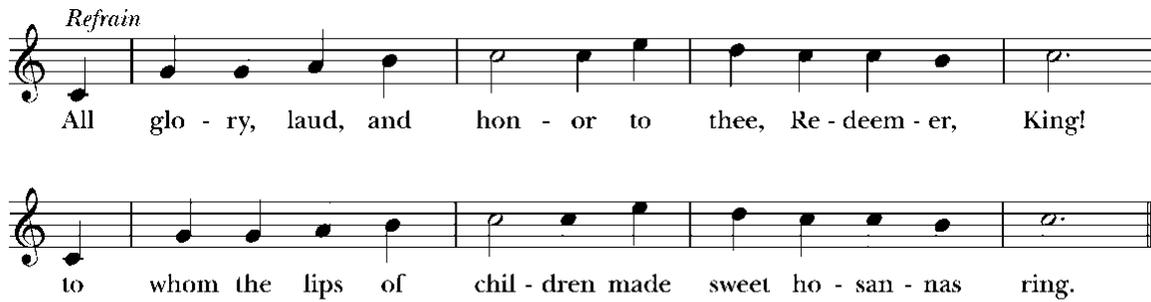
*People* **In the name of Christ. Amen.**



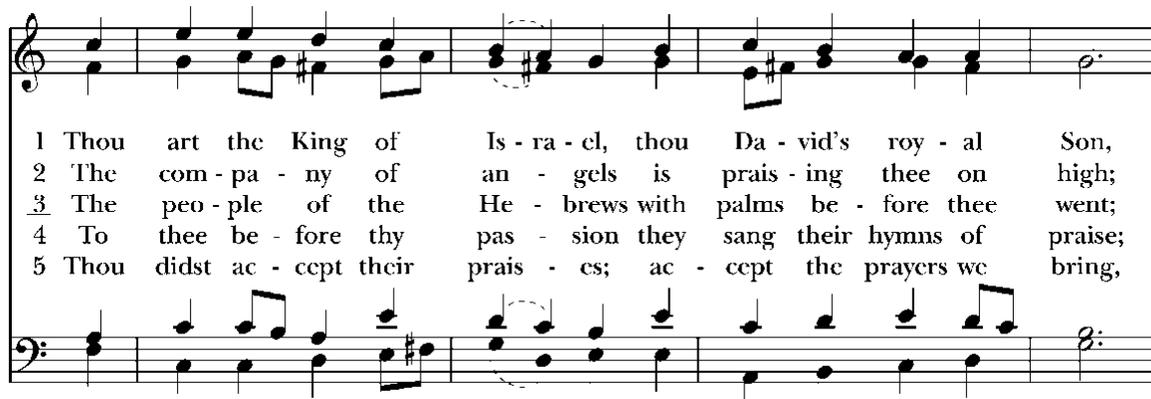
PROCESSION – “All glory, laud, and honor”

Tune: *Valet will ich der geben*

*Refrain*

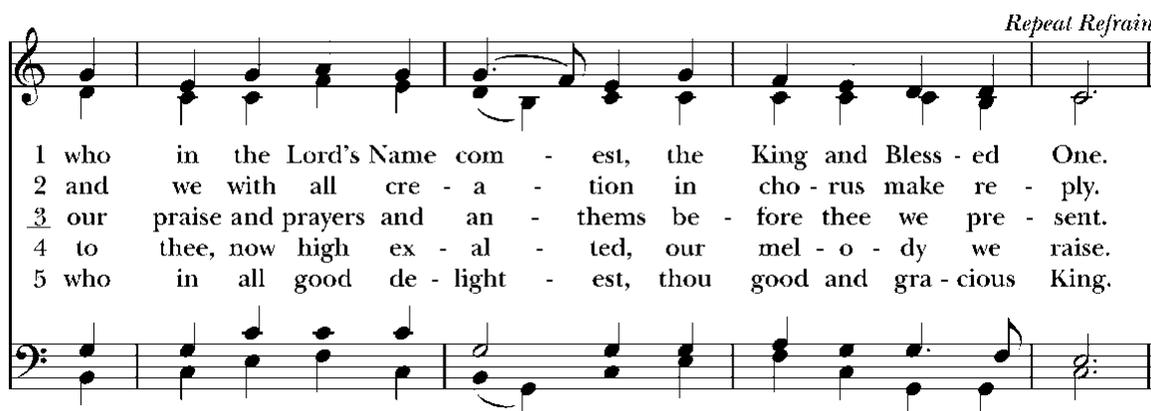


All glo - ry, laud, and hon - or to thee, Re - deem - er, King!  
to whom the lips of chil - dren made sweet ho - san - nas ring.



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

*Repeat Refrain*



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

*The procession halts as it reaches the Narthex. The Celebrant prays the following Collect*

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. **Amen.**

*After the Collect, the People enter the church followed by the Choir and Altar Party*

PROCESSION – “Ride on, ride on in majesty”

Tune: *Winchester New*

1. Ride on! ride on in ma - jes - ty! Hark! all the tribes ho - san - na cry;  
2. Ride on! ride on in ma - jes - ty! In low - ly pomp ride on to die:  
3. Ride on! ride on in ma - jes - ty! The an - gel ar - mies of the sky  
4. Ride on! ride on in ma - jes - ty! Thy last and fier - cest strife is nigh;  
5. Ride on! ride on in ma - jes - ty! In low - ly pomp ride on to die;

Thy hum - ble beast pur - sues his road  
O Christ, thy tri - umphs now be - gin  
Look down with sad and won - d'ring eyes  
The Fa - ther on his sa - 'phire throne  
Bow thy meek head to mor - tal pain,

With palms and scat - ter'd gar - ments strowed.  
O'er cap - tive deah and con - quered sin.  
To see th'ap - proch - in sac - ri - fice.  
Ex - pects his own a - noin - ted Son.  
Then take, O God, thy pow'r, and reign.

**THE COLLECT OF THE DAY**

*Celebrant* God be with you.

*People* **And also with you.**

*Celebrant* Let us Pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## THE LESSONS

### A READING FROM THE OLD TESTAMENT – Isaiah 50:4-9a

*Lector* A reading from the Book of the Prophet Isaiah.

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* The Word of the Lord.

*People* **Thanks be to God.**

### THE PSALM – 31:9-16

*Sung by the Choir*

9. Have mercy on me, O Lord, for I am in trouble; \*  
my eye is consumed with sorrow,  
and also my throat and my belly.
10. For my life is wasted with grief,  
and my years with sighing; \*  
my strength fails me because of affliction,  
and my bones are consumed.
11. I have become a reproach to all my enemies and even to my neighbors,  
a dismay to those of my acquaintance; \*  
when they see me in the street they avoid me.
12. I am forgotten like a dead man, out of mind; \*  
I am as useless as a broken pot.
13. For I have heard the whispering of the crowd;  
fear is all around; \*  
they put their heads together against me;  
they plot to take my life.
14. But as for me, I have trusted in you, O Lord. \*  
I have said, "You are my God.
15. My times are in your hand; \*  
rescue me from the hand of my enemies,  
and from those who persecute me.
16. Make your face to shine upon your servant, \*  
and in your loving-kindness save me."

## A READING FROM THE EPISTLES – Philippians 2:5-11

*Lector* A reading from the First Epistle of St. 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.

*Lector* The Word of the Lord.

*People* **Thanks be to God.**

## GRADUAL HYMN – “It is a thing most wonderful”

Tune: *Herongate*

1. It is a thing most won - der ful, al - most too  
2. And yet I know that it is true: he chose a  
3. I some - times think a - bout the Cross, and close my  
4. It is most won - der - ful to know his love for  
5. And yet I want to love thee, Lord; O light the

won - der - ful to be, that God's own Son should  
poor and hum - ble lot, and wept and toiled and  
eyes and try to see the cru - el nails and  
me so free and sure; but 'tis more won - der  
flame with - in my heart, and I will love thee

come from heav'n and die to save a child like me.  
mourned and died for love of those who loved him not.  
crown of thorns, and Je - sus cru - ci - fied for me.  
ful to see my love for him so faint and poor.  
more and more, un - til I see thee as thou art.

## THE PASSION OF OUR LORD JESUS CHRIST – Matthew 26:14-27:66

One of the twelve, who was called Judas Iscariot, went to the chief priests and said, “What will you give me if I betray him to you?” 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,

**People: “Where do you want us to make the preparations for you to eat the Passover?”**

He said, “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.’” 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, “Truly I tell you, one of you will betray me.” They became greatly distressed and began to say to him one after another,

**People: “Surely not I, Lord?”**

He answered, “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.” Judas, who betrayed him, said, “Surely not I, Rabbi?” He replied, “You have said so.”

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take, eat; this is my body.” Then he took a cup, and after giving thanks he gave it to them, saying, “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.”

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, “You will all become deserters because of me this night; for it is written, ‘I will strike the shepherd, the sheep of the flock will be scattered.’

But after I am raised up, I will go ahead of you to Galilee.” Peter said to him, “Though all become deserters because of you, I will never desert you.” Jesus said to him, “Truly I tell you, this very night, before the cock crows, you will deny me three times.” Peter said to him, “Even though I must die with you, I will not deny you.” And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, “Sit here while I go over there and pray.” He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, “I am deeply grieved, even to death; remain here, and stay awake with me.” And going a little farther, he threw himself on the ground and prayed, “My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.” Then he came to the disciples and found them sleeping; and he said to Peter, “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.” Again he went away for the second time and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” 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, “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.”

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, "The one I will kiss is the man; arrest him." At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. Jesus said to him, "Friend, do what you are here to do." 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, "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?" At that hour Jesus said to the crowds, "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." 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, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest stood up and said, "Have you no answer? What is it that they testify against you?" But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah, the Son of God." Jesus said to him, "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.'"

Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?" They answered,

***People: "He deserves death."***

Then they spat in his face and struck him; and some slapped him, saying,

***People: "Prophecy to us, you Messiah! Who is it that struck you?"***

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying, "I do not know what you are talking about." When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to curse, and he swore an oath, "I do not know the man!" 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, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to it yourself." 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, "It is not lawful to put them into the treasury, since they are blood money." After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" 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, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?" 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, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." 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, "Which of the two do you want me to release for you?" And they said,

***People: "Barabbas."***

Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said,

***People: "Let him be crucified!"***

Then Pilate asked, "Why, what evil has he done?" But they shouted all the more,

***People: "Let him be crucified!"***

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, "I am innocent of this man's blood; see to it yourselves." Then the people as a whole answered,

***People: "His blood be on us and on our children!"***

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

***All Stand, as able.***

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,

***People: "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."***

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

***People: "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.'"***

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, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." 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, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last.

### ***All Kneel, as able; Silence is Kept***

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,

***People: "Truly this man was God's Son!"***

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

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

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

## THE SERMON – The Rev. Patrick Raymond

### THE NICENE CREED *All stand, as able, and say together*

*Enriching Our Worship*

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

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.  
For us and for our salvation  
he came down from heaven,  
was incarnate of the Holy Spirit  
and the Virgin Mary  
and became truly human.  
For our sake he was crucified under  
Pontius Pilate;  
he suffered death and was buried.

On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the  
Father.  
He will come again in glory  
to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord,  
the giver of life,  
who proceeds from the Father,  
who with the Father and the Son  
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.

## THE PRAYERS OF THE PEOPLE

Leader: For all those times that we have recognized your presence among us, O Christ, and shouted ‘Hosanna!’ in our hearts;

**People: We give thanks, and we pray for you to come among us again.**

Leader: For all those times we have denied our part in your betrayal and death; for those times when we have asked, “Is it I, Lord?” knowing of our own guilt; for those times we have been called to patience or understanding or compassion and instead shouted, “Crucify!”;

**People: We ask your forgiveness, Lord.**

Leader: For all who are suffering; for the sick and the dying; for all whose lives have been diminished by violence; for those who have lost faith, hope and love.

**People: May your saving presence and power be known to them through us.**

Leader: For all who are thankful now; for all your people, from every race and nation, who call upon you; and for all who have died and are now with you forever in paradise.

**People: We remember your Passion and death, and we await your resurrection.**

*Other intercessions or thanksgivings may be added. The Celebrant this Collect 'Of the Holy Cross.'*

Almighty God, whose Son our Savior Jesus Christ was lifted high upon the cross that he might draw the whole world to himself: Mercifully grant that we, who glory in the mystery of our redemption, may have grace to take up our cross and follow him; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

## THE PEACE

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

*People* **And also with you.** *Please share the Peace of Christ with others.*

## ANNOUNCEMENTS

### THE LITURGY OF THE TABLE

*Part of our spiritual practice as Christians is to support the mission of the church through financial donations. You may give in the plate or online using PayPal. To donate via PayPal, simply scan this QR code and follow the instructions.*



*Information on receiving Communion may be found on page 15.*

**OFFERTORY ANTHEM – “Ah, Holy Jesus”**

*John Ferguson*

**OFFERTORY HYMN – Hymnal 1982, #167 “There is a green hill far away”**

**THE GREAT THANKSGIVING** *Eucharistic Prayer A, The Book of Common Prayer (Expanded Language)*

*The People remain standing, as able.*

*Celebrant* God be with you.

*People* **And also with you.**

*Celebrant* Lift up your hearts.

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

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

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

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth.

Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

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:

Ho - ly, ho - ly, ho - ly, Lord God of  
 Hosts: Hea - ven and earth are full of thy glo - ry. Glo -  
 - ry be to thee, O Lord Most High. Bless - ed is he that com - eth  
 in the name of the Lord. Ho - san - na in the high - est.

*The People stand or kneel as the Celebrant continues*

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 Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker and 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 he 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:

*Celebrant and People* **Christ has died.**  
**Christ is risen.**  
**Christ will come again.**

*The Celebrant continues*

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ’s 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 Son, the holy food and drink of new and unending life in Christ. 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 Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

And now as our savior Christ has taught us, we are bold to say,

*People and Celebrant*

Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come, thy will be done,  
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those who trespass against us.

And lead us not into temptation,

but deliver us from evil.

For thine is the kingdom,

and the power, and the glory,

for ever and ever. Amen

## THE BREAKING OF THE BREAD

*The Celebrant breaks the consecrated Bread. A period of silence is kept.*

## THE AGNUS DEI

O Lamb of God, that ta - kest a -  
way the sins of the world, have mer - cy up -  
on us. O Lamb of God, that  
ta - kest a - way the sins of the world, have  
mer - cy up - on us. O Lamb of  
God, that ta - kest a - way the sins of the  
world, grant us thy peace.

*Celebrant* The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

*All are welcome to participate in communion at Emmanuel. Primarily our communion takes place at the altar rail.*

*You can stand or kneel. If you want to abstain from the bread or wine, please cross your arms over your chest to receive a blessing. Gluten-free wafers are available. If the steps to the altar rail present a challenge for you, you may stand at the bottom of the stairs, or ask an usher to have communion brought to you in your seat.*

**COMMUNION ANTHEM** – “What Wondrous Love Is This?”

*Charles Dupree*

**COMMUNION HYMN** – Hymnal 1982, #458 “My song is love unknown”

**POST-COMMUNION PRAYER.** *Please stand or kneel as you are able.*

*Celebrant* Let us pray.

*All* Almighty God, we thank you that in your great love you have fed us with the spiritual food and drink of the Body and Blood of your Son Jesus Christ, and have given us a foretaste of your heavenly banquet. Grant that this Sacrament may be to us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all your saints; through Jesus Christ our Savior. *Amen.*

### **BIRTHDAYS, ANNIVERSARIES, AND GENERAL THANKSGIVINGS**

*Those celebrating a birthday or anniversary are welcomed to come forward. Led by the Celebrant, all pray:*

Watch over your children, O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace which passes all understanding abide all the days of their lives; through Jesus Christ our Lord. Amen.

### **THE SOLEMN PRAYER OVER THE PEOPLE & THE BLESSING**

*Celebrant* Let us humble ourselves before our God.

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

May the blessing of God Almighty, Father, Son and Holy Spirit, abide within you, be known among you, and go forth with you into the world, now and always. **Amen.**

**THE PROCESSION** – Hymnal 1982, #168 “O sacred head, sore wounded”

**THE DISMISSAL.** *All respond:* **Thanks be to God.**

**VOLUNTARY** – “O Sacred Head, Sore Wounded”

*Jean Langlais*

*THE SCHEDULE FOR OUR HOLY WEEK AND EASTER*

*SERVICES AND MINISTRIES MAY BE FOUND ON THE FOLLOWING PAGE*



HOLY WEEK AND EASTER  
SERVICES AND MINISTRIES

MAUNDY THURSDAY | APRIL 2

*5:30PM - AGAPE MEAL*

*SIMPLE MEAL WITH MEDITERRANEAN FARE*

*7:00 PM – LITURGY OF MAUNDY THURSDAY*

*WITH (OPTIONAL) FOOT WASHING*

*9:00 – 11:00 P.M. – WATCH AT THE ALTAR OF REPOSE*

*IN THE NARTHEX*

GOOD FRIDAY | APRIL 3

*NOON – GOOD FRIDAY DEVOTIONS WITH*

*VENERATION OF THE CROSS*

*7:00 PM – THE LITURGY OF GOOD FRIDAY WITH*

*COMMUNION FROM RESERVED SACRAMENT, CHOIR, HYMNS*

EASTER SUNDAY | APRIL 5

*FIRST EUCHARISTS OF EASTER AT 8AM AND 10AM.*

*AN EASTER EGG HUNT WILL FOLLOW THE 10AM SERVICE.*

Threshold  
by R S Thomas

I emerge from the mind's  
cave into the worse darkness  
outside, where things pass and  
the Lord is in none of them.

I have heard the still, small voice  
and it was that of the bacteria  
demolishing my cosmos. I  
have lingered too long on

this threshold, but where can I go?  
To look back is to lose the soul  
I was leading upward towards  
the light. To look forward? Ah,

what balance is needed at  
the edges of such an abyss.  
I am alone on the surface  
of a turning planet. What

to do but, like Michelangelo's  
Adam, put my hand  
out into unknown space,  
hoping for the reciprocating touch?

- from *Later Poems*, 1983



## **Covenant for Our Common Life and Witness**

*We, the members, staff, and clergy of Emmanuel Episcopal Church, aspire to personally and collectively demonstrate and advocate the following principles in all of our relationships.*

- 1. We Demonstrate Christ's Command to Love One Another**, treating all with generosity, kindness, and empathy. *"My command is this: Love each other as I have loved you."* John 15:12
- 2. We Respect the Dignity of Every Person**, listening to one another and honoring differences.  
Jesus said, *"In everything do to others as you would have them do to you; for this is the law and the prophets."* Matthew 7:12
- 3. We Speak Truth in Love**, sharing our hopes, concerns, and perspectives in a spirit of collaboration.  
*"Therefore each of you must put off falsehood and speak truthfully to your neighbor, for we are all members of one body."* Ephesians 4:25
- 4. We Promptly Address Conflicts and Pursue Reconciliation**, whenever and with whomever it is needed, seeking to heal and restore broken relationships.  
*"Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you."* Ephesians 4:32
- 5. We Promote Unity**, acknowledging that we share a love for this community and its future.  
*"Make every effort to keep the unity of the Spirit through the bond of peace."* Ephesians 4:3
- 6. We Practice Humility**, recognizing the needs, concerns and interests of others alongside our own.  
*"Do nothing out of selfish ambition or vain conceit."* Philippians 2:3a. *"What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"* Micah 6:8
- 7. We Pray For Each Other, the Church, Our Community, and Our World.**  
*"I urge, then, first of all, that petitions, prayers, intercessions and thanksgiving be made for all people."* 1 Timothy 2:1

*By way of this covenant, we seek to share in a parish community that reflects Christ's love and peace to all, where every person is valued and respected, and where we work together for the common good of the church, our community and our world.*

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**Clergy and Staff:** The Rev. Patrick Raymond, Interim Rector; The Rev. Brian Gregory, Associate Rector; Fred McIlroy, Director of Music; Julene Levin, Parish Administrator; John Pritchard, Bookkeeper

**2025 Emmanuel Vestry:** Michael Spencer, Senior Warden; Janet Bell, Jon Fedele, Sandy Maloof, Leslie Moore, Carlos Obando, Polly Ogden, Marcia Palk, Jeff Zantek; Sue Stiles, Treasurer. [askvestry@emmanuelmi.org](mailto:askvestry@emmanuelmi.org)