



Order of Service for March 29, 2026
Palm Sunday
Celebration of Holy Eucharist 10 a.m.
Celebrating: The Rev'd Tony Hilling
Assisting: The Rev'd Deacon Betty Nadurak



**St. Paul's
Anglican Church**
Opening Hearts and Minds to God's Grace

**Hosanna
to the Son
of David!
Blessed
is the one
who comes
in the name
of the Lord
Matthew 21:9**



The Gathering of the Community

Pre-service Music: King of Kings (Please join in this time of worship, as we prepare for the service)

Liturgy of the Palms

Greeting. p 297 (Book of Alternative Services - Green book) (screens)

The Holy Gospel

Leader: The Lord be with you.

People: *And also with you*

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

People: *Glory to you, Lord Jesus Christ.*

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfil what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

Matthew 21:1-11

Reader: The gospel of Christ.

People: *Praise to you Lord Jesus Christ.*

Blessing of the Palms p. 298 (screens)

The Procession (screens)

(All physically present in the Sanctuary are invited to join in the Procession.)

Let us go forth in peace

In the name of Christ. Amen

Processional Hymn: CP # 181 All Glory Laud and Honour (screens)

At the Eucharist

Collect of the Day p. 299 (screens)

The Proclamation of the Word

The First Reading

A Reading from the Book of 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 awakens— awakens 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?

Isaiah 50:4–9a

Reader: The word of the Lord

People: *Thanks be to God*

Psalms 31 ... p. 740 (screens)

The Epistle Reading

A Reading from the Letter of Paul to the Philippians

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

and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2:5-11

Reader: The word of the Lord.

People: *Thanks be to God.*

Gradual Hymn: Ride On King Jesus - Choir Anthem

The Holy Gospel

Leader: The Lord be with you.

People: *And also with you*

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

People: *Glory to you, Lord Jesus Christ.*

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, "Barabbas." Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "Let him be crucified!" Then he asked, "Why, what evil has he done?" But they shouted all the more, "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, "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. 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 rebels were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "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, "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 rebels 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. 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, “Truly this man was God’s Son!”

Matthew 27:11-54

Reader: The gospel of Christ.

People: *Praise to you Lord Jesus Christ.*

Homily

The Apostles’ Creed ... p. 189 (screens)

The Prayers of the People (screens) (The people sit or kneel for the prayers)

Confession and Absolution p. 191 (screens)

The Peace: p. 192 (screens)

The Celebration of the Eucharist

Offertory Hymn: Hosanna & Hosanna, Loud Hosanna (screens)

Prayer over the Gifts ... p. 300 (screens)

Eucharistic Prayer 5 ... p. 204 (screens)

The Lord’s Prayer . . . p. 211 (screens)

The Breaking of the Bread Lent p. 213 (screens)

Agnus Dei (screens)

The Communion ... p. 213 (screens)

Communion Hymns (screens)

CP # 194 Stay with Us

CP # 184 My Song is Love Unknown

CP # 192 Were You There? (Verses 1-5)

Hymn After Communion: We Sing Your Mercies (screens)

Prayer after Communion ... p. 249 (screens)

The Blessing

Announcements

Closing Hymn: CP # 182 Ride On, Ride On in Majesty (screens)

Sending (screen)

Traditional Land Acknowledgement

Creator, you made all people of every land. In the spirit of respect and truth, we honour the traditional Treaty 7 territory of the Blackfoot Confederacy, including the Siksika, Kainai, and Piikani Nations, the Stoney Nakoda, including the Chiniki, Bearspaw, and Wesley Nations, and the Tsuu T’ina Nation. We acknowledge the Métis Nation of Alberta, Region Three. In the spirit of reconciliation and because we are all treaty people, we also acknowledge all people who make their homes in the traditional Treaty 7 territory of Southern Alberta.

Prayers for this Week

(bold italics indicate new or special emphasis this week)

In the Anglican Cycle of Prayer, we pray for ***the Anglican Church of Korea***. In the Anglican-Lutheran Prayer Cycle, we pray ***The Rt. Rev. Victor-David Mbuyi Bipungu, Bishop, and the people and clergy of the Diocese of Montreal***. In the Lutheran Church, we pray for ***the Assistant to the Bishop and the staff of the Manitoba – Northwestern Ontario Synod***. In the Moravian Church we pray for ***the people and ministries of Edmonton Moravian Church in Edmonton***. Together: ***The elimination of racial discrimination***.

In our Diocesan Cycle, we pray for ***St. Leonard-on-the-Hill, Red Deer and their clergy The Rev. Chris Roth, The Rev. Grace Elgersma, The Rev. Barb Borle (Hon.), The Rev. Ethel English (Hon.) and The Rev. Ralph Warnock (Hon.)***. We also pray for ***The Mission of St. Paul, Hillstown and St. George, Harmattan***. We lift to you our friends in our Companion Diocese, the Windward Islands. In our Parish Cycle, we pray today for our clergy Tony Hilling, Betty Nadurak, Cyril Haynes, Sean Devlin, Garry MacDowall and their families.