

March Team St John, St Mary, St Peter, St Wendreda
Palm Sunday, March 29th 2026

Regular Church Services

St Peter's Sundays 8am & 11am; Wednesdays 10am

St Mary's Sundays 9.15am; St Wendreda's Sundays 11am

St John's Sundays 9.30am; Tuesdays 10am

2.30pm March Town Civic Service St Peter's – All Welcome

PASSION GOSPEL Matthew 26 v1- 27 v65

When Jesus had finished saying all these things, he said to his disciples, 'You know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified.' Then the chief priests and the elders of the people gathered in the palace of the high priest, who was called Caiaphas, and they conspired to arrest Jesus by stealth and kill him. But they said, 'Not during the festival, or there may be a riot among the people.'

Now while Jesus was at Bethany in the house of Simon the leper, a woman came to him with an alabaster jar of very costly ointment, and she poured it on his head as he sat at the table. But when the disciples saw it, they were angry and said, 'Why this waste? For this ointment could have been sold for a large sum, and the money given to the poor.' But Jesus, aware of this, said to them, 'Why do you trouble the woman? She has performed a good service for me. For you always have the poor with you, but you will not always have me. By pouring this ointment on my body she has prepared me for burial. Truly I tell you, wherever this good news is proclaimed in the whole world, what she has done will be told in remembrance of her.'

Then 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, '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.' And they became greatly distressed and began to say to him one

after another, '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, and 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, 'He deserves death.' Then they spat in his face and struck him; and some slapped him, saying, '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 judgement 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 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, '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 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. 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!' 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 that the tomb 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.

Palm Sunday Meditation

In our Sunday services we have been pacing ourselves through the Matthew Passion narrative throughout Lent, and got as far as the Crucifixion. Today, as well as reading the Palm Gospel of Jesus' entry into Jerusalem, we read the whole whack right up to Jesus being laid in the tomb. Also this week I have been telling this same Passion story to the children at All Saints School over five assemblies, as we do every year. This Sunday it is the March Town Mayor's Civic service, and as it seems appropriate, we will not be ignoring that it is Palm Sunday. So, we shall be putting Jesus on trial, and asking the congregation whether they find Jesus Guilty or Not Guilty, as I have done in most of our churches, and at some special services, on various occasions.

Jesus was brought before the High Priest or the Jewish Council, the Sanhedrin. He was also brought before Pontius Pilate on the Palace steps, and in Luke's account before Herod too. These are different situations to courts in our time and in our justice system today; indeed they tend to have a feel of "mob-rule" about them, and the Gospel writers seem to structure their narrative about who is responsible for Jesus' death (crowd, Jews, religious people, Judas, Pilate, Empire....?) rather than what he was accused of. Indeed, we are told that Jesus largely opts for silence, and when he does reply to any questions, it tends to be the enigmatic "You have said so." We are told that the witnesses disagree and are inconsistent, so are generally led to conclude that this is more a show-trial than an act of discovering truth or delivering justice.

The charges against Jesus, that are hinted at before the High Priest, tend to be ones that have a religious significance. The gospels tell many stories of differences of opinions between Jesus and the Pharisees whilst he is teaching in Galilee. Once he arrives in Jerusalem, there is the story of overthrowing the tables and the traders in the temple, challenging the Temple as a place where God dwells and the sacrificial system as a way of expressing or influencing the relationship between God and his people. In debates around the Temple over the next few days Jesus is challenged publicly over questions as varied as life after death and taxation. When Jesus is eventually arrested away from public gaze in the dead of night, Jesus asks why did you not arrest me in public?

Perhaps for the purposes of persuading a Jury of his fellows, we could refine the charges against Jesus into three.

Firstly, he encouraged lawlessness and a breaking of the Torah, the Law. The Pharisees manifesto was to enable all people in their ordinary lives

to be good religious Jews by keeping the Law, and in this they perhaps extended regulations that had originally only been intended to be kept by priests on duty and Levites in the Temple precincts. So, to make the charge stick and not to enter into the debates between the various groups, this charge is best refined into charging him with breaking the Sabbath. For all groups of Jews saw keeping Sabbath as an identifying characteristic. Jesus was accused of doing trivial things on the Sabbath, such as snacking on a few grains of wheat, but more substantially, healing people on the Sabbath. Of course witnesses who had been healed could have been brought to testify that they had been healed- and on the Sabbath. If they had been ill so long, could they have not but waited till the next day to be healed? But, of course, such evidence would also make it clear that Jesus did have the power to do good.

Secondly, Jesus forgave sins. This was connected to the healing; for Jesus often said he forgave sins and therefore people were healed. Some felt that this was evidence that Jesus was the Lord of Evil Spirits, and therefore in league with the chief evil spirit. But forgiveness was God's right, and God's alone, was the charge, so Jesus claiming to forgive was putting himself in the place of God and usurping his prerogatives; and that is what is meant by blasphemy.

Thirdly, he claimed to be the Son of God, the expected Messiah. Although there were disputes about the nature and role of the Messiah, Jesus offered a completely unexpected model; that of a servant, a slave even, who ate with the poor and marginalised and who raised them up whilst putting down the mighty.

Before Pilate, we would have to bring charges that threaten Rome, not to persuade the Governor of views on religious matters, as the Romans saw the Jewish religion as superstitious, primitive, and their own affair.

So perhaps firstly, the charge was that he discouraged paying of Taxes, and therefore was encouraging rebellion against the Roman system. But Jesus in the gospels tells that he paid taxes for his disciples, associated with tax collectors, and in saying "Render to Caesar the things that are Caesar's and to God the things that are God's," does not give evidence to convict.

Secondly, we saw the seed that Jesus wanted to overthrow Roman rule by developing and connecting his comments about destroying and rebuilding the Temple and perverting the course of the nation. We have the explanation that he was talking about himself, but they did not. Passover was a time when the story of slaves throwing off the mantle of their rulers was celebrated. Now, when Jesus scatters tables, traders and animals he is making a start, and will declare himself a new Solomon in destroying and rebuilding the Temple.

Thirdly, he is asked if he claims to be a King, that is an outright challenge to Rome. Although Jesus speaks much of the Kingdom, he doesn't ever claim the title of King. And when asked he says "You have said so."

So, who do you say Jesus is – who do you say? And although I would not expect any of you to say that Jesus deserved death, how do you weigh the claims made by or about Jesus? And if, as a juror, would you find Jesus Not Guilty? Would we have an Easter to recall?

Palm Sunday PRAYERS

Hosanna to the Son of David,

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Minister: Jesus, when you rode into Jerusalem the people waved palms with shouts of acclamation.

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Grant that when the shouting dies we may still walk beside you on the way of the cross.

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Humble Lord, while people clamoured for a warrior king, the colt revealed your servanthood:

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Lord of the swaying palms, the stones of the earth and beasts of burden bear witness to your coming:

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Lead us from the violence of empire and the collusion of crowds to the heart of flesh, a world remade and a new song for all creation, as you face the way of tears, through Jesus our victim and our saviour.

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

We adore you, O Christ, and we bless you,

because by your holy cross you have redeemed the world.

The preaching of the cross is folly;

But for those being saved it is the power of God

The Jews require a sign, and the people of the Nations seek after wisdom

We preach Christ crucified, a stumbling block to the Jews, and folly to the people of the Nations

But Christ is the power of God and the wisdom of God.

For the folly of God is wiser than that of men, and the weakness of God is stronger than humanity.

We adore you, O Christ, and we bless you,

because by your holy cross you have redeemed the world.

Christ committed no sin, no guile was found on his lips

We adore you, O Christ, and we bless you

He himself bore our sins in his body on the tree that we might die to sin and live to righteousness.

because by your holy cross you have redeemed the world.

By his wounds you have been healed

We adore you, O Christ, and we bless you because by your holy cross you have redeemed the world.

HOLY WEEK SERVICES

Palm Sunday 29th March – Services at usual times

Monday 30th March 10am Communion at St Mary's
Tuesday 31st March 10am Communion at St John's
Wednesday 1st April 10am Communion at St Peter's
7pm Taize Service at St Peter's

MAUNDY THURSDAY 2nd April

7pm at St Peter's;

Communion of Last Supper with Footwashing and Vigil

GOOD FRIDAY 3rd April

10am St Peter's

12 Noon Churches Together in Broad St

1-3pm Messy Church at St John's

1pm zoom service – contact Rev Jenny

2pm St Mary's

7pm St John's

HOLY SATURDAY 4th April

7pm St John's

Ceremonies and First Communion

Easter Sunday 5th April

Services at usual times

*This year's Lent Charity is **Water Aid***

Please can you return jars over the next few weeks

Total Raised at Lent Lunches £116

Future Dates

Sun 12th April Choral Evensong St John's 4pm

Sun 19th Apr Confirmation at St Peter's 4pm

Sat 18th Apr St Mary's Coffee Morning at Sue's

Sat 18th Apr Brass Concert at St Peter's 7.30pm

Sun 26th Apr Lions at St Peter's for St G fair

Thur 14th May ASCENSION DAY Service

7pm St John's

Sat 16th May Plant Sale 9.30-12 St Peter's

Sat 16th Pig Racing St Mary 6pm

Thu 4th June CORPUS CHRISTI Service

7pm St Mary

Sat 20th June St John's Summer Fair 11-3pm

Sat 27th June St Mary's Lunch at Liz & Joel's

Bishop Dagmar's Farewell 4pm 3rd May Cathedral

Bishop Sarah's Welcome 3pm 21st June Cathedral

Sat 27th June St Peter's 6.30pm

Carl Jenkins Mass for Peace

Singers welcome

for more info contact james.trundle@hey.com

Thanks for the wonderful Stainer last Sunday

This Thursday 2nd Apr 10am-3pm

Easter Egg Hunt & Craft Fair at St John's

**Welcome to St John the Evangelist,
St Peter & St Mary Churches in the**

March Team

Palm Sunday

TODAY 2.30pm St Peter's

March Town Civic Service

All Welcome

Regular Sunday Services

St John 9.30am Sung Communion

EASTER Day will be COMMUNION

Normal First Sunday of each Month

9.30am Wholeness Service with Laying on of Hands

MESSY CHURCH 1-3pm Next Good Friday

St Mary 9.15am Traditional Sung Communion

St Peter 8am Holy Communion

11am Sung Communion

*Last Sunday TODAY **Sunday Club 11am***

TUESDAY St John's; 10am Holy Communion

WEDNESDAY St Peter's; 10am Holy Communion

Zoom services Sunday 5.15pm Team Service

Thursday 8.30am Morning Prayer

Team Rector: Rev Andrew Smith 01354 572117

andrew.marchurch@gmail.com

*All enquiries about Weddings Baptisms etc to Andrew
Baptisms; 12.30 St Peter; 2pm or later St John St Mary*

Team Leader in Mission Ruth Clay 07905950849

RevRuth.marchchurches@outlook.com

Clergy; Jane Rees 463284, Anthony Chandler 652894,

Jenny Webb 07957919510 Mother Jane Dicker 661099

Readers; Hannah Taylor 661712, Stewart Piper

Next Sunday, April 5th, EASTER SUNDAY

Colossians 3 v1-4, Matthew 28 v1-10.

FUNERALS

Thu 9th April 11am St Peter's; Marion Sutcliffe

Tues 14th April St John's; 2pm Gerald Hibbitt

*Welcome to Richard Blackmore, ReaderLLM in training
on placement with us over this Holy Week and Easter .*

Thanks to all who supported and contributed
to St Peter's Easter Fair

St Mary's Lunch raised £500+ thanks to Liz & Joel

ANNUAL REPORTS now available.

PALM GOSPEL
St Matthew 21 v1-11

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.'

Prayer, Collect, for this week

Almighty and everlasting God, who in your tender love towards mankind sent your Son our Saviour Jesus Christ to take upon him our flesh and to suffer death on the cross: grant that we may follow the example of his patience and humility, and also be partakers of his resurrection; through Jesus Christ your Son our Lord, who is alive and reigns with you and the Holy Spirit, one God now and forever.
Amen.

Epistle: 2 Philipians 2 v5-11

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.

Harrier Angels featuring St Wendreda's

BBC Radio 4 March 29th – Palm Sunday 7.15pm, repeat Tuesday 31st March 11.00pm. then on BBC Sounds.

PASSION GOSPEL
Matthew 26 v1- 27 v65

See separate booklets.

Please sit at the beginning of the Gospel; you will be asked to stand when Jesus is led out to be crucified.

All the congregation are invited to speak the parts of; PREISTS, DISCIPLES, WITNESSES, CROWD, BYSTANDERS, SOLDIERS, PASSERS-BY.

Hear the Passion of our Lord Jesus Christ according to St Matthew.

All: Glory to you, O Lord.

There is no closing response

Prayer after Communion

Lord, your love is broken open among cheering crowds and traitor's coins, deserting friends and hands washed clean, the mockery of power and baying mob: as we follow your way of the passion, give us the faith to bring our weak and divided hearts to the foot of the cross and the door of the guarded tomb that they might be opened, astonishes and healed: through Jesus Christ, who carries the weight of the world. Amen.

St John's Church Regular Activities

Monday, Tuesday, Thursday, Friday

9.15-11.15 St John's Tots;

Tuesday

10am Midweek Communion Service

2nd Study Group 11-12 **NEXT 14th April**

Study Group 7pm-8.30pm; Film The Chosen

Wednesdays *Community Hub in Hall 12-2*

Thursday 1st Thursday Social Group (see below)

Friday Choir Practice in Church

First Thursday visit to the deer farm on 7th May 7pm.

Regular Church Activities at St Peter's

Tuesday 10am-12noon Knit and Natter;

1st St Peter's MU 2.30-4pm

3rd Deanery MU

Wednesday

10am Midweek Communion Service

1st Study Group 7.30-9pm **NEXT 8th April**

2nd Wed Christian Aid Lunch Hall 12-1pm

Church Annual Meetings

St John's Thursday 16th April 7pm in Church

St Peter's Sunday 19th April after 11am service

St Mary's 7.30pm Tuesday 28th April in Church

NOMINATION FORMS for Churchwardens, PCC at back. *Nominations for other church officers also needed.*

If you worship regularly and are not yet on the **ELECTORAL ROLL**, please fill in a form.