**Sunday of the Passion: Palm Sunday, April 5, 2020, the Rev. David Ota**

**The Liturgy of the Palms: Matthew 21:1-11; Psalm 118:1-2, 19-29**

**The Liturgy of the Word: Isaiah 50:4-9a; Psalm 31:9-16; Philippians 2:5-11; Matthew 26:14- 27:66**

Today, the Sunday of the Passion: Palm Sunday, we begin with the idea that a Messiah has come. We look at the great big palm branches that we have behind the altar. And we imagine that people were waving them at Jesus wanting him to be their Savior. And then those palm branches in our lives are turned into the cross as we have these palm crosses. The palm branches remind us that no matter what our hopes are, in the end our hopes will be saved by a different means, by the cross, by the love that God shares through Jesus dying. It is not something that we want.

So, when we think about our circumstance today, many of us want to be saved from the COVID-19, and rightfully so. We are hoping for some leader who will help unite us and help us fight this dreaded virus and the disease it brings. And it is human nature to want this, to want to survive so we stay sheltered in. We do all the kinds of things we do, but we cannot really depend on someone to save us in this way. We have to help one another by staying sheltered in, by not passing on the virus. But also, we have to do something else. We have to be willing to be concerned not only about ourselves, but about others.

When we look at the Passion Narrative, the emotions of human nature are revealed. There is the bravado of Peter wanting to go with Jesus to Jerusalem die with him, but in the end they all run away. That is just human nature. We want to save ourselves.

Then there is the complicity of Judas wanting money, not realizing what he had done. Then he betrayed Jesus and, in the end, he couldn’t live with himself.

Then we have the conspiracy to have Jesus arrested, followed by the mock trial after which he is taken up to be crucified. There are people who are indifferent to his suffering. It is a spectacle. If you look around the world today, so many people are suffering. And as we are sheltered in, we have a tendency forget their suffering.

Then we have the example of Pilate. Now the religious leaders go to Pilate and want him to do something about Jesus. He allows the religious leaders to do what they want to do. He wipes his hands of the matter. That is not leadership, that is passing the buck. And we see that in life as well.

True leadership is making the hard and difficult choices that sometimes calls us to sacrifice.

Now this week, we should be praying especially for the City of New York and the people there, for Mayor de Blasio and Governor Cuomo. They are taking real leadership in trying to prevent a tragedy. We have the example of Governor Kate Brown of Oregon who sent ventilators to New York because they did not need them. That is an example of sharing, of helping the neighbor. Human nature would say, “We can’t share because we will need those ventilators.” But it is the divine will, the loving act, to share even if there is a risk.

And so, during these difficult days, more and more people are losing their jobs, losing their financial means to support themselves. One thing we can do is to help support those in extreme need through the church’s discretionary fund. Now normally the church’s discretionary fund is gathered through the loose plate offering on the first Sunday of the month. And I must confess that I told the Vestry that I have not been very good at building up that fund. One thing we can do as the church is to help people in need when they come to us. I invite you to contribute to the church discretionary so those funds can be used to help people in need.

There are other ways to share and care for people as well. Some of you may already be doing this by going shopping for older people in the community. The main thing we can do in terms of not spreading the COVID-19 is to keep that safe distance.

Another thing that is possible to do, for those of us who are still gainfully employed, is to keep up with the expenses of people who are not gainfully employed. For example, if you have cleaning people, you may want to extend them their pay so they can make it through a month.

Just yesterday, we were thinking about the restaurants that are having difficulty. There are two restaurants that Karen and I usually go to. One was closed, but the other was open. You can order your dinner from them for take-out to help them keep going as long as they can. These are small little things that can be done, but we have to resist the temptation to only be concerned about ourselves. We also need to be concerned about those around us who are in more difficult situations.

As we move on through this week, with Maundy Thursday, Good Friday and Easter, I invite you to consider how God in Jesus emptied himself and accepted the human condition and did not in the Passion Narrative try to save himself alone, but lived his life faithfully and lovingly, accepting the reality that at some point all of us will die. As Jesus did, let us put our trust in God who will give us eternal life even in death. Amen.

**I propose to show that we are tempted to want someone to save us from the sufferings and challenges of life, even as the people who wanted Jesus to be their Messiah on the first Palm Sunday, and that we are tempted to save ourselves, but instead we are called to follow the example of Jesus who emptied himself from being above our human condition and lived his life faithfully and lovingly even unto death on a cross.**

**The Liturgy of the Palms**

**The Gospel**

**Matthew 21:1-11**

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."

**The Response**

**Psalm 118:1-2, 19-29**

***Confitemini Domino***

1 Give thanks to the Lord, for he is good; \*  
his mercy endures for ever.

2 Let Israel now proclaim, \*  
"His mercy endures for ever."

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

20 "This is the gate of the Lord; \*  
he who is righteous may enter."

21 I will give thanks to you, for you answered me \*  
and have become my salvation.

22 The same stone which the builders rejected \*  
has become the chief cornerstone.

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

24 On this day the Lord has acted; \*  
we will rejoice and be glad in it.

25 Hosannah, Lord, hosannah! \*  
Lord, send us now success.

26 Blessed is he who comes in the name of the Lord; \*  
we bless you from the house of the Lord.

27 God is the Lord; he has shined upon us; \*  
form a procession with branches up to the horns of the altar.

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

29 Give thanks to the Lord, for he is good; \*  
his mercy endures for ever.

**The Liturgy of the Word**

**The Collect**

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.*

**Old Testament**

**Isaiah 50:4-9a**

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?

**The Response**

**Psalm 31:9-16**

***In te, Domine, speravi***

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."

**The Epistle**

**Philippians 2:5-11**

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.

**The Gospel**

**The Passion of our Lord Jesus Christ according to Matthew (26:14- 27:66)**

Scene 1: Meeting place of the Chief Priests

Narrator: One of the twelve, who was called Judas Iscariot, went to the chief priests and said,

Judas Iscariot: "What will you give me if I betray Jesus to you?"

Narrator: They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

Scene 2: The Last Supper

Narrator: On the first day of Unleavened Bread the disciples came to Jesus, saying,

Disciples: "Where do you want us to make the preparations for you to eat the Passover?"

Narrator: He said,

Jesus: "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.'"

Narrator: 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,

Jesus: "Truly I tell you, one of you will betray me."

Narrator: And they became greatly distressed and began to say to him one after another,

Disciples: "Surely not I, Lord?"

Narrator: He answered,

Jesus: "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."

Narrator: Judas, who betrayed him, said,

Judas: "Surely not I, Rabbi?"

Narrator: He replied,

Jesus: "You have said so."

Narrator: While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said,

Jesus: "Take, eat; this is my body."

Narrator: Then he took a cup, and after giving thanks he gave it to them, saying,

Jesus: "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."

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

Jesus: "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."

Narrator: Peter said to him,

Peter: "Though all become deserters because of you, I will never desert you."

Narrator: Jesus said to him,

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

Narrator: Peter said to him,

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

Narrator: And so said all the disciples.

Scene 3: In the Garden of Gethsemane

Narrator: Then Jesus went with them to a place called Gethsemane; and he said to his disciples,

Jesus: "Sit here while I go over there and pray."

Narrator: He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,

Jesus: "I am deeply grieved, even to death; remain here, and stay awake with me."

Narrator: And going a little farther, he threw himself on the ground and prayed,

Jesus: "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want."

Narrator: Then he came to the disciples and found them sleeping; and he said to Peter,

Jesus: "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."

Narrator: Again he went away for the second time and prayed,

Jesus: "My Father, if this cannot pass unless I drink it, your will be done."

Narrator: 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,

Jesus: "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."

Narrator: 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,

Judas: "The one I will kiss is the man; arrest him."

Narrator: At once he came up to Jesus and said,

Judas: "Greetings, Rabbi!"

Narrator: and kissed him. Jesus said to him,

Jesus: "Friend, do what you are here to do."

Narrator: 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,

Jesus: "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?"

Narrator: At that hour Jesus said to the crowds,

Jesus: "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."

Narrator: Then all the disciples deserted him and fled.

Scene 4: Caiaphas’ house

Narrator: 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,

Witnesses: "This fellow said, `I am able to destroy the temple of God and to build it in three days.'"

Narrator: The high priest stood up and said,

High Priest: "Have you no answer? What is it that they testify against you?"

Narrator: But Jesus was silent. Then the high priest said to him,

High Priest: "I put you under oath before the living God, tell us if you are the Messiah, the Son of God."

Narrator: Jesus said to him,

Jesus: "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."

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

High Priest: "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?"

Narrator: They answered,

Chief Priest: "He deserves death."

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

Chief Priest: "Prophesy to us, you Messiah! Who is it that struck you?"

Scene 5: In the courtyard

Narrator: Now Peter was sitting outside in the courtyard. A servant-girl came to him and said,

Servant Girl: "You also were with Jesus the Galilean."

Narrator: But he denied it before all of them, saying,

Peter: "I do not know what you are talking about."

Narrator: When he went out to the porch, another servant-girl saw him, and she said to the bystanders,

Servant Girl 2: "This man was with Jesus of Nazareth."

Narrator: Again he denied it with an oath,

Peter: "I do not know the man."

Narrator: After a little while the bystanders came up and said to Peter,

Bystanders: "Certainly you are also one of them, for your accent betrays you."

Narrator: Then he began to curse, and he swore an oath,

Peter: "I do not know the man!"

Narrator: 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.

Scene 6: Caiaphas’ House

Narrator: 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,

Judas: "I have sinned by betraying innocent blood."

Narrator: But they said,

Chief Priests: "What is that to us? See to it yourself."

Narrator: 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,

Chief Priests: "It is not lawful to put them into the treasury, since they are blood money."

Narrator: 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."

Scene 7: Pilate’s House

Narrator: Now Jesus stood before the governor; and the governor asked him,

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

Narrator: Jesus said,

Jesus: "You say so."

Narrator: But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him,

Pilate: "Do you not hear how many accusations they make against you?"

Narrator: 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,

Pilate: "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?"

Narrator: 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,

Pilate’s Wife: "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him."

Narrator: 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,

Pilate: "Which of the two do you want me to release for you?"

Narrator: And they said,

**All**: **"Barabbas."**

Narrator: Pilate said to them,

Pilate: "Then what should I do with Jesus who is called the Messiah?"

Narrator: All of them said,

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

Narrator: Then he asked,

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

Narrator: But they shouted all the more,

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

Narrator: 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,

Pilate: "I am innocent of this man's blood; see to it yourselves."

Narrator: Then the people as a whole answered,

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

Narrator: 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,

Soldiers: "Hail, King of the Jews!"

Narrator: 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.

Scene 8: The road to Calvary and Calvary

Narrator: As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross.

*All stand*

Narrator: 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,

Passersby: "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."

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

Chief Priests: "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.'"

Narrator: 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,

Jesus: "Eli, Eli, lema sabachthani?"

Narrator: that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said,

Bystanders: "This man is calling for Elijah."

Narrator: 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,

Bystanders: "Wait, let us see whether Elijah will come to save him."

Narrator: Then Jesus cried again with a loud voice and breathed his last.

*Silence is kept.*

Narrator: 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,

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

Scene 9: Calvary and the tomb of Joseph of Arimathea

Narrator: 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,

Chief Priests: "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."

Narrator: Pilate said to them,

Pilate: "You have a guard of soldiers; go, make it as secure as you can."

Narrator: So they went with the guard and made the tomb secure by sealing the stone.

**In preparation for this coming Sunday’s worship, please pray this coming Sunday’s Collect of the Day and read and reflect on the lessons assigned as printed below**

**The Day of the Resurrection: Easter Sunday**

**Acts 10:34-43; Psalm 118:1-2, 14-24; Colossians 3:1-4; John 20:1-18**

**The Collect**

Almighty God, who through your only-begotten Son Jesus Christ overcame death and opened to us the gate of everlasting life: Grant that we, who celebrate with joy the day of the Lord's resurrection, may be raised from the death of sin by your life-giving Spirit; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen*.

**The First Lesson**

**Acts 10:34-43**

Peter began to speak to Cornelius and the other Gentiles: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ--he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

**The Response**

**Psalm 118:1-2, 14-24**

***Confitemini Domino***

1 Give thanks to the Lord, for he is good; \*  
his mercy endures for ever.

2 Let Israel now proclaim, \*  
"His mercy endures for ever."

14 The Lord is my strength and my song, \*  
and he has become my salvation.

15 There is a sound of exultation and victory \*  
in the tents of the righteous:

16 "The right hand of the Lord has triumphed! \*  
the right hand of the Lord is exalted!  
the right hand of the Lord has triumphed!"

17 I shall not die, but live, \*  
and declare the works of the Lord.

18 The Lord has punished me sorely, \*  
but he did not hand me over to death.

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

20 "This is the gate of the Lord; \*  
he who is righteous may enter."

21 I will give thanks to you, for you answered me \*  
and have become my salvation.

22 The same stone which the builders rejected \*  
has become the chief cornerstone.

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

24 On this day the Lord has acted; \*  
we will rejoice and be glad in it.

**The Epistle**

**Colossians 3:1-4**

If you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

**The Gospel**

**John 20:1-18**

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus’ head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, “Woman, why are you weeping? Whom are you looking for?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” Jesus said to her, “Mary!” She turned and said to him in Hebrew, “Rabbouni!” (which means Teacher). Jesus said to her, “Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” Mary Magdalene went and announced to the disciples, “I have seen the Lord”; and she told them that he had said these things to her.