



**The Sunday of the Passion: Palm Sunday**  
Sunday, March 24, 2024 • 8:00 AM Rite I



# St. Michael's Welcomes You!

## St. Michael's Episcopal Church

### CLERGY & STAFF

The Rev. Jesse Perkins, *Rector*  
The Rev. Jim Swarthout,  
*Assistant Rector*  
The Rev. Tim Murray, *Deacon*  
The Rev. Elizabeth (Betsy) Ward,  
*Retired Priest Associate*  
The Rev. Ralph Osborne,  
*Retired Priest Associate*  
The Rev. Judy Heinrich,  
*Retired Deacon*  
Theresa Halminiak, *Parish  
Administrator*  
Sara Torbeck, *Director of Music*  
Jerry Egger, *Organist*  
Kay Lewis, *Junior & Senior High  
Youth Ministry*  
Kim Curtis, *Facilities Manager &  
Sunday School Director*  
Carol Hebert, *Bookkeeper*  
Caren Hunter, *Director of Little  
Angels Christian Preschool*

### VESTRY

Bill Ferry, *Senior Warden*  
Liz Gabis, *Junior Warden*

2025

Marisa Boynton  
Brant Deichmann  
Ellen Lindeen

2026

Sam Adams-Lanham  
Wes Kimes  
Lynn Mayberry

2027

Paul Carrubba  
Amy Hoff  
Jeff Tolle

John Davis, *Treasurer*  
Craig Anderson, *Clerk*



Whether you are visiting with us for the first time today or if St. Michael's is your home, we welcome you and are glad you are joining us for worship. Wherever you might be in your spiritual journey, we invite you to continue to explore a deeper relationship with God and a stronger spiritual life.

### Saturday Worship

5:00 p.m. **Saturday Evening Holy Eucharist Spoken Service** (*Small Chapel*)

### Sunday Worship and Education Schedule

8:00 a.m. **Holy Eucharist, Rite I**

9:00 a.m. **St. Michael's Jr. (LiFT)** | Sturtz House (*summer hours vary*)

10:00 a.m. **Holy Eucharist, Rite II**

10:00 a.m. **Sunday School** | Visit [stmichaelsbarrington.org](http://stmichaelsbarrington.org)

6:30 p.m. **St. Michael's Sr. High (LiFT)** | Sturtz House (*as scheduled*)

### Things to Remember

- When it is time for Holy Communion, walk up to the altar and stand or kneel at the altar rail.
- A digital version of this bulletin is available by visiting our website at [www.stmichaelsbarrington.org/blog](http://www.stmichaelsbarrington.org/blog).

We also live-stream all services to Facebook and the parish website. This provides a way for everyone to worship with us, even if they are not comfortable returning in person. If you come up for communion, you will likely be seen in our online video by those worshipping at home.

Please visit our website at [www.stmichaelsbarrington.org](http://www.stmichaelsbarrington.org) for more information and announcements.

### Contact Information

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## The Holy Eucharist

### The Sunday of the Passion: Palm Sunday

Sunday, March 24, 2024 | 8:00 AM | Rite I

*Our worship today begins outside at the front door.*

**PRELUDE** | Bell tower

## The Liturgy of the Palms

**OPENING ACCLAMATION** | BCP 270

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

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

### OPENING PRAYER

*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 TRIUMPHAL ENTRY GOSPEL

*Deacon:* The Holy Gospel of our Lord Jesus Christ according to Mark.

*People:* **Glory be to thee, O Lord.**

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting,

"Hosanna!

Blessed is the one who comes in the name of the Lord!

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!"

Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

*Celebrant:* The Gospel of the Lord.

*People:* **Praise be to thee, O Christ.**

## BLESSING OF THE PALMS | BCP 271

*The palms are raised during the following blessing:*

*Celebrant:* The Lord be with you.

*People:* **And with thy spirit.**

*Celebrant:* Let us give thanks unto our Lord God.

*People:* **It is meet and right so to do.**

*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.**

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

*People:* **Hosana in the highest.**

## THE PROCESSION

*Deacon:* Let us go forth in peace.

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

## PROCESSIONAL COLLECT | BCP 272


*At the Nave entry doors.*

*Celebrant:* 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.**

*Procession into the Nave, following the cross.*

**OPENING HYMN | Hymn 154 All Glory, Laud and Honor, *Valet will ich dir geben***

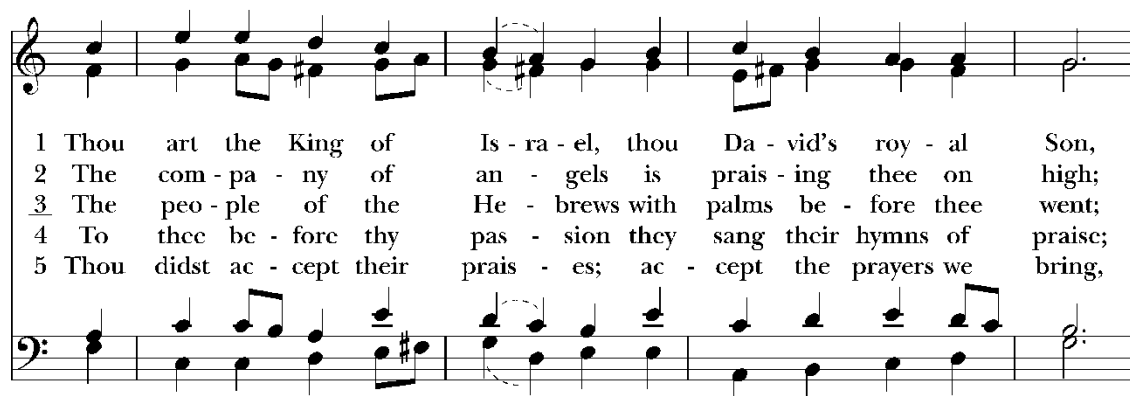
*Refrain*



All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

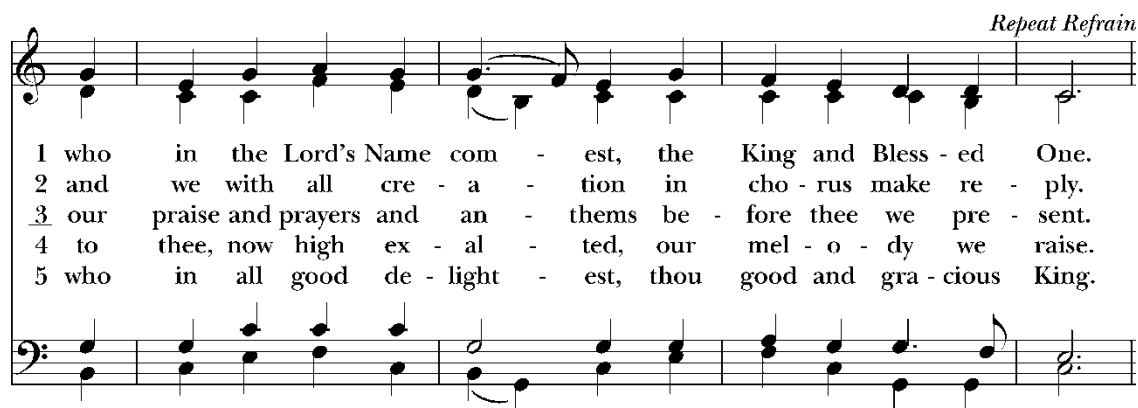


to whom the lips of chil - dren made sweet ho - san - nas ring.



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

## THE COLLECT OF THE DAY

*Please remain standing*

*Celebrant:* The Lord be with you.

*People:* **And with thy spirit.**

*Celebrant:* Let us pray.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. **Amen.**

## THE FIRST READING | Isaiah 50:4-9a

*Please be seated.*

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?

*Reader:* The Word of the Lord.

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

**PSALM 31:9-16** | *In te, Domine, speravi*

*Read in unison.*

- 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 SECOND READING** | 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.

*Reader:* The Word of the Lord.

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

## THE GOSPEL | Mark 11:15b-19

*Please stand as able.*

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

*People:* **Glory be to thee, O Lord.**

Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money-changers and the seats of those who sold doves; and he would not allow anyone to carry anything through the temple. He was teaching and saying, 'Is it not written, "My house shall be called a house of prayer for all the nations"?'

But you have made it a den of robbers.'

And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching. And when evening came, Jesus and his disciples went out of the city.

*Deacon:* The Gospel of the Lord.

*People:* **Praise be to thee, O Christ.**

## THE SERMON | The Rev. Ralph Osborne

### 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 now are with you forever in paradise:

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

### CONCLUDING COLLECT

*Said by Celebrant.*



## THE PEACE

*Celebrant:* The Peace of the Lord be always with you.

*People:* **And with thy spirit.**

*All may greet one another from a distance.*

## PARISH ANNOUNCEMENTS

*Please be seated.*

## The Holy Communion

### THE OFFERTORY

*Thank you for your gifts in support of the church's mission and ministries. The offering plates are in the rear at both doors or offerings may be made online at [stmichaelsbarrington.org](http://stmichaelsbarrington.org).*

### MUSIC AT THE OFFERTORY | Burgundy Book 68 Hosanna, *Carl Tuttle*

### THE GREAT THANKSGIVING Prayer II | BCP 340

*Please stand as able*

*Celebrant:* The Lord be with you.

*People:* **And with thy spirit.**

*Celebrant:* Lift up your hearts.

*People:* **We lift them up unto the Lord.**

*Celebrant:* Let us give thanks unto our Lord God.

*People:* **It is meet and right so to do.**

*The Celebrant continues:*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

*Here a Proper Preface is sung or said.*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

*Celebrant and People:*

**Holy, holy, holy, Lord God of Hosts:  
Heaven and earth are full of thy Glory.  
Glory be to thee, O Lord Most High.  
Blessed is he that cometh in the name of the Lord.  
Hosanna in the highest.**

*The people stand or kneel.*

*Celebrant:* All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption.

He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord; By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end. **AMEN.**

## **THE LORD'S PRAYER**

And now, as our Savior Christ hath taught us, we are bold to say,

*Celebrant and People:*

**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.*

**Celebrant:** Christ our Passover is sacrificed for us;

**People:** **Therefore let us keep the feast.**

## THE FRACTION ANTHEM | BCP 337

**Celebrant:** O Lamb of God, that takest away the sins of the world,

**People:** **Have mercy upon us.**

**Celebrant:** O Lamb of God, that takest away the sins of the world,

**People:** **Have mercy upon us.**

**Celebrant:** O Lamb of God, that takest away the sins of the world,

**People:** **Grant us thy peace.**

## THE PRAYER OF HUMBLE ACCESS | BCP 337

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. **Amen.**

## THE COMMUNION OF THE PEOPLE

*Please come forward to receive Communion, receiving the Bread while standing or kneeling at the altar rail. While receiving both the Bread and the Wine is tradition, receiving the Bread alone constitutes full participation in this Holy Communion. (Gluten free Bread available upon request).*

*To also receive the Wine, you may remain at the altar rail to drink from the chalice; please do not dip or intinct the Bread into the Wine. If you prefer, you may instead go to the Wine station to receive in an individual, compostable cup.*

*If you would like a blessing instead, cross your arms and the priest will bless you. If a person desires to receive the Sacrament, but, by reason of extreme sickness or physical disability [or pandemic], is unable to eat and drink the Bread and Wine, the Celebrant is to assure that person that all the benefits of Communion are received, even though the Sacrament is not received with the mouth. (BCP 457)*

**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.

**MUSIC AT COMMUNION** | Hymn 458 My song is love unknown, *Love unknown*, v1 all, v2 men, v3 women, V4-7 all

## POSTCOMMUNION PRAYER

*Kneel or stand.*

*Celebrant:* Let us pray.

*Said by the Celebrant & People*

**Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. Amen.**

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*A Note on Holy Week Scriptural References to “The Jews”*

*As Christians, we live under the burden of a sad and violent history of anti-Semitism, in the sobering shadow of the Shoah (Holocaust), and with the painful awareness of current events in Israel/Palestine. It is important to us to be clear about what our sacred texts mean when they make reference to “the Jews,” especially during Holy Week, when we contemplate Jesus’ death.*

*When the crucifixion narratives speak of “the chief priests and leaders of the people,” they are referring to officials who collaborated closely with the Roman systems of oppression, and were viewed with contempt by much of the Jewish community of their time. They are never to be identified with the Jewish people as a whole, past or present.*

*It may be helpful to recall the cultural context of our Christian scriptures, emerging as they did from a small, originally Jewish community of believers in Jesus, who for reasons of faith in him as the Messiah, were eventually “put out of the synagogues” (John 9:18-23), their places of worship. In John’s usage especially, “the Jews” functions as a technical term for those among the people who did not accept Jesus as Messiah. It is a term that reflects the growing antagonism and mutual recrimination that developed in the latter part of the first century between church and synagogue. The gospels’ use of the term “the Jews” should never be understood, therefore, as a blanket condemnation of Jews in particular or in general.*

*It is one of the bitter ironies of history that our sacred texts have been used to justify the persecution of the covenant people who were and are forever God’s first love. (author: Mary Luti)*

## THE PASSION GOSPEL | The Gospel of Mark

*The congregation is seated during the reading of The Passion.*

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said, "Not during the festival, or there may be a riot among the people."

While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, "Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor." And they scolded her. But Jesus said, "Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her."

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?" So he sent two of his disciples, saying to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there." So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him one after another, "Surely, not I?" He said to them, "It is one of the twelve, one who is dipping bread into the bowl with me. For 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."

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, "This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, "You will all become deserters; for it is written,

'I will strike the shepherd,  
and the sheep will be scattered.'

But after I am raised up, I will go before you to Galilee." Peter said to him, "Even though all become deserters, I will not." Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." So when he came, he went up to him at once and said, "Rabbi!" and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "I am; and

'you will see the Son of Man  
seated at the right hand of the Power,'  
and 'coming with the clouds of heaven.'"

Then the high priest tore his clothes and said, "Why do we still need witnesses? You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophesy!" The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of



them.” But again he denied it. Then after a little while the bystanders again said to Peter, “Certainly you are one of them; for you are a Galilean.” But he began to curse, and he swore an oath, “I do not know this man you are talking about.” At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, “Before the cock crows twice, you will deny me three times.” And he broke down and wept.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, “Are you the King of the Jews?” He answered him, “You say so.” Then the chief priests accused him of many things. Pilate asked him again, “Have you no answer? See how many charges they bring against you.” But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, “Do you want me to release for you the King of the Jews?” For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, “Then what do you wish me to do with the man you call the King of the Jews?” They shouted back, “Crucify him!” Pilate asked them, “Why, what evil has he done?” But they shouted all the more, “Crucify him!” So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, “Hail, King of the Jews!” They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o’clock in the morning when they crucified him. The inscription of the charge against him read, “The King of the Jews.” And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, “Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!” In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, “He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.” Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o’clock Jesus cried out with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” When some of the bystanders heard it, they said, “Listen, he is calling for Elijah.” And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.” Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was God’s Son!”

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he was already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Jesus saw where the body was laid.

*Silence*

**MUSICAL REFLECTION** | The Crucifixion, *Samuel Barber*, Kay Lewis, soprano  
Text by Howard Mumford Jones

*At the cry of the first bird They began to crucify Thee, O Swan!  
Never shall lament cease because of that. It was like the parting of day from night.  
Ah, sore was the suffering borne By the body of Mary's Son,  
But sorer still to Him was the grief Which for His sake  
Came upon His Mother.*

## **SOLEMN PRAYER OVER THE PEOPLE**

*Celebrant:* Bow down before the Lord

*The people remain kneeling.*

Almighty God, we pray you graciously to behold this to your family, or 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.**

## **SILENT PROCESSION**

*Please stand.*

## **DISMISSAL**

*Deacon:* Let us bless the Lord.

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



## ***What's in the Sword this week?***

### **ANNOUNCEMENTS**

**Easter Altar Flower Donations** | If you wish to donate to the Easter Altar Flower display, please mail a check to St. Michael's or drop it off in the office M-F from 9:00 AM-2:00 PM. Donations can also be made at <https://www.stmichaelsbarrington.org/give> with "Easter Flowers" in the memo line.

### **CALENDAR AND EVENTS**

- **February 21-March 27** | Stations of the Cross, weekly on Wednesday at 6pm
- **March 28 | Maundy Thursday, 6:30pm**
- **March 29** | Good Friday Service, 12pm
- **March 29** | Good Friday Evening Service, we will be joining the Salem United Methodist Church in Barrington at 7pm.
- **March 30** | Easter Vigil, Holy Saturday Evening, 8pm
- **March 31** | Easter Sunday Services, 9am and 11am
- **March 31** | Easter Egg Hunt following the 11am service.
- **March 31** | Easter Egg Hunt following the 11am service.
- **April 1** | Parish Office closed

### **WEEKLY EVENTS**

- **Sundays 10:00am** | In Person Sunday School
- **Sundays 9:10am** | Lent Adult Study with Deacon Tim in the Conference Room
- **Sundays 11:30am** | Lent Adult Forum with The Rev. Ralph Osborne in the Library
- **Tuesdays 9:30am – 11:00am** | Tuesday Morning Women's Bible Study
- **Tuesdays 7:00-8:30pm** | Tuesday Evening Women's Bible Study via Zoom
- **Fridays at 6:00 AM** | Men's Fellowship meets in the Community Room

### **MONTHLY EVENTS**

- **Last Tuesday of Every Month** | Prayer Shawl meets in the Library at 6pm
- **Third Wednesday of Every Month** | Book Club meets in the Library at 7pm

**Those for whom prayers have been requested:**

Miles, the Clark family, Karen, Mary Jane and Nancy, Karen, Kristin, Lynda, Emma Rose, the Kean family, Zach and Jenny, Spencer, Meg and Charlie, Sarah and Evelyn, Nancy, Jeff, Richard, Christine, Jeff, Sharon, Andy, Marilyn and Pat, Caden, Sadie, Dave, Phyllis, Cameron, Maribeth, Ruth, Brian, Barb and Steve, Patty, and Amy.

<b>Birthdays</b>		<b>Anniversaries</b>	<b>Remembrances</b>	
3/25	Kathryn Belda		3/24	John Thomas
3/26	Sean Harrington		3/24	Leanne Tresnowski
3/27	Nickolas Sproul		3/24	Toni Kania
3/29	David Waring		3/26	Babbs Wastcoat
3/30	Mia Semcken		3/28	Ruth Kraus
3/30	Chris Pepper		3/30	Henry Bailey
3/30	Michael Anderson			Penelope Stewart
3/30	Jayda Garcia			Sophia Stewart
				Henry Tantillo
				Joseph Mendoza

**AT TODAY'S WORSHIP**

*Preaching:* The Rev. Ralph Osborne

*Presiding:* The Rev. Jesse Perkins

*Deacon:* The Rev. Tim Murray

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PALM / PASSION SUNDAY

## Wandering Heart: "Songs of loudest praise"



### Then They Remembered

by Lisle Gwynn Garrity

Inspired by John 12:12-16

Acrylic painting on canvas with digital drawing

In the Matthew, Mark, and Luke versions of Jesus' triumphant entry into Jerusalem, two unnamed disciples follow Jesus' orders to retrieve a colt. In these accounts, the disciples actively participate in the parade, laying down their cloaks and singing praise. In contrast, John's version of this story provides minimal details and the disciples are hardly mentioned at all. However, the text does a unique thing: it breaks the fourth wall to tell us something important:

"His disciples did not understand these things at first, but when Jesus was glorified, then they remembered" (John 12:16).

Is Peter at the parade? Does he lay down his cloak and follow the others? Does he sing songs of loudest praise? Or is he lost in the cacophony of the crowds, confused by and afraid of what is taking place? Maybe he is thinking about the blur of events in the days just before: Lazarus raised from the dead, Jesus anointed in Bethany, the crowds knocking down their doors, the plot to kill Jesus and Lazarus swelling like a darkened, fast-approaching sky.

*They didn't understand at first, but then they remembered.*

This image attempts to visualize these two locations in time and space. On the left, Peter looks out from the palm procession—his eyes glazed over as he watches Jesus riding into the city where he will surely meet his death. As the crowds sing "hosanna!" for a new, soon-to-be-killed-king, the dissonance of the scene causes Peter to tremble—like a guitar string snapped suddenly mid-tune.

In the top right is Peter's mirror image. In this mirage, we glimpse the future. Peter stands aghast at the empty tomb, waves of hope and relief rushing through him like a river of grace, the remembering happening all at once—like a childhood song plucked from memory, like the refrain of a chorus that won't let you go: *it's true, it's true, thank God it's true.*

—Rev. Lisle Gwynn Garrity