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**The Sunday of the Passion: Palm Sunday**  
Sunday, March 29, 2025 • 8:00 a.m. Rite I

# St. Michael's Welcomes You!

## St. Michael's Episcopal Church

### CLERGY & STAFF

The Rev. Ralph Osborne,  
*Priest-in-Charge*

The Rev. Jim Swarthout,  
*Assistant Rector*

The Rev. Tim Murray, *Deacon*

Carter Brett, *Parish Administrator*

Sara Torbeck, *Director of Music*

Jerry Egger, *Organist*

Kay Lewis, *Junior & Senior High  
Youth Ministry*

Kim Curtis, *Sunday School Director*

Carol Hebert, *Bookkeeper*

### VESTRY

Liz Gabis, *Senior Warden*

Bob Hoyler, *Junior Warden*

2026  
Sam Adams-Lanham  
Wes Kimes  
Lynn Mayberry

2027  
Paul Carrubba  
Craig Anderson  
Jeff Tolle

2028  
Pat Okonek  
Cathy Koehlinger  
BJ Seagrist

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 and to fill out a welcome card located in the pews. You may place the card in the offering plate to receive information about St. Michael's.

### Sunday Worship and Education Schedule

8:00 a.m.	<b>Holy Eucharist, Rite I</b>
9:00 a.m.	<b>St. Michael's Jr. (LiFT)</b>   Sturtz House ( <i>summer hours vary</i> )
10:00 a.m.	<b>Holy Eucharist, Rite II</b>
10:00 a.m.	<b>Sunday School</b>   Visit <a href="http://stmichaelsbarrington.org">stmichaelsbarrington.org</a>
6:30 p.m.	<b>St. Michael's Sr. High (LiFT)</b>   Sturtz House ( <i>as scheduled</i> )

### 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. 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 29, 2025 | 8:00 a.m. | Rite I

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

**PRELUDE** | Bell tower

## The Liturgy of the Palms

*All gather in the Narthex. Palms are distributed to all who wish to have them.*

**OPENING ACCLAMATION** | BCP, p. 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 | Matthew 21:1-11

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

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

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."

*Deacon:* The Gospel of the Lord.

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

## BLESSING OF THE PALMS | BCP, p. 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 | BCP, p. 271

*Deacon:* Let us go forth in peace.

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

*During the procession, all hold branches in their hands, as an appropriate hymn is sung.*

## PROCESSIONAL COLLECT | BCP, p. 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*

## The Liturgy of the Word

### THE COLLECT OF THE DAY | BCP, p. 168

*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 | Luke 21:37-22:2

*Please stand as able.*

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

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

Every day he was teaching in the temple, and at night he would go out and spend the night on the Mount of Olives, as it was called. And all the people would get up early in the morning to listen to him in the temple. Now the festival of Unleavened Bread, which is called the Passover, was near. The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people.

*Deacon:* The Gospel of the Lord.

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

## THE SERMON | The Reverend Ralph Osborne

## PRAYERS OF THE PEOPLE

Let us pray for the whole state of Christ's Church and the world.

*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.**

*The Celebrant adds a concluding collect.*

## THE PEACE

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

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

*All may greet one another with the peace of Christ.*

## PARISH ANNOUNCEMENTS

*Please be seated.*

## The Holy Communion

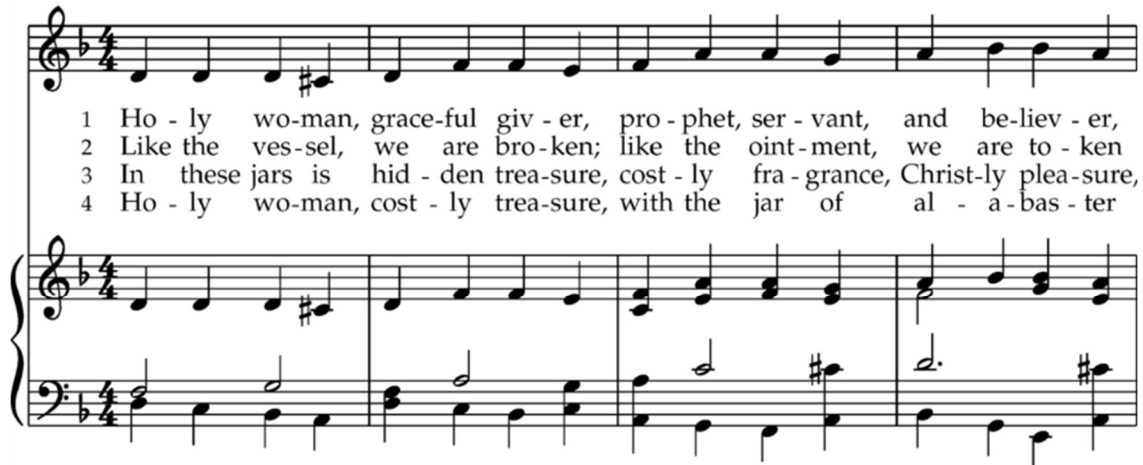
## THE OFFERTORY

*Thank you for your gifts in support of the church's mission and ministries.*

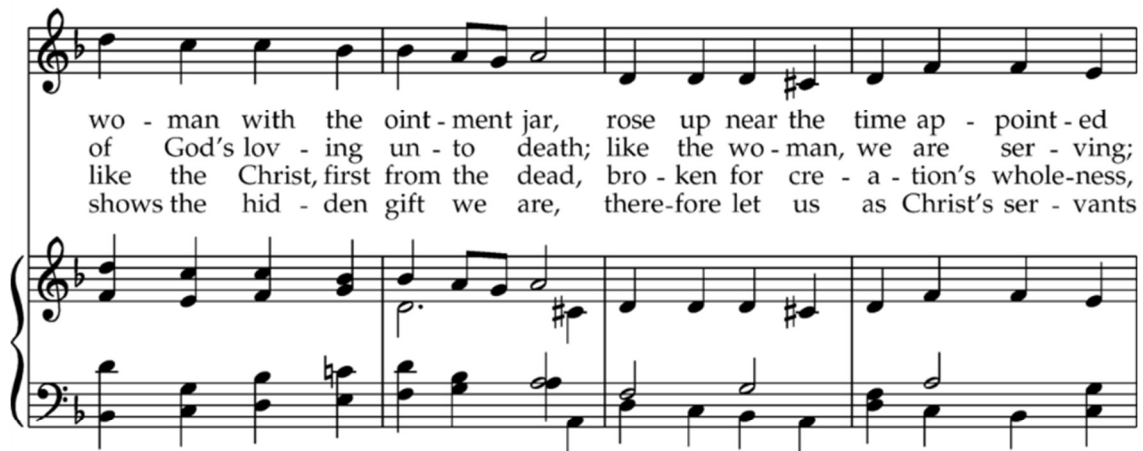
*Offerings may also be made online at [stmichaelsbarrington.org/give](http://stmichaelsbarrington.org/give) or by scanning the QR code*



MUSIC AT THE OFFERTORY | Holy woman, graceful giver, Alabaster (VF 1) print



1 Ho - ly wo-man, grace-ful giv - er, pro - phet, ser - vant, and be-liev - er,  
2 Like the ves-sel, we are bro-ken; like the oint-ment, we are to - ken  
3 In these jars is hid - den trea-sure, cost - ly fra-grance, Christ-ly plea-sure,  
4 Ho - ly wo-man, cost - ly trea-sure, with the jar of al - a-bas - ter



wo - man with the oint - ment jar, rose up near the time ap - point - ed  
of God's lov - ing un - to death; like the wo - man, we are ser - ving;  
like the Christ, first from the dead, bro - ken for cre - a - tion's whole-ness,  
shows the hid - den gift we are, there-fore let us as Christ's ser - vants



broke the seal, Christ's head a - noin - ted for the com - ing fa - tal hour.  
like the scold - ers, ill de - serv - ing such a rich, for - giv - ing faith.  
poured out for its com - ing full - ness, pro - phet ser - vant, hope and head.  
hold our sis - ter in re - mem - brance—wo - man with the oint - ment jar.

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**THE GREAT THANKSGIVING** Prayer I | BCP, p. 333

*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, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of 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.

*At the following words concerning the bread, the Celebrant is to lay a hand upon the bread.*

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake 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 ye all of this; for this is my Blood of the New Testament, 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, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, 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; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with 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, p. 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, p. 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

*All are welcome to come forward to the altar rail for Communion or a Blessing.*

*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, and includes all benefits of the Sacrament. (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 as fingers will contaminate the 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 | 458 My song is love unknown, *Love Unknown*, verses 1-3, 6, 7

## 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). It is critical for 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 in their time. They should not be identified with the Jewish people of the past as a whole, and certainly not with Jews in the 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 as the Messiah. All of the Gospels originated from Jewish communities. Jesus himself, was born, lived, and was crucified, a Jew. Any criticism of Jews from Gospel writers should be understood as the expression of differences of opinion among or about their fellow Jews. The gospels' use of the term "the Jews" therefore, should not be read as a criticism of the Jewish religion, and especially not as a condemnation of an entire people, either then, or now.*

*It is one of the bitter ironies of history that our sacred texts have been used to justify the persecution of the covenant people, from whom our Savior came, and who are created, as we all are, in the precious image of God." (author: Mary Luti)*

## THE PASSION GOSPEL | The Gospel of Matthew 26:14- 27:66

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

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,  
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 judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "Let him be crucified!" Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!"

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." Then the people as a whole answered, "His blood be on us and on our children!" So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

*All should stand, as able.*

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 the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

*All kneel or stand as able. Silence is kept.*

## **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, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. **Amen.**

## **SILENT PROCESSION**

*Please stand.*

## **DISMISSAL**

*Deacon:* Let us bless the Lord.

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

*Can you please help us get the word out that St. Michael's is AWESOME? Please review our church - the more "5 stars" we have, the more we will appear in searches for people who are looking for a church home and service opportunities. All Google, Facebook and Yelp reviews will be greatly appreciated!*

**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 Monday through Friday from 9:00 a.m.-2:00 p.m. Donations can also be made at <https://www.stmichaelsbarrington.org/give> with "Easter Flowers" in the memo line.

**What's in *The Sword* this week?**



**LENT and HOLY WEEK**

**Sunday, March 29** 8:00 a.m. & 10:00 a.m. Palm Sunday Services  
**Monday, March 30** 6:30 p.m. Holy Eucharist  
**Tuesday, March 31** 6:30 p.m. Holy Eucharist  
**Wednesday, April 1** 6:30 p.m. Holy Eucharist  
**Thursday, April 2** 6:30 p.m. Maundy Thursday, Garden of Repose, All Night Vigil  
**Friday, April 3** 7:30 a.m. Holy Eucharist in the Chapel  
**Friday, April 3** 12 noon Solemn Liturgy of Good Friday  
**Friday, April 3** 7:00 p.m. Good Friday Ecumenical Service at Salem Methodist, Barrington  
**Saturday, April 4** 8:00 p.m. Easter Vigil Service, with reception afterwards in the Community Room  
**Sunday, April 5** 9:00 a.m. & 11:00 a.m. Easter Sunday Services with celebrations in the Community Room following each service.

**WEEKLY EVENTS**

- **Sundays 10:00 a.m.** | Children's Sunday School
- **Tuesdays 9:30-11:00 a.m.** | Tuesday Morning Women's Bible Study at the Sturtz House
- **Tuesdays 7:00-8:30 p.m.** | Tuesday Evening Women's Bible Study via Zoom
- **Fridays at 6:00 a.m.** | Men's Fellowship meets in the Community Room

**MONTHLY EVENTS**

- **Prayer Shawl** | meets in the Library at 1:00 p.m. on the second Friday of every month.
- **Prayer Shawl** | meets in the Library at 6:30 p.m. on the last Tuesday of every month.
- **Book Club** meets in the Library at 7:00 p.m. on the third Wednesday of every month.
- **"Stock the Shelves"** food drive; third Sunday of every month
- **Additional dates and times** can be found on the St. Michaels website calendar.

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

Morgan, The Compton family, Paul, Clark, the Buckley family, the Flowers family, Kristen, Braelyn, Kimberlie, Kathy, Denise, Doug, Sally, Mary, John, Teresa, Kitty, Olivia and family, Liam and family, Nancy, Caden, Dave, Brian, Barb and Steve, and Patty, and for all whom you alone know.

<b>Birthdays</b>	<b>Anniversaries</b>	<b>Remembrances</b>
3/29 David Waring		3/30 Henry Bailey
3/30 Mia Semcken		3/31 Ned Dally
3/30 Chris Pepper		4/1 Dolores Curran
3/30 Michael Anderson		4/1 Vette Kell
3/30 Jayda Garcia		4/2 Karl Schiffmayer
3/31 Valorie Eaton		4/3 Louis Carrol
4/2 Martha Osos		4/3 Cynthia Sykes
4/2 Stewart Boynton		4/3 Wallace Younger
4/2 Paula Papamarcos		4/4 Eric Hays
4/4 Ric Lindeen		Jesophine Flowers
4/4 David Smith		Judie Buckley
4/4 Pat Okonek		
4/4 Mita Mullick		

**AT TODAY'S WORSHIP**

*Preaching:* The Reverend Ralph Osborne  
*Presiding:* The Reverend Jim Swarouth  
*Deacon:* Tim Murray

**ST. MICHAEL'S EPISCOPAL CHURCH**  
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