

# *Palm Sunday*

March 20, 2016

10:30AM



Grace Episcopal Church 924 Lake Street, Oak Park, Illinois 60301  
Douglas

We welcome all who worship here this morning. Please stay for coffee hour after the service.  
 Please sign the book located at the entrance to the church, or fill out a pew card if you would like more information about Grace Church.  
**Assisted listening.** If you need help to hear the service more clearly, we have assisted listening devices for your convenience. Any usher would be happy to locate one for you.

BCP=BOOK OF COMMON PRAYER

H=BLUE HYMNAL

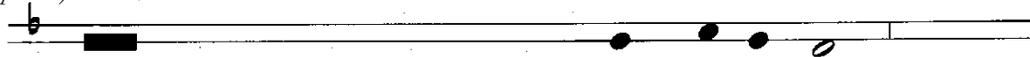
## The Liturgy of the Palms

*Our service today begins outdoors, weather permitting, or in the Parish Hall in case of inclement weather.*

Distribution of the Palms

*The palms are distributed by the children and others of the community as the assembly gathers for worship.*

Presider: *(sung or spoken)*



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

Assembly:



**Peace in heaven and glory in the high - est.**

Reading: Zechariah 9:9-12

Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. He will cut off the chariot from Ephraim and the warhorse from Jerusalem; and the battle-bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth. As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.

*Lector:* Hear what the Spirit is saying to God's people.

***Assembly:* Thanks be to God.**

*Presider:* 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.*

*Presider:* The Lord be with you.

***Assembly:* And also with you.**

*Presider:* Let us give thanks to the Lord our God.

***Assembly:* It is right to give God thanks and praise.**

*Presider:*

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 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.***

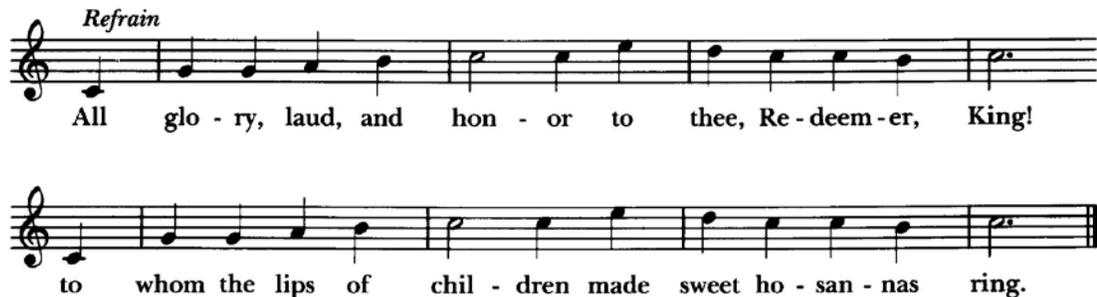
*As early as the 3<sup>rd</sup> Century, Christians have gathered together to mark Jesus' entry into Jerusalem five days before his death. Jesus was given a donkey and people put their cloaks down and waved palm branches to pave the way for him. This walk-procession is how many congregations begin their Palm Sunday services. It is an ancient, somewhat chaotic and holy walk.*



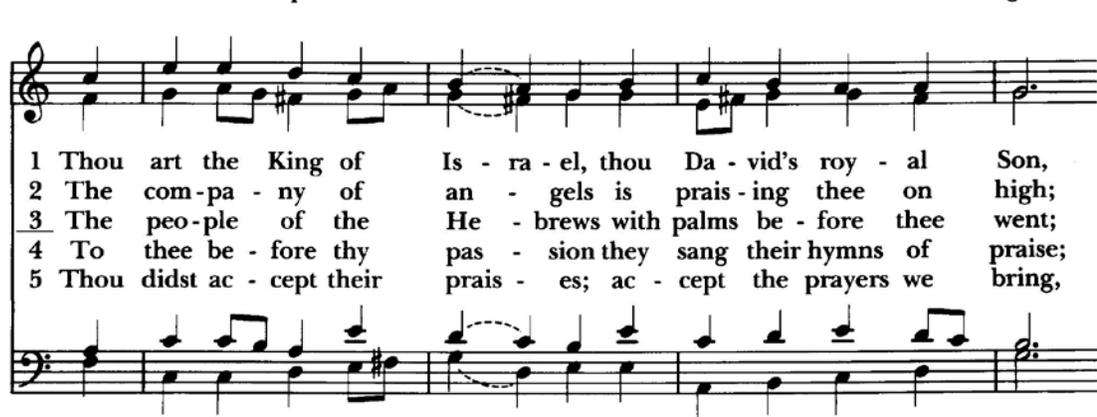
Processional Hymn: 154 All Glory, Laud and Honor *Valet will ich dir geben*

(For procession in the church)

*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.

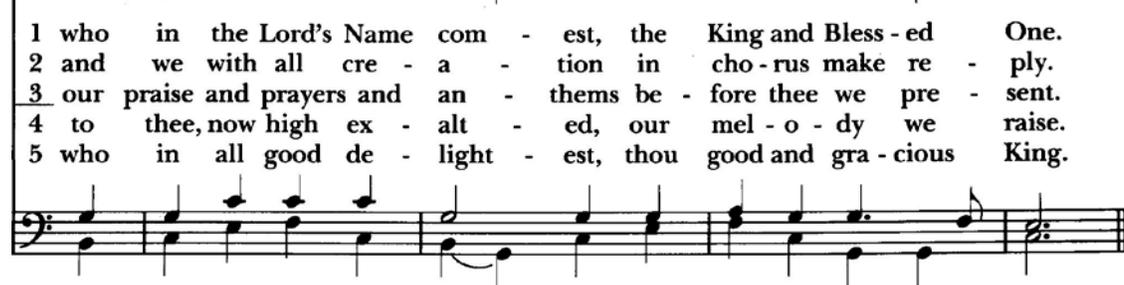


1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,  
2 The com - pa - ny of an - gels is prais - ing thee on high;  
3 The peo - ple of the He - brews with palms be - fore thee went;  
4 To thee be - fore thy pas - sion they sang their hymns of praise;  
5 Thou didst ac - cept their prais - 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 - alt - ed, 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.

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.

Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.;  
harm. Wiliam Henry Monk (1823-1889)

76. 76. D

## *The Liturgy of the Word*

### Collect for the Day (sung or spoken)

*Presider:* The Lord be with you. *Assembly:* And also with you.

*Presider:* Let us pray.

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.

With the Collect of the day, we are *collected* as congregation to attend to this week's theme.

## The Lessons

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.

*Lector:* Hear what the Spirit is saying to God's people.

*Assembly:* Thanks be to God.

## Gradual Hymn:

Ride on, King Je - sus, No man can-a hin-der me.

Je - sus ride on no man can-a hin-der me.  
Ride on King Je - sus ride on, no man can-a hin-der me.

hin-der me. 1. King Je - sus rides a milk-white horse, No man works like  
2. I know that my re - deem - er lives,

Him, 1. De riv - er Jor - d'n He did cross no man works like Him. Oh  
2. And of His bless - ing free - ly gives,

Words: Traditional  
Music: Negro Spiritual; arr. Hezekiah Brinson, Jr. (b. 1958)  
Arr. Copyright © 1990 Hezekiah Brinson, Jr. All Rights Reserved.

During the major part of the "Liturgy of the Word" we are invited to listen to the ancient story of our ancestors in the faith and to wonder how we continue to live in that story as well as how it continues to live in us.

The Hebrew Bible, or Old Testament, contains the books that were written before Jesus was born. The New Testament contains the Epistles (letters) or the Book of Acts written by a person who knew about Jesus.

The Deacon (or someone else) tells us the story found in the Gospel (Good News) appointed for this Sunday of the Church Year. This reading is always from the book of either Matthew, Mark, Luke or John in the Bible.

*Gospeller:* The holy Gospel of our Lord Jesus Christ according to Luke.  
*Assembly:* Glory to You, Lord Christ.

Luke 19:28-40

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

*Gospeller:* The Gospel of the Lord.  
*Assembly:* Praise to you, Lord Christ.

### Sermon

*A brief period of silence follows.*

**Prayers of the People** (*standing, as able*) Please turn toward the center of the church. The Deacon will be your guide.

*Leader:* Dear sisters and brothers in Christ, in this season of preparation for the Paschal Feast, let us remember our Baptismal promises: Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

*Assembly:* **We will.**

*Intercessor:* For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord.

*Assembly:* **Lord, have mercy.**

*Intercessor:* For Michael our Presiding Bishop, for Jeffrey and Christopher our own Bishops, and for all the holy people of God, we pray to you, O Lord.

*Assembly:* **Lord, have mercy.**

*Intercessor:* For the mission of the Church, for this congregation, that in faithful witness we may preach the Gospel to the ends of the earth, we pray to you, O Lord.

*Assembly:* **Lord, have mercy.**

*Intercessor:* For those who do not yet believe, and for those who have lost their faith, that they may receive the light of the Gospel, we pray to you, O Lord.

*Assembly:* **Lord, have mercy.**

*Intercessor:* For the peace of the world. For those who are poor, those who are persecuted, those who are sick, for those we wish to name either silently or out loud, and all who suffer; for refugees, prisoners, and all who are in danger, especially \_\_\_\_\_; that they may be relieved and protected, we pray to you, O Lord.

*Assembly:* **Lord, have mercy.**

*Intercessor:* For all who have died, especially \_\_\_\_\_, that with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord.

In the ancient Church, members of the community would: Thank God for the good gifts given; Plead with God for ease of suffering; Remind God of difficult situations in their world; Ask forgiveness for wrongs done. They did this spontaneously as thanks and needs arose. Like the Gospel proclamation, our Prayers of the People are prayed from among the people in the center of the church; they are also intentionally restrained to give space for individual intentions, spoken or not.



Voice

(ORGAN)

Ho - ly, Ho - ly, Ho - ly Lord,  
 God of pow-er and might, Hea-ven and earth are full of your glo - ry,  
 Ho - san - na in the high-est. Blest is the one who comes in the name of the  
 Lord. Ho - san - na in the high - est.

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*The Presider continues: (standing, as able)*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world.

***Presider & Assembly:***

**In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.**

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O God,

***Presider & Assembly:***

**We remember his death, we proclaim his resurrection, we await his coming in glory;**

*The Presider continues*

And we offer this sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant.

***Presider and Assembly:***

**Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.**

In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with [\_\_\_\_\_ and] all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.



Setting: McNeil Robinson II (b. 1943)

From *The Hymnal 1982*, © Church Pension Fund. Used by Permission.

As our Savior Christ has taught us, we now pray,

*Unison or harmony*

Musical notation for the first system, featuring a treble and bass clef. The melody is written in the treble clef and the bass line in the bass clef. The lyrics 'Our Fa - ther in hea - ven, hal - lored be your Name, your king - dom come,' are written below the staff. A triplet of eighth notes is marked above the first three notes of the treble staff.

Musical notation for the second system, featuring a treble and bass clef. The melody is written in the treble clef and the bass line in the bass clef. The lyrics 'your will be done, on earth as in heaven. Give us to - day our dai - ly bread.' are written below the staff. A triplet of eighth notes is marked above the first three notes of the treble staff.

*Slightly faster*

Musical notation for the third system, featuring a treble and bass clef. The melody is written in the treble clef and the bass line in the bass clef. The lyrics 'For - give us our sins as we for - give those who sin a - gainst us. Save us' are written below the staff. Three triplet markings are present above the treble staff.

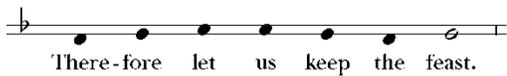
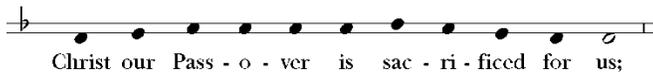
Musical notation for the fourth system, featuring a treble and bass clef. The melody is written in the treble clef and the bass line in the bass clef. The lyrics 'from the time of trial, and de - liv - er us from e - vil. For the king - dom,' are written below the staff.

Musical notation for the fifth system, featuring a treble and bass clef. The melody is written in the treble clef and the bass line in the bass clef. The lyrics 'the power, and the glo - ry are yours, now and for ev - er. A - men.' are written below the staff.

## Breaking of the Bread

*A moment of silence is kept.*

*Sung or spoken*



**Anthem** *All repeat after cantor, and hold the note at the end of each line.*

O Lamb of God, you take a - way  
the sins of the world: Have mer - cy on us.  
Grant us your\_ peace. Grant us your\_ peace.

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## Sharing of the Gifts

*Presider:*

Come to this table, you who have much faith and you are searching for faith and you who feel lost; you who have been here often and you who have not been for a while. It is Christ who invites us to meet him here. Come. For all are welcome at this table.

*If you would like communion brought to you, please let an usher know so that he or she can send a Eucharistic Minister to you.*

*Our communion bread is homemade using whole wheat flour, salt, baking powder, water, honey and vegetable oil. Commercially produced gluten-free wafers are available and kept in a separate container. Please inform the person dispensing the bread of your need. All are welcome to share in Communion, no matter how young. Those who don't wish to receive Communion may receive a blessing, indicated by crossing your arms across your chest.*

*In the Episcopal Church we stand in awe before the mystery of the healing power of God and understand we are encouraged to ask for God's help in healing both physical and spiritual disease. We specifically set aside time for this healing prayer and anointing during communion on Sunday mornings. There is a healing station in the side chapel.*

*Feel free to go to one of the side chapels to light a prayer candle. These are used as prayers – of thanksgiving, or for those who are sick, or in reverence to God.*

## Communion Hymn:

## Miserere Mei, Deus - Gregorio Allegri

Have mercy upon me, O God, according to your great loving kindness and according to the multitude of your mercies, blot out my iniquity. Wash me yet more from my iniquity, and cleanse me from my sin. For I acknowledge my transgression; and my sin is ever before me. To you only have I sinned, and done evil in your sight: that you may be justified in your words, and be vindicated when you are judged. For behold, I was conceived in iniquities; and in sins my mother conceived me. For behold, you have loved the truth; the obscure and hidden elements of your wisdom you have made known to me. You will sprinkle me, O Lord, with hyssop, and I shall be cleansed; you will wash me and I shall be made whiter than snow. To my hearing you will give gladness and joy; and my humbled bones shall rejoice. Turn your face away from all my sins; and blot out all my iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from your countenance, and take not your holy spirit from me. Restore unto me the joy of your salvation; and uphold me with a steadfast spirit. I will teach transgressors your ways; and the wicked shall be converted unto you. Deliver me from bloodguiltiness, O God, God of my salvation; and my tongue shall extol your justice. O Lord, you will open my lips: and my mouth shall proclaim your praise. For if I had desired sacrifice, I would indeed have given it: you will not delight in burnt offerings. A sacrifice to God is a broken spirit: a humble and contrite heart, O God, you will not despise. Grand kindness to Zion, O Lord, according to your good pleasure: that the walls of Jerusalem may be built up. Then you will accept the sacrifice of righteousness, the oblations and the whole-burnt offerings; then they will lay bullocks upon your altar.

*Ministers who take the Sacrament to the sick and shut-in come to the Altar and are sent forth with these words:*

*Deacon:* We send you forth bearing these holy gifts that those to whom you go may share with us in the Sacrament of Christ's Body and Blood.

***People:* We who are many are One Body because we all share One Bread, One Cup.**

## Post Communion Prayer *(stand as able)*

### ***Presider and Assembly:***

**God of our salvation, in this eucharist you have renewed us in your covenant. Help us to follow in the path of him who came to open the eyes of the blind and bring prisoners out of darkness. We ask this through Jesus Christ, the servant, our friend and brother. Amen.**

The Postcommunion Prayer in which all join is not simply a signal that the service is about to end; it is a strong reminder that what we do together of a Sunday is not "for solace only," as Eucharistic Prayer C puts it. It is meant to be a strong sending off to remind us to do what we are called by our Baptism to do: Be Christ's hands and feet in the world which he came to serve.

*The Altar Party and Choir move to join the assembly during this hymn.*

**Hymn:**

*Descant*

U - bi ca - ri - tas et a - mor,  
Ai - a nō e loa'a ke a - lo - ha

**A**

U - bi ca - ri - tas et a - mor,  
Ai - a nō e loa'a ke a - lo - ha

u - bi ca - ri - tas De - us i - bi est.  
Ai - a nō e loa'a ke A - kua nō.

**B**

u - bi ca - ri - tas De - us i - bi est.  
Ai - a nō e loa'a ke A - kua nō.

*Translation: Where true charity and love abide, God is there.*

*Member of the Assembly or Presider:*

My sisters and brothers in Christ, you are not being dismissed today - because today is different, this week is different. Nothing is finished - we are at the beginning of a journey - the journey of Holy Week. None of the Holy Week liturgies have a dismissal because they all are parts of one story. So, let us continue the journey by listening to the story of Jesus' betrayal and death.

Our liturgy today ends with the reading of the Passion - the story of the last few days of the life of Jesus. You are invited to stay and listen to the Passion; you are also welcome to go forth in silence before the reading of the Passion Gospel.

We look forward to seeing you at the Maundy Thursday, Good Friday, Great Vigil of Easter and Easter Sunday services.

Peace be with you.

*We pause for a brief moment of silence.*

***Please feel free to remain seated to listen to the Passion; you are also welcome to go forth in silence before the reading of the Passion Gospel.***

*The Assembly remaining seated, the Passion Gospel is read in parts, led by a narrator who begins by saying:* The Passion of our Lord Jesus Christ according to Saint Luke.

When the hour for the Passover meal came, Jesus took his place at the table, and the apostles with him. He said to them,

Jesus: "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God." Then he took a cup, and after giving thanks he said,

Jesus: "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes."

Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying,

Jesus: "This is my body, which is given for you. Do this in remembrance of me."

And he did the same with the cup after supper, saying,

Jesus: "This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!"

Then they began to ask one another, which one of them it could be who would do this.

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them,

Jesus: "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

"You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel. "Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers."

Peter: "Lord, I am ready to go with you to prison and to death!"

Jesus: "I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me. When I sent you out without a purse, bag, or sandals, did you lack anything?"

Apostles: "No, not a thing."

Jesus: "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled."

Apostles: "Lord, look, here are two swords."

Jesus: "It is enough."

He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them,

Jesus: "Pray that you may not come into the time of trial."

Then he withdrew from them about a stone's throw, knelt down, and prayed,

Jesus: "Father, if you are willing, remove this cup from me; yet, not my will but yours be done."

When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them,

Jesus: "Why are you sleeping? Get up and pray that you may not come into the time of trial."

While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him,

Jesus: "Judas, is it with a kiss that you are betraying the Son of Man?"

When those who were around him saw what was coming, they asked,

Apostles: "Lord, should we strike with the sword?"

Then one of them struck the slave of the high priest and cut off his right ear.

Jesus: "No more of this!"

And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him,

Jesus: "Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!"

Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said,

Servant-girl: "This man also was with him."

Peter: "Woman, I do not know him."

A little later someone else, on seeing him, said,

Person: "You also are one of them."

Peter: "Man, I am not!"

Then about an hour later still another kept insisting,

Another person: "Surely this man also was with him; for he is a Galilean."

Peter: "Man, I do not know what you are talking about!"

At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And he went out and wept bitterly.

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him,

**Crowd (Congregation – women): "Prophecy! Who is it that struck you?"**

They kept heaping many other insults on him.

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council.

**Chief Priests and Scribes (Congregation- men): "If you are the Messiah, tell us."**

Jesus: "If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God."

**Chief Priests and Scribes (Congregation- women): "Are you, then, the Son of God?"**

Jesus: "You say that I am."

**Chief Priests and Scribes (Congregation- men): "What further testimony do we need? We have heard it ourselves from his own lips!"**

Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him.

**Chief Priests and Scribes (Congregation- women): "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king."**

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

Jesus: "You say so."

Then Pilate spoke to the chief priests and the crowds.

Pilate: "I find no basis for an accusation against this man."

But they were insistent.

**Chief Priests and Crowd (All): "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."**

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people, and said to them.

Pilate: "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

**Crowd (Congregation- all): "Away with this fellow! Release Barabbas for us!"**

(This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting.

**Crowd (Congregation - all): "Crucify, crucify him!"**

A third time he said to them.

Pilate: "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him."

But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said.

Jesus: "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left.

Jesus: "Father, forgive them; for they do not know what they are doing."

And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him.

**Chief Priests and Scribes (Congregation- all): "He saved others; let him save himself if he is the Messiah of God, his chosen one!"**

The soldiers also mocked him, coming up and offering him sour wine.

Soldiers: "If you are the King of the Jews, save yourself!"

There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding him.

Thief 1: "Are you not the Messiah? Save yourself and us!"

But the other rebuked him.

Thief 2: "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong. Jesus, remember me when you come into your kingdom."

Jesus: "Truly I tell you, today you will be with me in Paradise."

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said:

Jesus: "Father, into your hands I commend my spirit."

Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said:

Centurion (one of the soldiers): "Certainly this man was innocent."

And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments.

On the Sabbath they rested according to the commandment.

*Feel free to either remain in the church to reflect, or depart quietly.*

**Participants in March 20<sup>th</sup> 10:30am Service:**

MC/LEMS: Mark Woodworth; Kendall Batten Kalantzis, Barbara Larsen, Phoenix Sullivan, Karen-Jo Mensch, James Redden

LECTORS: Lil Hohmann, Sally Kidwell

INTERCESSORS: John Seaton, Barbara Larsen

ALTAR GUILD: Heather Bovell, Flora Green, Kathy Onayemi, Willie Polite, Sally Prescott, Natalie Ratz, Marie Rock, Jane Shirley, Chuck Tupta

USHERS: Flora Green, Stan Kaderbek, Linda Francis

GREETERS: Kim Osinaike, Peter Patterson, Cyndy Reynolds

**Requests for Congregational Prayers**

(1) The Kenney Family; Hester Suggs, Barbara Suggs-Mason; Alisa Robinson; (2) Judy; Charlotte & Keith; Michelle & Sydney; Evelyn Gordon Porter; Jimmy Gerido; Richard Kipta; Beverly; Natalie Elizabeth; Kathleen Rebeka; (3) Marian; Buzz Onayemi; Amber Seiber; Lukas Janulis; Anne Harney; Michelle Koerbel; Gordon, Carol, Paul T. Gervais; Patricia Ashley; Dennis Postlewait; Patrice; Olivia; (4) Jean Porter; Donna Anderson; Maxine Taylor; Barb Bishop; Alan Harvey; Marlene Rickmond; Carolyn Whitney; Renée Hodges; Richard Joseph; Karen Ard.

***Birthdays:*** 3/20 John Lucé, Chris Sculles; 3/23 Stefanie Krajewski; 3/24 Linda Coberly; 3/25 Monique Lott, Kara Short

*If you have prayer requests to submit, please detach this section, fill out and place in alms basin or give to an usher. Names to be prayed for remain on the cycle for four weeks unless otherwise indicated or renewed.*

NAME(S) TO BE PRAYED FOR \_\_\_\_\_

TODAY'S DATE \_\_\_\_\_ REASON FOR REQUEST *(optional)* \_\_\_\_\_

PERSON REQUESTING PRAYERS *(optional)* \_\_\_\_\_

# Holy Week & Easter at Grace

## PALM SUNDAY – MARCH 20

9:00AM - Palm Sunday for Kids

10:30AM - Choral Eucharist

## MAUNDY THURSDAY – MARCH 24

6:00PM - The Last Supper, Kid-Style

7:30PM - Foot Washing & Holy Eucharist

## GOOD FRIDAY – MARCH 25

12:00 Noon - Stations of the Cross

6:00PM - Good Friday, Kid-Style

7:30PM - Good Friday Service including the Singing of St. John's Passion

## THE GREAT VIGIL OF EASTER – MARCH 26

(SATURDAY)

7:30PM followed by a festive reception

## EASTER DAY – MARCH 27

9:00AM - Kids Do Easter (followed by an Easter Egg hunt)

10:30AM - Festival Choral Eucharist

# Grace Episcopal Church

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Zac Lowing, Sexton	
Nicci Krebsch, Youth Choirs Administrator	scholamadrigalchoirs@gmail.com
Leslie Atwood, Wedding & Civil Union Coordinator	oakparkers1@gmail.com

## Non-Stipendiary Assisting Clergy

Albert Mensah      Clayton Thomason

Wardens  
Chuck Tupta  
Lillian Hohmann

Co-Treasurers  
Cliff Hunt & H. Fay Peters

Clerk of the Vestry  
Joanne Schochat

## Vestry

*Term expires at Annual Meeting 2017*

Karen-Jo Mensch  
Joanne Schochat  
Jane Shirley

*Term expires at Annual Meeting 2018*

Suzanne Haraburd  
Sarah Hunt  
Tony Riley

*Term expires at Annual Meeting 2019*

Jen Cantrell  
Noah Gartner  
Kim Osinaike

## Worship:

### Sunday:

9:00 am - The Rite Place: Kids Do Church (Adults Do Too!)

This 30-minute communion service is designed for younger kids and their families. Kids and adults are always welcome at all services.

10:30 am – Worship and Celebration: Sung Eucharist (Communion) with Choir

Mid-Week Eucharist:  
Wednesdays, 7:00 a.m.

Evensong:  
Thursdays, 6 p.m.

# All are welcome here. Period.