



# St. Barnabas

## EPISCOPAL PARISH

The Holy Eucharist

March 24, 2024

The Sunday of the Passion: Palm Sunday

### St. Barnabas Mission Statement

**We experience God's redeeming love in all and through all and respond to love through faithful worship, life-long spiritual growth, and committed outreach.**

**Our community shares a progressive faith, opens our arms to all seekers, and works to make the world more just.**

*This week, the center of the Church's year, is one of striking contrasts: Jesus rides into Jerusalem surrounded by shouts of glory, only to be left alone to die on the cross, abandoned by even his closest friends. Mark's gospel presents Jesus in his complete human vulnerability: agitated, grieved, scared, forsaken. Though we lament Christ's suffering and all human suffering, we also expect God's salvation: in the wine and bread, Jesus promises that his death will mark a new covenant with all people. We enter this Holy Week thirsty for the completion of God's astonishing work.*

## *The Liturgy of the Palms*

*The congregation gathers by the labyrinth for the Liturgy of the Palms.*

Blessed is the One who comes in the Name of God.

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

Let us pray...Assist us mercifully with your help, O 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 GOSPEL OF THE PALMS**

**Mark 11:1-11**

*The reading is introduced.*

A reading from the Gospel of Mark.

As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent off two of the disciples with this instruction: "Go to the village straight ahead of you, and as soon as you enter it you will find tethered there a colt on which no one has ridden. Untie it and bring it back. If anyone says to you, 'why are you doing that?' say, 'the Rabbi needs it, but will send it back very soon.'"

So they went off, and finding a colt tethered out on the street near a gate, they untied it. Some of the bystanders said to them, "What do you mean by untying that colt?" They answered as Jesus had told them to, and the people let them take it.

They brought the colt to Jesus and threw their cloaks across its back, and he sat on it. Many people spread their cloaks on the road, while others spread leafy branches which they had cut from the fields. And everyone around Jesus, in front or in back of him, cried out,

“Hosanna!  
Blessed is the One who comes in the name of our God!

Blessed is the coming reign of our ancestor David!  
Hosanna in the highest!”

Jesus entered Jerusalem and went into the Temple precincts. He inspected everything there, but since it was already late in the afternoon, he went out to Bethany accompanied by the Twelve.

*A brief silence, then:*  
Here ends the reading.

### **THE BLESSING OF THE PALMS**

*Please raise your palms.*

God be with you.

**And also with you.**

Let us give thanks to our God.

**It is right to give our thanks and praise.**

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through our Lord Jesus Christ. On this day Jesus entered the holy city of Jerusalem in triumph, and whose reign was hailed by those who spread their garments and branches of palm along the way. Let these branches be for us signs of Christ’s victory, and grant that we who bear them in Christ’s name may ever hail him as our Sovereign, and follow 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.**

Let us go forth in peace.

**In the Name of Christ. Amen.**

*The procession moves toward the church singing Pave the Way with Branches (ACS-928).\**  
*Stanza 1 and Refrain*

### **Pave the Way with Branches ACS-928**

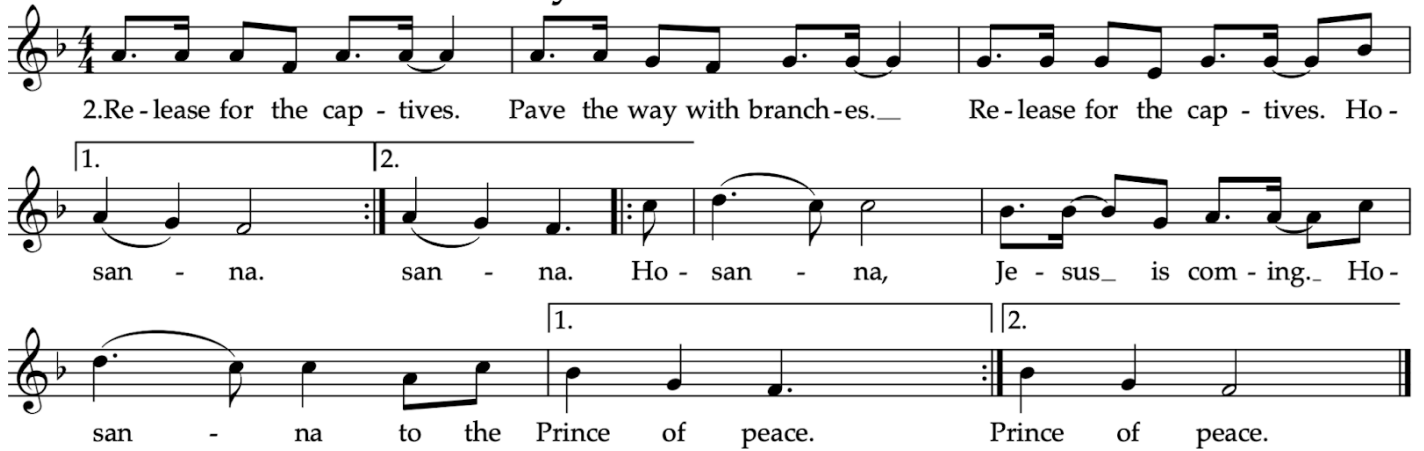
1. Je - sus\_ is com - ing\_ Pave the way with branch-es\_ Je - sus\_ is com - ing\_ Ho -  
san - na. san - na. Ho - san - na, Je - sus\_ is com - ing\_ Ho -  
san - na to the Prince of peace. Prince of peace.

Blessed is the One who comes in the Name of God.

**Hosanna in the highest!**

*Stanza 2 and Refrain*

# Pave the Way with Branches ACS-928



2. Re - lease for the cap - tives. Pave the way with branch - es. Re - lease for the cap - tives. Ho -  
san - na. san - na. Ho - san - na, Je - sus is com - ing. Ho -  
san - na to the Prince of peace. Prince of peace.

Blessed is the One who comes in the Name of God.  
**Hosanna in the highest!**

## Stanza 3 and Refrain

# Pave the Way with Branches ACS-928



3. Hope for the down - trod. Pave the way with branch - es. Hope for the down - trod. Ho -  
san - na. san - na. Ho - san - na, Je - sus is com - ing. Ho -  
san - na to the Prince of peace. Prince of peace.

Blessed is the One who comes in the Name of God.  
**Hosanna in the highest!**

## Stanza 4 and Refrain

# Pave the Way with Branches ACS-928



4. Land for the land - less. Pave the way with branch - es. Land for the land - less. Ho -  
san - na. san - na. Ho - san - na, Je - sus is com - ing. Ho -  
san - na to the Prince of peace. Prince of peace.

Blessed is the One who comes in the Name of God.  
**Hosanna in the highest!**

Stanza 5 and Refrain

## Pave the Way with Branches ACS-928

5. Debts are\_ for - giv - en.\_ Pave the way with branch - es.\_ Debts are\_ for - giv - en.\_ Ho -  
san - na. san - na. Ho - san - na, Je - sus\_ is com - ing.\_ Ho -  
san - na to the Prince of peace. Prince of peace.

The musical score is written in 4/4 time with a key signature of one flat (Bb). It consists of three staves. The first staff contains the first line of lyrics. The second staff contains the second line of lyrics, with first and second endings indicated by '1.' and '2.' above the notes. The third staff contains the third line of lyrics, also with first and second endings indicated. The lyrics are: '5. Debts are\_ for - giv - en.\_ Pave the way with branch - es.\_ Debts are\_ for - giv - en.\_ Ho - san - na. san - na. Ho - san - na, Je - sus\_ is com - ing.\_ Ho - san - na to the Prince of peace. Prince of peace.'

Blessed is the One who comes in the Name of God.  
**Hosanna in the highest!**

*Now, the mood of the liturgy changes from a celebration of Jesus' triumphal entry into Jerusalem to solemn contemplation of his Passion. This is expressed by the change in color from festal white to scarlet.*

Blessed is the One who comes in the Name of God.  
**Hosanna in the highest!**

### THE SALUTATION AND COLLECT OF THE DAY

God be with you.

**And also with you.**

Let us pray...Almighty and everliving God, in your tender love for the human race you sent 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.**

## *The Liturgy of the Word*

*Please sit.*

### THE HEBREW SCRIPTURES *Isaiah 50:4-9a*

*The image of the servant of God is one of the notable motifs in the book of Isaiah. Today's reading describes the mission of the servant, whom early Christians associated with Jesus. Like Jesus, the servant does not strike back at his detractors but trusts in God's steadfast love.*

*The reading is introduced.*

A reading from the book of the prophet Isaiah.

Exalted YHWH has given me  
a skilled and well-trained tongue,  
so that I can sustain the weary with a timely word.  
God awakens me morning after morning—  
wakens my ear, to listen like a student.

Exalted YHWH opened my ears

and I have obeyed, I did not turn away.

I offered my back to those beating me,  
offered my cheeks to those who would humiliate me.  
I did not hide my face from insults or spitting.

Because Exalted YHWH helps me,  
insults cannot wound me,  
for I have set my face like flint,  
because I know I will not be put to shame.

My vindicator is at my side.  
Who would dare accuse me?  
Let us confront each other!  
Who are my adversaries?  
Let them accuse me!

It is Exalted YHWH who helps me.  
Who will judge me guilty?

*A brief silence, then:*

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

**Thanks be to God.**

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

*The psalm is prayed in unison.*

**Have mercy on me, O God, for I am in trouble; \***  
    **my eye is consumed with sorrow,**  
    **and also my throat and my belly.**  
**For my life is wasted with grief**  
**and my years with sighing; \***  
    **my strength fails me because of affliction,**  
    **and my bones are consumed.**

**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.**

**I am forgotten like the dead, out of mind; \***  
    **I am as useless as a broken pot.**

**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.**

**But as for me, I have trusted in you, O God. \***  
    **I have said, "You are my God.**

**My times are in your hand; \*  
rescue me from the hand of my enemies  
and from those who persecute me.**

**Make your face to shine upon your servant, \*  
and in your loving-kindness, save me.”**

**Glory to God, Source of All Being, Incarnate  
Word and Holy Spirit; \*  
as it was in the beginning, is now, and will be  
for ever. Amen.**

**THE CHRISTIAN SCRIPTURES      *Philippians 2:5-11***

*Christ did not act to attain status and glory but was obedient to God even to the point of death. Following Christ's example, we do not seek personal status or glory but care for others as God cared for us in Christ's death.*

*The reading is introduced.*

A reading from Paul's second letter to the Philippians.

Your attitude must be the same as that of Christ Jesus:

Christ, though in the image of God,  
didn't deem equality with God  
something to be clung to—

but instead became completely empty  
and took on the image of oppressed humankind:  
born into the human condition,  
found in the likeness of a human being.

Jesus was thus humbled—  
obediently accepting death, even death on a cross!

Because of this, God highly exalted Christ  
and gave to Jesus the name above every other name,

so that at the name of Jesus every knee must bend  
in the heavens, on the earth and under the earth,

and every tongue proclaim to the glory of God:  
Jesus Christ reigns supreme!

*A brief silence, then:*

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

**Thanks be to God.**

## THE GOSPEL ACCLAMATION \*

### Return to the Lord, Your God

Re - turn to the Lord, your\_ God, for he is gra - cious and mer - ci - ful,  
slow to an - ger, and a - bound - ing in stead - fast love.

## THE PASSION OF JESUS CHRIST *Mark 14:1—15:47*

*The passion story in Mark's gospel presents Jesus as One who dies abandoned by all. He shows himself to be the Only-Begotten of God by giving his life for those who have forsaken him.*

*The Passion is introduced:*

The Passion of Our Lord Jesus Christ according to Mark.

*Please sit. The traditional responses are not spoken. The Passion is found in the booklet. The congregation speaks the corporate parts.*

*At the conclusion of the Passion:*

The Passion of Christ.

The traditional responses are not spoken. Silence for reflection on the Word of God follows.

*Please stand in body or spirit.*

## THE PRAYERS OF THE PEOPLE

*It is our custom to light candles for those who are sick or distressed and to remember those who have died.*

*The prayer stations are on either side of the Altar. The refrain is sung once. \* (9:30)*

### O Lord Hear my Pray'r WLP-827

O Lord hear my pray'r, O Lord hear my pray'r. When I call, an - swer me. O

Lord hear my pray'r. O Lord hear my pray'r. Come and lis - ten to me. O

As we travel on our Lenten journey toward Easter, and work to shed impediments to this journey, we offer these intercessions. May we stay open to the ways that God might surprise us.

*Silence*

For the Universal Church, the Anglican Communion, including the Episcopal Church and the Episcopal Church in Colorado, that our leaders may illumine the opportunities of the present moment. We offer this prayer in silence.

*Silence*

For the leaders of the nations of the world, that they may use their power and wisdom, coupled with compassion, to bring justice and peace to our world. We offer this prayer in silence.

*Silence*

For the St. Barnabas community as Jeffrey accepts a new call, and we work with our leaders to make this transition a rich time of renewal. We offer this prayer in silence.

*Silence*

For our beautiful Earth, that we may find the wisdom to repair what is broken, cherish its wonders and diversity, and share its abundance. We offer this prayer in silence.

*Silence*

For those whose lives are pierced with pain whether physical, emotional, or spiritual, and those for whom we have been invited to pray. We hold up to you, O God, Madie, Larry, Joe, Ann, the Wier family, Faith, John and Patrice, Enid, Art, Trey, RJ, Mary, Charlotte, the people of Ukraine, Israelis and Palestinians, those who suffer from conflict and natural and human disaster, and those we name aloud or in silence. *(Pause)* We offer this prayer in silence.

*Silence*

For those we love but see no more, held now completely by you, and those we name aloud or in silence. *(Pause)* We offer this prayer in silence.

*Silence*

Accompany us on our journey, God of grace, and receive the prayers of our hearts; through Jesus Christ our Lord. **Amen.**

*The refrain is sung once more. \**



## O Lord Hear my Pray'r WLP-827

The musical score is written for voice and piano. It consists of two systems of music. The first system has a vocal line and a piano accompaniment. The lyrics are: "O Lord hear my pray'r, O Lord hear my pray'r. When I call, an - swer me. O". The second system also has a vocal line and a piano accompaniment. The lyrics are: "Lord hear my pray'r. O Lord hear my pray'r. Come and lis - ten to me. O". The music is in G major and 4/4 time.

### THE CONFESSION OF SIN

Let us confess our sins in the presence of God and one another.

*Silence for reflection.*

**Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Beloved One Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

Almighty God have mercy on you, +forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

### THE PEACE

The peace of Christ be always with you.

**And also with you.**

*All share a greeting of peace.*

## *The Liturgy of the Meal*

### THE OFFERTORY

#### The Offertory Sentence

*Please sit.*

#### The Presentation of the Bread and Wine

#### Offertory Music

*The Jerusalem Entry*

Gilbert M. Martin

*Please stand in body or spirit.*

## **The Presentation of the Gifts**

### **Offertory Acclamation**

All things come of thee, O Lord,  
**and of thine own have we given thee.**

## **THE GREAT THANKSGIVING**

### **The Preface and Proper Preface**

God be with you.

**And also with you**

Lift up your hearts.

**We lift them to God.**

Let us give thanks to our God.

**It is right to give our thanks and praise.**

*The Celebrant continues*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

### **The Sanctus (7:45)**

**Holy, Holy, Holy, God of power and might,  
heaven and earth are full of your glory.**

**Hosanna in the highest.**

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

**Hosanna in the highest.**

## The Sanctus \* (9:30)

# Holy, Holy, Holy Lord

Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly, ho - ly,  
ho - ly Lord, God of power and might, hea - ven and earth are full,  
full of your glo - ry. Ho - san - na in the high - est, Ho - san - na in the  
high - est. Bless - ed is he who comes in the name of the Lord.  
Ho - san - na in the high - est. Ho - san - na in the high - est.

### *The Celebrant continues*

Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only-begotten One, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker of all.

Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

### *Celebrant and People*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

### *The Celebrant continues*

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

+Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Beloved One, the holy food and drink of new and unending life in Christ. +Sanctify us also that we may faithfully receive this holy

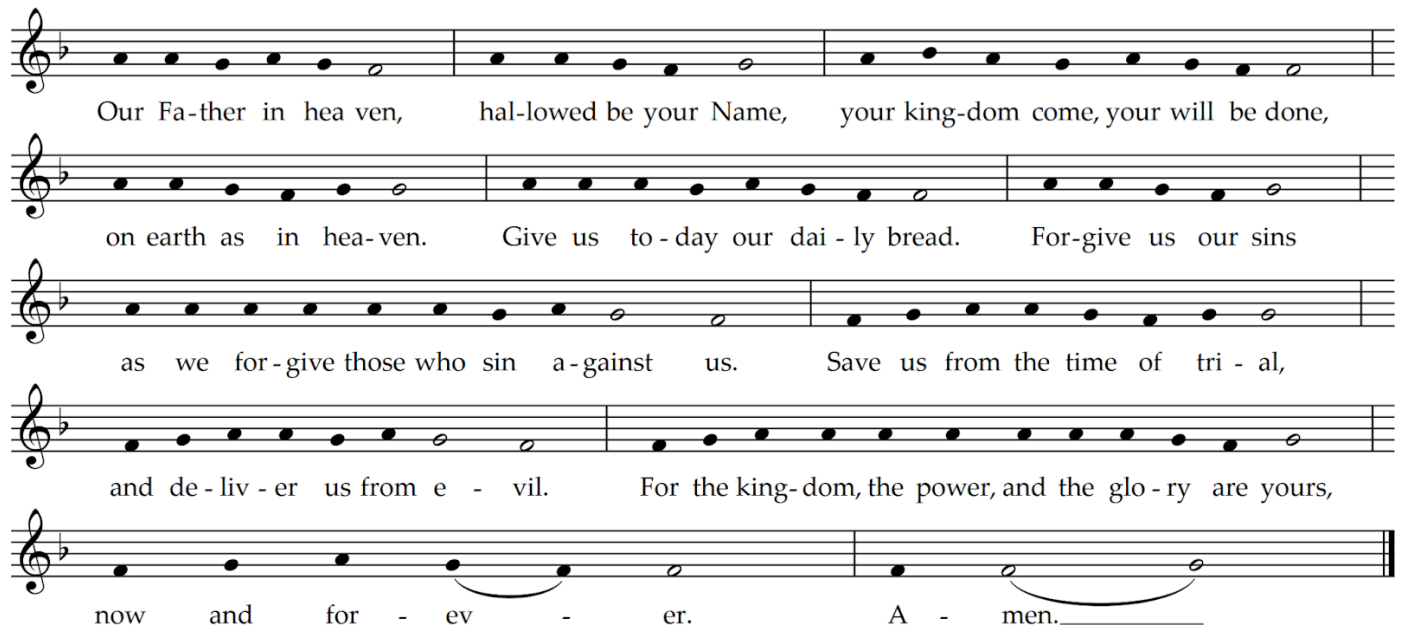
Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with the blessed Virgin Mary, blessed Barnabas, and all your saints into the joy of your eternal kingdom.

All this we ask through you Beloved One Jesus Christ. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **Amen.**

### The Lord's Prayer \*

*It is our custom to hold hands during The Lord's Prayer.*

As Jesus has taught us, we pray those words that bind us together:



Our Fa-ther in hea ven, hal-losed be your Name, your king-dom come, your will be done,  
on earth as in hea-ven. Give us to-day our dai-ly bread. For-give us our sins  
as we for-give those who sin a-against us. Save us from the time of tri-al,  
and de-liv-er us from e-vil. For the king-dom, the power, and the glo-ry are yours,  
now and for-ev-er. A-men.

### THE BREAKING OF THE BREAD AND FRACTION ANTHEM \*

#### Jesus, Lamb of God



Je - sus, Lamb of God: have mer - cy on us. Je - sus, bear - er  
of our sins: have mer - cy on us. Je - sus, re - deem - er, re -  
deem - er of the world: give us your peace, give us your peace.

### THE INVITATION TO COMMUNION

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.

*Please sit. Jesus welcomed everyone to his table, and so we at St. Barnabas welcome everyone to this table. Gather around the Altar as you are directed. You may stand or kneel as is your custom. The Celebrant will place the gluten-free bread into your hand. You have two options to receive the wine. A Chalice Bearer will*

offer the Common Cup from which you may drink, or you may dip the bread in the wine when a second chalice comes in turn. You may also choose not to partake of the Cup. When you have received the Sacrament, please return to your seat. If you or your children prefer only to receive a blessing, please indicate this by crossing your hands over your chest.

### SPECIAL MUSIC (9:30)

*My Savior, My God* by Aaron Shust, sung by Caroline Vickstrom

### THE HYMN DURING COMMUNION (9:30)

#### Precious Lord, Take My Hand ELW-773

Pre-cious Lord, take my hand, lead me on, let me stand, I am  
When my way grows drear, pre-cious Lord, lin - ger near, when my  
When the dark - ness ap - pears and the night draws near, and the  
tired, I am weak, I am worn. Through the storm, through the night, lead me  
life is al - most gone, hear my cry, hear my call, hold my  
day is past and gone, at the riv - er I stand, guide my  
on to the light. Take my hand, pre-cious Lord, lead me home.  
hand lest I fall. feet, hold my hand.

*Please stand in body or spirit.*

### THE PRAYER AFTER COMMUNION

Let us pray...Eternal God, heavenly Abba,

**you have graciously accepted us as living members of your Beloved One our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of Christ's Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

## *The Liturgy of Sending*

### THE SENDING OUT OF EUCHARISTIC VISITORS (Occasional)

N., in the name of this congregation, I send you forth bearing these holy gifts that those to whom you go may share with us the communion of Christ's Body and Blood.

**We who are many are one Body, because we all share one Bread, one Cup.**

### THE SOLEMN PRAYER OVER THE PEOPLE

Bow your hearts before God...Almighty God, we pray you graciously to behold this 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 forever and ever. **Amen.**

**THE SENDING HYMN \* (9:30)**

**O Sacred Head H-168**

O sa - cred head, sore wound - ed, de - filed and put\_ to scorn; O king - ly head, sur -  
Thy beau - ty, long - de - sir - ed, hath va - nished from our sight; thy power is all ex -  
In thy most bit - ter pas - sion my heart to share doth cry, with thee for my sal -  
What lan - guage shall I bor - row to thank thee, dear - est friend, for this thy dy - ing  
My days are few, O fail not, with thine im - mor - tal power, to hold me that I  
round - ed with mock - ing crown of thorn: what sor - row mars thy gran - deur? Can  
pir - ed, and quenched the light\_ of light. Ah me!\_ for whom thou di - est, hide  
va - tion up - on the light\_ of light. Ah, keep my heart thus mov - ed to  
sor - row, thy pi - ty with - out end? Oh, make me thine for ev - er! and  
quail not in death's most fear - ful hour; that I\_\_\_ may fight be - friend - ed, and  
death thy bloom de - flower? O coun - te - nance whose splen - dor the hosts of heaven a - dore!  
not so far thy grace: show me,\_\_\_ O Love most high - est, the bright - ness of thy face.  
stand thy cross be - neath, to mourn thee, well - be - lov - ed, yet thank thee for thy death.  
should I faint - ing be, Lord, let\_\_\_ me nev - er, nev - er, out - live my love for thee.  
see in my last strife to me\_\_\_ thine arms ex - tend - ed up - on the cross of life.

**THE DISMISSAL**

Go in peace to love and serve the Lord.

**Thanks be to God.**

**Reading the Passion today**

Narrator	Steve Barney
Jesus	Michael Jordan
Peter	Pax Sefton
High Priest	Lily Sefton
Judas	Brent Sanders
Pilate	Laszlo Stone-Potyondy
Servants	Lena Potyondy and Thea Stone-Potyondy
Witness	Diana Whitley

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*\*\*Liturgical pieces are from Sundays and Seasons: Year B 2024, Augsburg Fortress, Publishers, Minneapolis.*

# *St. Barnabas Episcopal Parish*

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[office@stbdenver.org](mailto:office@stbdenver.org)

*Parish Office Hours: Tuesday through Friday, 9:00 am to Noon.*

**Rector**  
**Pastoral Associate**  
**Music Director**  
**Organist**  
**Parish Administrator**  
**Bookkeeper**

**Fr. Jeffrey Nelson** (he/him)  
**Ms. Patti Walter** (she/her)  
**Ms. Misty Dupuis** (she/her)  
**Ms. Ronda Hilton** (she/her)  
**Ms. Julia Wade** (she/her)  
**Ms. Lexi Jones** (she/her)

## *Those In Need of Prayer*

Kathy Miles, Sarah Freed and family, the Holbrook family, Carol Schmidt, the Hayes family, Carol Wier, Dennis Kennedy, Bill Miles, Marty and Diana Flahive, Larry Volmert, Madie Gustafson, Larry Konkel, Joe Miles, Ann Kohl-Re, the Wier family, Faith Codd, John and Patrice Hayes, Mark Kohl, Tim Kohl, Tracy Spiva, Andrea, Nicolle, Selah Kay, Jessica Sweet, Sue Gallanter, Viola-Cleo Bradshaw, Cordelia Vogel, Verlin Jakober, Claire Hayes, Barbie Henry, Tom H., Marlis Sneed and family, Derek Lewis, Jim and Diana Burgwin, the Long family, Doug Dalglish, Robin Atiyeh, Bill Erickson, Atlee Witt, Carolyn Wolfrum, Presiding Bishop Michael Curry, Holly Graves, the Calabro family, Jim Hostler, Bill Lundgren, Christine Schmidt; Frank Dupuis, Meghann and Kai, Enid Carlson, Trey Spiva, Art Bowman, RJ Campbell, Mary Duell, Charlotte Lyons.

### **New to the prayer list**

### **Those who have died**

*Rest eternal grant them, O Lord, and let light perpetual shine upon them.*

## *This Week's Parish Schedule*

### **March 24: The Sunday of the Passion: Palm Sunday**

- 7:45 am: *The Holy Eucharist* (spoken) in the Chapel.
- 9:30 am: *The Holy Eucharist with the Procession of the Palms* beginning on the West Terrace.

### **Tuesday, March 26**

- 7:00 am: Social Justice committee via Zoom.

### **Wednesday, March 27**

- 9:00 am: Staff meeting in the Workroom.
- 6:00 pm: Vestry meeting in the Betty Foster room.

### **Thursday, March 28**

- 7:00 pm: Choir rehearsal in the Sanctuary.

### **March 29: Good Friday**

- 8:00 am - 12:00 pm: *Chapel open for prayer with the Reserve Sacrament.*
- 12:00 pm: *The Good Friday Liturgy with the Reserved Sacrament* in the Sanctuary.
- 7:00 pm: *Tenebrae* in the Sanctuary.

### **March 31: The Resurrection of Our Lord Jesus Christ: Easter Day**

- 7:45 am: *The Holy Eucharist* (spoken) in the Chapel.
- 8:30 am: *Easter Brunch* in Grant Hall.
- 9:15 am: Children's Spiritual Formation in the Godly Play room.
- 9:30 am: *The Holy Eucharist* (sung) in the Sanctuary.
- 11:00 am: *Children's Easter Egg Hunt* on the patio.

*Birthdays*

Ed Wolfrum	March 26
Rachel Sefton	March 27
Toni Potter	March 28
Eloise May	March 30
Diana Whitley	March 31

*Announcements*

**Today We Welcome**

The Rev'd Deb Angell to preside in the liturgy.

**Sunday, March 31**

The Rev'd Al Halverstadt will preside in the liturgy.

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**HOLY WEEK AND EASTER SCHEDULE**

**March 24: The Sunday of the Passion: Palm Sunday**

- 7:45 am: *The Holy Eucharist* (spoken) in the Chapel.
- 9:30 am: *The Holy Eucharist with the Procession of the Palms* beginning on the West Terrace.

**March 29: Good Friday**

- 8:00 am - 12:00: Chapel open for prayer with the Reserve Sacrament.
- 12:00 pm: *The Good Friday Liturgy with the Reserved Sacrament* in the Sanctuary.
- 7:00 pm: *Tenebrae* in the Sanctuary.

**March 31: The Resurrection of Our Lord Jesus Christ: Easter Day**

- 7:45 am: *The Holy Eucharist* (spoken) in the Chapel.
- 8:30 am: Easter Brunch in Grant Hall.
- 9:15 am: Children's Spiritual Formation in the Godly Play room.
- 9:30 am: *The Holy Eucharist* (sung) in the Sanctuary.
- 11:00 am: Children's Easter Egg Hunt on the patio.

*A special Holy Week and Easter Weekly eNews was emailed with the calendar and other pertinent information.*

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**EASTER LILIES AND SPRING FLOWERS**

Would you like to make a special offering to go toward the Easter Flowers that will adorn our sanctuary on Easter Sunday? A sign up sheet is in Lukens and online

in the Weekly eNews. Let us know who you would like your donation to be in memory of or in honor of by March 25. The suggested donation is \$25.

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**EASTER BRUNCH**

**Sunday, March 31, 8:30 am in Grant Hall**

Come and enjoy an Easter Brunch with our St. Barnabas community between services on Easter Sunday. We'll supply the eggs, please bring fruit or a bread item to share. Join the celebration!

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**A MESSAGE FROM SR. WARDEN**

**JOLENE WHITNEY**

Wow! What an amazing service and fond farewell for Fr. Jeffrey and Curt last Sunday! A huge thank you to all the people who prepared the food, those who decorated Grant Hall, and the choir for making the day so special for everyone. We are now in the interim phase which will have two parts, one without an interim priest and one with an interim priest. Some may be wondering why we need an interim priest when we have such a strong pastoral associate and access to supply priests. In short, this will allow us the ability to focus more on what is important rather than additional administrative work that comes on a daily basis. At this time I don't have an announcement of who will be our interim priest, but I can tell you work is being done to select a great candidate. As shared previously, we are set with supply priests to serve each Sunday for the time being. In this time, I continue to ask for collective prayers that we fully experience the blessings within us and around us now and into the future.

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**SAVE THE DATE!**

This year's **Auction** will be held on Saturday, June 8, beginning at 4:00 pm.