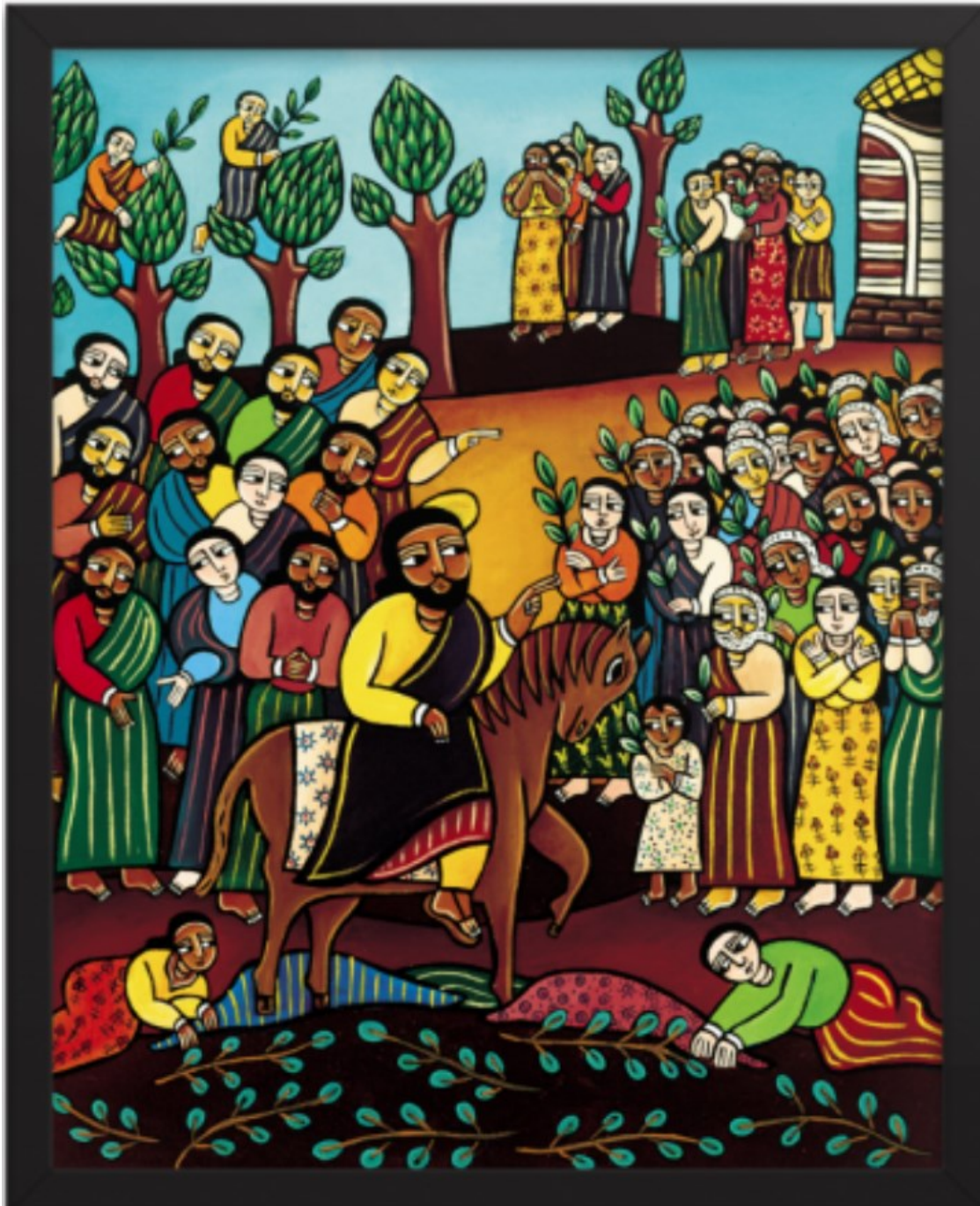




St. Francis' EPISCOPAL CHURCH

Sunday, March 24, 2024

Palm Sunday



ABOUT WORSHIP ON PALM SUNDAY

This is a day of many emotions. We begin our worship outside with the joy of the crowds waving palms, proclaiming Jesus as the unique revelation of God, the Messiah. Our music and readings reflect the joy of the crowds. But during the Eucharistic Prayer, we begin to make a turn toward the Passion of Jesus. We follow communion with silence and the reading of the Passion. We depart in silence.

Colors

We replace the purple and burlap of Lent with red. Red is the color of excitement, energy, power, and all things intense and passionate. As such, red is the color of the Holy Spirit . . . It is used on Palm Sunday and during Holy Week, recalling the work of the Holy Spirit at Jesus' triumphal entry into Jerusalem and His Passion. (Attribution: <https://doers.org/liturgical-colors-of-the-church/>)

Seating

Our chairs are turned to face one another. This is a stark contrast from our usual forward facing chair arrangement. Just as the crowds lining the streets faced one another as Jesus passed and shouted, "Hosanna in the highest!" so, too, do we sing our "hosannas" facing one another.

Baptismal Font

The baptismal bowl is removed and Christ's cross replaces it. This serves as a reminder that "the spiritual grace of our baptism is union with Christ in his death and resurrection" (Book of Common Prayer, Catechism, p. 858). We add palms to the cross today to reflect the dual emotions of the day: beginning in joy and moving toward sorrow.

There are No Mistakes in Worship

At St. Francis' we say, "there are no mistakes in worship." If you sit or stand at a different time than others or sing off key, it is all pleasing to the God we worship. All we do and all we are is brought before God as an offering in our Eucharist.

The Way of Love in Lent

The journey through Lent into Easter is a journey with Jesus. Each week in our lenten liturgy, we have focused on one of the seven ancient practices for a Jesus-centered life: Turn, Pray, Learn, Bless, Rest, Go and Worship. Throughout Lent we have focused on the same practices and their intersection in our lenten Christian Formation, our sermon and our offertory song. Today we focus on **worship**: gather weekly in community to praise, thank and dwell with God.

Bulletin Front Art

This front cover illustrates the story of Palm Sunday through the eyes of artist Laura James. Palm Sunday is the day that marks Jesus' monumental arrival in Jerusalem and the beginning of Holy Week, the last week of the Christian solemn season of Lent that precedes the arrival of Easter. We celebrate Palm Sunday by the blessing and distribution of palm branches, representing the palms that the crowd scattered in front of Christ as he rode into Jerusalem. Jesus' entering the city on a donkey symbolizes arrival in peace rather than as a war-waging king arriving on a horse.

Hosanna is an expression of adoration, praise and joy.

THE LITURGY OF THE PALMS

Presider Blessed is the Ruler who comes in the name of the Lord:

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

Reader Jesus is coming!

People **SHOUT HOSANNA!**

Reader He's riding on a donkey!

People **SHOUT HOSANNA!**

Reader Open the gates!

People **SHOUT HOSANNA!**

Reader Open the ancient doors!

People **SHOUT HOSANNA!**

Reader Don't be afraid!

People **SHOUT HOSANNA!**

Reader Wave the branches!

People **SHOUT HOSANNA!**

Reader Spread out your coats!

People **SHOUT HOSANNA!**

Reader Peace in heaven!

People **SHOUT HOSANNA!**

Reader Glory in highest heaven!

People **SHOUT HOSANNA!**

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, through which you have given us life and immortality; through Jesus Christ our Lord.

People **Amen.**

THE BLESSING OF THE PALMS

Presider God is with you.

Presider **And also with you.**

Presider Let us give thanks to the Lord our God.

People **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 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.

Please raise palms for blessing.

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.

People **Amen.**

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

People **SHOUT HOSANNA!**

Deacon Let us go forth in peace.

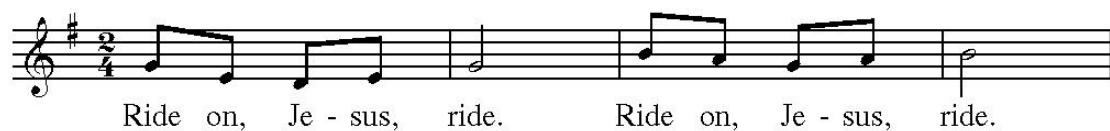
People **In the name of Christ. Amen.**

HYMN IN PROCESSION

RIDE ON, JESUS

People process to the church as they play instruments, wave branches and sing 'Ride On, Jesus, Ride'.

Chorus:



Verses:



- | | | | | |
|---------|---------------------|------------------------|-------------------|--------------------|
| 1. King | Je - sus | rides on a | milk white horse. | Ride on, Je - sus, |
| 2. My | Je - sus | lift - ed his | throne a - bove. | Ride on, Je - sus, |
| 3. The | chil - dren | of Je - ru - sa - lem, | | Ride on, Je - sus, |
| 4. ♪ | "Bless - ings | on the Ho - ly One!" | | Ride on, Je - sus, |
| 5. ♪ | Ride so | hum - ble, ride so | true, | Ride on, Je - sus, |
| 6. ♪ | Ride to | set your | peo - ple free, | Ride on, Je - sus, |
| 7. ♪ | Ride o - be - dient | un - to | death, | Ride on, Je - sus, |
| 8. ♪ | Ride a - gain | in the | hearts of us, | Ride on, Je - sus, |
| 9. ♪ | Now be - yond | all time | and space, | Ride on, Je - sus, |



- | | | | | | |
|-------|-----|---------------|-------------|------------------|--------------------|
| ride. | The | riv - er | Jor - dan | he | did cross. |
| ride. | ♪ | See his | mer - cy | and | his love. |
| ride, | ♪ | strewed their | branch - es | on | his way. |
| ride. | ♪ | "Bless - ings | on the | Sav - ing One!" | |
| ride. | ♪ | Ride to | bring the | world to you, | Ride on, Je - sus, |
| ride. | ♪ | Ride the | road to | Cal - va - ry, | |
| ride. | ♪ | Ride to | break the | chains of death, | |
| ride. | ♪ | Ride a - gain | in the | hands of us, | |
| ride. | ♪ | Now in | ev - 'ry | land and race, | |



- ride. Ride on, Je - sus, con-quer-ing King. Ride on, Je - sus ride.

THE GREETING AND COLLECT

Presider Blessed is the One who comes in the name of our God.

People **Hosanna in the highest!**

Presider God is with you.

People **And also with you.**

Presider Let us pray.

Silence is kept for a time.

Holy and immortal God, as we enter into this holy week turn our hearts to Jerusalem, so that, united with Christ and all the faithful, we may enter the city not made with hands, your promised realm of justice and peace, eternal from age to age.

People **Amen.**

THE LITURGY OF THE WORD *Sit*

THE FIRST LESSON

Reader A reading from the Prophet Isaiah.

50:4-9a

The Lord God has given me
the tongue of a teacher,

that I may know how to sustain
the weary with a word.

Morning by morning he awakens--
wakens my ear
to listen as those who are taught.

The Lord God has opened my ear,
and I was not rebellious,
I did not turn backward.

I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;

I did not hide my face
from insult and spitting.

The Lord God helps me;
therefore I have not been disgraced;

therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.

Who will contend with me?
Let us stand up together.

Who are my adversaries?
Let them confront me.
It is the Lord God who helps me;
who will declare me guilty?
The Word of the Lord.

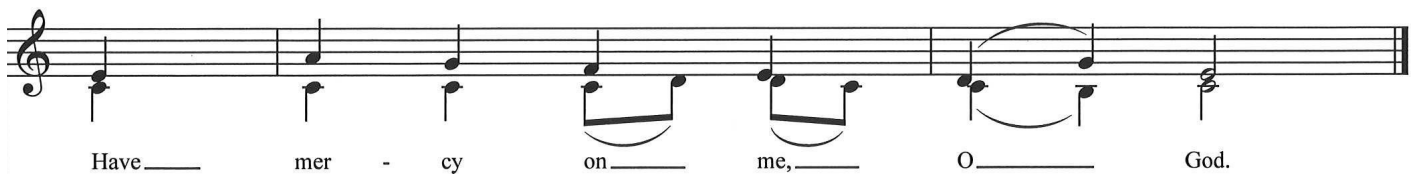
People

Thanks be to God.

THE PSALM OF THE DAY

31

The congregation sings the antiphon one time through before the spoken verses.



- 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. **ANTIPHON**
- 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. **ANTIPHON**
- 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. **ANTIPHON**
- 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." **ANTIPHON**

THE SECOND LESSON

Reader A reading from the letter to the Philippians. 2:5-11

Let the same mind be in you that was in Christ Jesus,
who, though he was in the form of God,
 did not regard equality with God
 as something to be exploited,
but emptied himself,
 taking the form of a slave,
 being born in human likeness.

And being found in human form,
 he humbled himself
 and became obedient to the point of death--
 even death on a cross.


Therefore God also highly exalted him
 and gave him the name
 that is above every name,
so that at the name of Jesus
 every knee should bend,
 in heaven and on earth and under the earth,
and every tongue should confess
 that Jesus Christ is Lord,
 to the glory of God the Father.

The Word of the Lord.


People **Thanks be to God.**

Verse 1 and 2 sung before Gospel.


Refrain




The King of glo - ry comes, the na - tion re - joic - es.



O - pen the gates be - fore him, lift up your voic - es.



1 Who is the King of glo - ry? What shall we call him?
 2 In all of Gal - i - lee, in cit - y or vil - lage,
 3 He gave his life for us, the pledge of sal - va - tion;



Repeat refrain

He is Im - man - u - el, the prom-ised of a - ges.
 he goes a - mong his peo - ple, cur - ing their ill - ness.
 he took up - on him - self the sin of the na - tions.

Words: Willard F. Jabusch (b. 1930) © 1969, 1982 OCP Publications, 5536 NE Hassalo, Portland OR 97213 [www.ocp.org].

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Music: *Promised One*, arr. John Ferguson © 1974 United Church Press, Cleveland, OH [www.unitedchurchpress.com]. All rights reserved. Used with permission.

THE GOSPEL

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

11:1-11

People **Glory to you, Lord Christ.**

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

The congregation says:

"Hosanna!

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

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!"

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

People **Praise to you, Lord Christ.**

GOSPEL HYMN *Stand*

THE KING OF GLORY

MHSO go

Verse 3 sung after Gospel reading. Music on previous page.

SERMON *Sit*

THE REV. BARBI CLICK

PRAYERS OF THE PEOPLE

Cantor begins the Prayers of the People by singing the response one time through.



Intercessor Let us pray for the Church and for the world. Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

People **O God, hear us; hear our prayer.**

Intercessor Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

People **O God, hear us; hear our prayer.**

Intercessor	Give us all the reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.
People	O God, hear us; hear our prayer.
Intercessor	Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us. We pray for all ministers of your Holy Church, especially for the diocesan Jubilee Ministry and Barbi, their Missioner.
People	O God, hear us; hear our prayer.
Intercessor	Comfort and heal all those who suffer in body, mind, and spirit, especially those on our prayer list: Marie and Glenn, Beth, Connie, Scotty, Linda, Joan, Michelle, Lucy, Norm, Gene, Paige, Dori, Virginia, Kert, for those who believe they are alone, Tom, Brooks, Don, Ellie.
People	O God, hear us; hear our prayer.
Intercessor	We commend to your mercy all who have died. Give to them eternal rest and peace. May we, following the examples of Francis and Clare and all the saints, come to the joy of your eternal kingdom.
People	O God, hear us; hear our prayer.
Presider	Lord, hear the prayers of your family and fulfill our desires and petitions as may be best for us through your child Jesus Christ.
People	Amen.

Please see our parish Prayer Lists, which can be found on the bulletin, for biddings and concerns. If you would like to make a prayer request, please complete our Prayer Request Form which can be accessed at StFrancisEureka.com or on paper at the back of the church.

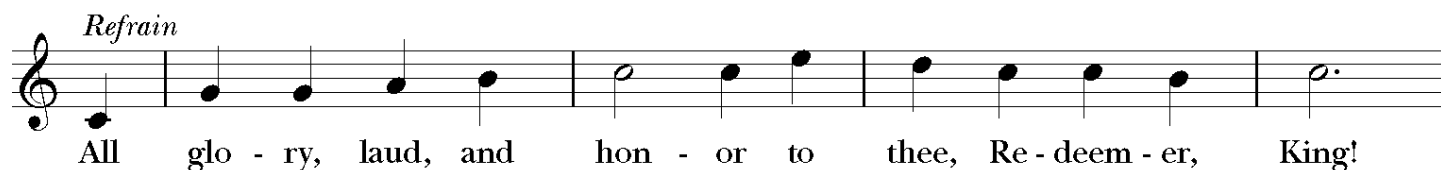
THE PEACE

Presider The peace of the Lord be always with you.

People **And also with you.**

We invite you to extend the peace of God to those in the congregation.

ANNOUNCEMENTS AND WELCOME Sit



As the ushers bring forth the offering, all stand. At 10:30, say:

1 CHRON. 29:14

Presider All things come from you , O Lord,

People And we have given you only what comes from your hand.

EUCCHARIST

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

People **It is right to give God thanks and praise.**

Presider

It is truly right, and good and joyful, to give you thanks all-holy God, source of life and fountain of mercy.

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, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

Say at 8am:

Holy, holy, holy Lord, 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.

Sing at 10:30am:

Ho-ly, ho-ly, ho - ly Lord,
God of pow-er, God of might, heav - en and
earth are full of your glo - ry. Ho -
san - na in the high - est. Bless - ed the
one who comes in the name of the Lord.
Ho - san - na in the high - est, ho -
san - na in the high - est.

Presider

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, our Savior 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."

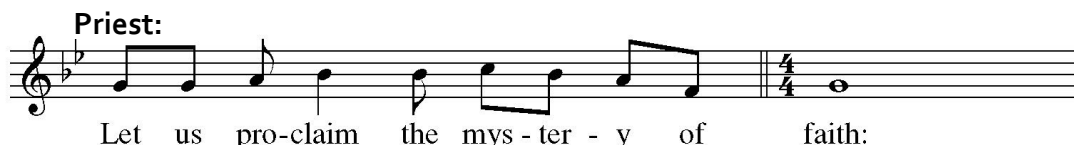
As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins.

Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:


Presider and People

Priest:




Let us pro-claim the mys - ter - y of faith:

All



Christ has died, Christ is ris-en, Christ will come a - gain.



Christ has died, Christ is ris-en, Christ will come a - gain!

Presider

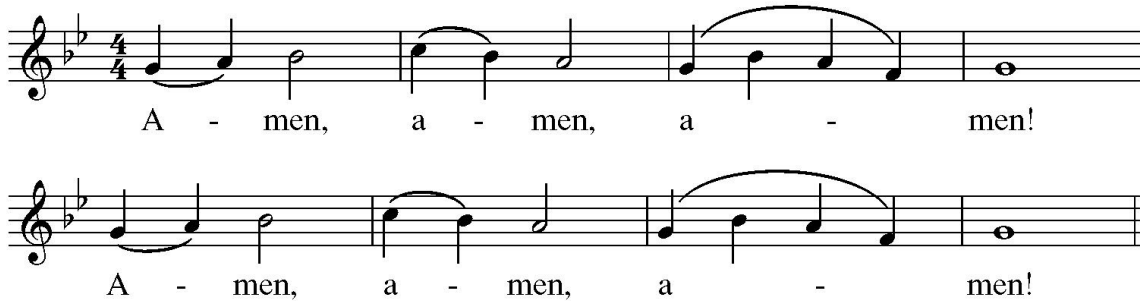
Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ.

Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world.

Bring us into the everlasting heritage of your daughters and sons, that with the Blessed Mary, St. Francis, St. Clare, and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

AMEN



THE LORD'S PRAYER

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

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 Presider breaks the consecrated Bread. A period of silence is kept.

Presider Christ our Passover is sacrificed for us.

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

FRACTION ANTHEM

At 8am, spoken.

All O Lamb of God, that takes away the sins of the world, have mercy upon us.
O Lamb of God, that takes away the sins of the world, have mercy upon us.
O Lamb of God, that takes away the sins of the world, grant us peace.

At 10:30am, sung.

Cantor: **All**

Je - sus, Lamb of God, you take a-way the sins of the world:
have mer - cy, have mer - cy on us.

Can- **All**

1. Bread of life and sav - ing cup,
2. King of kings and Lord of lords, you take a - way the
3. Lov - ing Sav - ior, Prince of peace,
sins of the world: have mer-cy, have mer-cy on us.

Can- **All**

Je - sus, Lamb of God, you take a-way the sins of the world:
have mer - cy, and grant us your peace.

Presider The Gifts of God for the People of God.

Our bread is gluten-, dairy- and nut-free. This Eucharistic table does not belong to the Episcopal Church or to St. Francis'. This is God's table, and all are welcome. In the Episcopal Church, we receive both the bread and wine, the Body and Blood of Jesus. If you choose not to receive communion, please come forward and cross your arms over your heart to receive a blessing.

10:30 am only

Taste and see. Taste and see the good - ness
of the Lord. O Taste and see. Taste and
see the good - ness of the Lord, of the Lord. **Fine**

1. I will bless the Lord at all times.
2. Glo - ri - fy the Lord with me.
3. Wor - ship the Lord all you peo - ple.

1. His praise shall al - ways be on my
2. To - geth - er let us all praise His
3. You'll want for noth - ing if you

1. lips; my soul shall
2. name. I called the
3. ask. Taste and

1. glo - ry in the Lord; for
2. Lord and He an - swered me; from
3. see that God is good; in

1. He has been so good to me.
2. all my trou - bles He set me free.
3. Him we need put all our trust. **D.C.**

THE GREAT SILENCE

Once all have received communion and the Holy Table has been cleared the community observes a moment of silent reflection and prayer. (The silence begins and ends with the sound of a bell.)

POST-COMMUNION PRAYER

Presider God is with you.

People **And also with you.**

Presider Let us pray.

Lord Jesus Christ, you humbled yourself in taking the form of a servant, and in obedience died on the cross for our salvation: give us the mind to follow you and to proclaim you as Sovereign, to the glory of God.

People **Faithful God, may we who share this banquet glory in the cross of our Lord Jesus Christ, our salvation, life and hope, who reigns now and for ever. Amen.**

THE PASSION *Sit*

Lector The Passion of our Lord Jesus Christ according to Mark. 14:1-15:47

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

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

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

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the

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

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him one after another, "Surely, not I?" He said to them, "It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born."

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

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

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

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

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

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

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

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

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

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

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." But he began to curse, and he swore an oath, "I do not know this man you are talking about." At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him,

"Before the cock crows twice, you will deny me three times." And he broke down and wept.

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

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

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

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

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

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

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

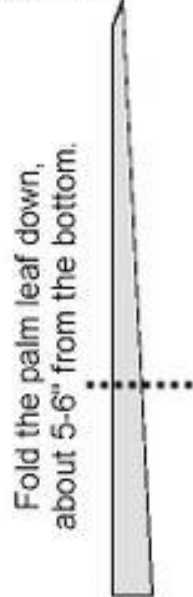
When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if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

Our Palm Sunday service ends in silence. There is no blessing, sending hymn, or dismissal because our liturgy continues on throughout this Holy Week. Join in prayer with the St. Francis' community every day this week. See the Holy Week schedule on the back page.

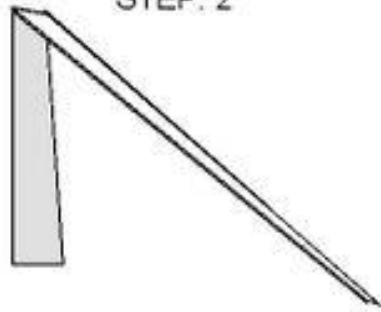
Palm Leaf Cross Directions

Supplies: One palm leaf strip about 24-26" in length, 1/2" in width, tapering to the end.

STEP: 1



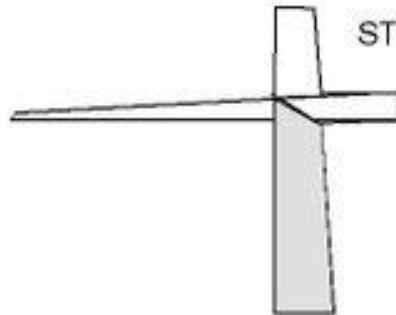
STEP: 2



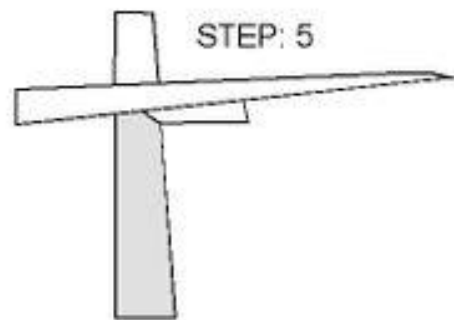
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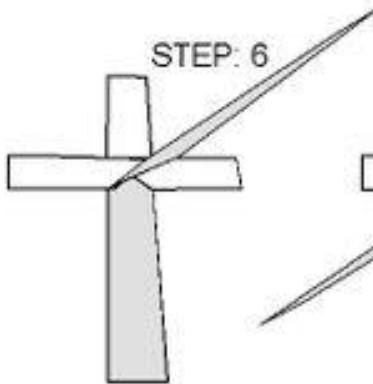
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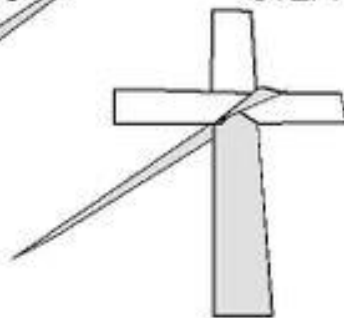
STEP: 5



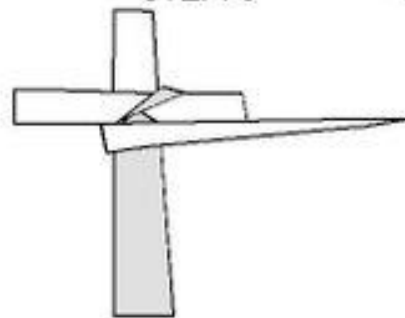
STEP: 6



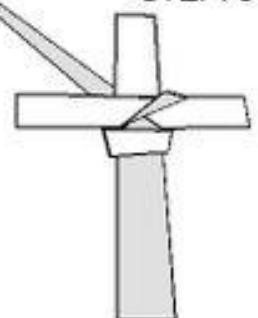
STEP: 7



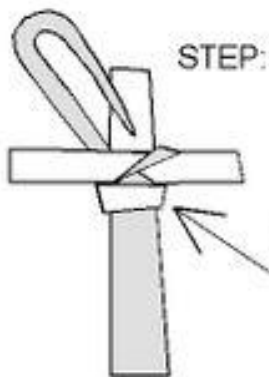
STEP: 8



STEP: 9



STEP: 10

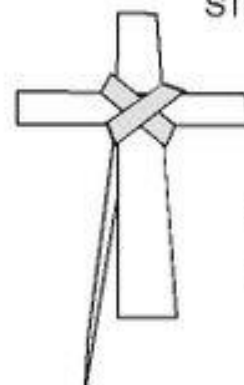


Tuck in the tapered end of the palm leaf and pull it through.

STEP: 11



STEP: 12



Turn the cross over. This is the front view.

HOLY WEEK AND EASTER SCHEDULE

MONDAY, MARCH 25

Morning Prayer at 8:30am on Facebook Live and Zoom

Spoken morning prayer from the Book of Common Prayer includes reading, psalms and prayers; about 25 minutes long

Compline at 8pm on Zoom

Service of evening prayers with meditative music. The sweetest of the daily office ("office" is the routine of daily prayers) traditionally said before retiring for the night; about 20 minutes long

TUESDAY, MARCH 26 AND WEDNESDAY, MARCH 27

Compline at 8pm on Zoom

Service of evening prayers with meditative music. The sweetest of the daily office ("office" is the routine of daily prayers) traditionally said before retiring for the night; about 20 minutes long

MAUNDY THURSDAY, MARCH 28

Community Meal at 6:00 pm. Share a meal with friends as Jesus did. Meal provided by Nip and Nick Schaeffer.

Worship at 7pm in person and on YouTube

Service commemorating the new "mandatum" or commandment to "love one another as I have loved you." (John 13:34)

GOOD FRIDAY, MARCH 29

Worship at noon in person or on YouTube; worship at 7pm in person

Commemoration of the crucifixion of Jesus with veneration of the cross

EASTER SUNDAY, MARCH 31

8am Worship in person

10:30am Worship in person and on YouTube

11:30am Easter Egg Hunt and Potluck Brunch