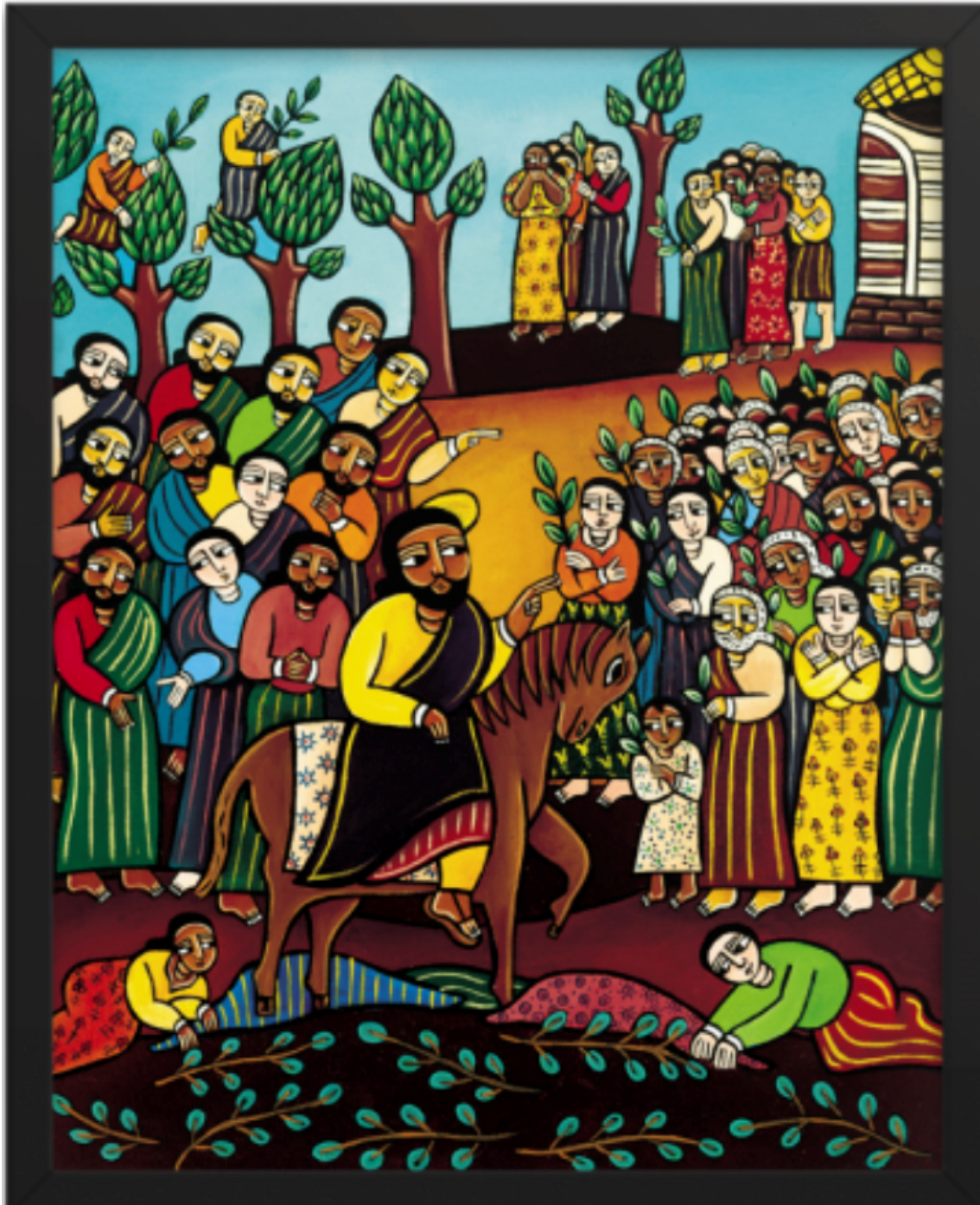


Sunday, March 29, 2026  
Palm Sunday



## **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.

## **BULLETIN FRONT ART**

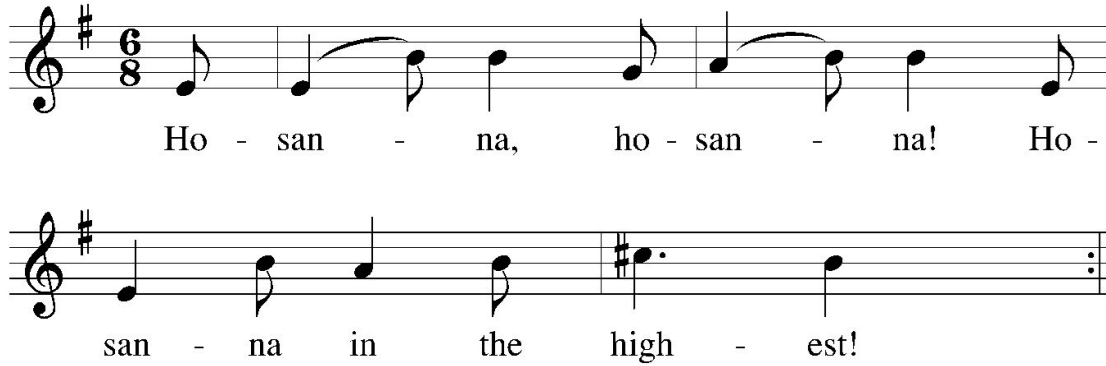
This front cover illustrates the story of Palm Sunday through the eyes of artist Laura James. Palm Sunday is the day that marks Jesus' monumental arrival in Jerusalem and the beginning of Holy Week, the last week of the Christian solemn season of Lent that precedes the arrival of Easter. We celebrate 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.

## **PICTURES AND VIDEO**

We love pictures and videos, and we love sharing what we do on social media. When attending our events or services, you agree to our using pictures of you and any children in your charge on social media and elsewhere. If you prefer not to be included in photos or video, please inform a staff member or usher.

*Hosanna is an expression of adoration, praise and joy.*

**Refrain**



Ho - san - na, ho - san - na! Ho -  
san - na in the high - est!

**THE LITURGY OF THE PALMS**

Reader 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!**

*The congregation sings the refrain two times.*

### Refrain

Ho - san - na, ho - san - na! Ho -  
san - na in the high - est!

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.

People

**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

*People process to the church as they play instruments, wave branches and sing.*

### Refrain

Ho - san - na, ho - san - na! Ho -  
san - na in the high - est!

## THE GREETING AND COLLECT OF THE DAY *Stand*

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.*

Presider 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.

People **Amen.**





## THE SECOND READING: A READING FROM THE NEW TESTAMENT WRITINGS

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.**

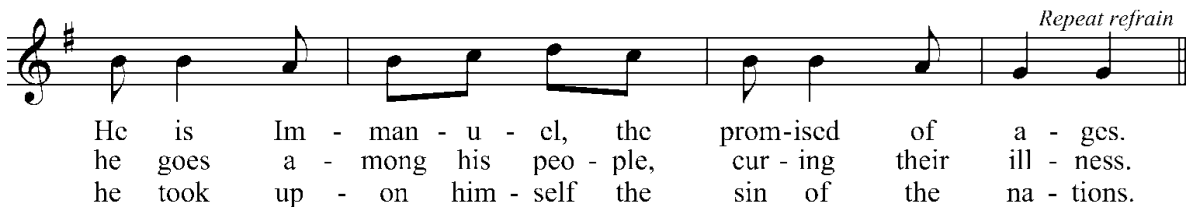
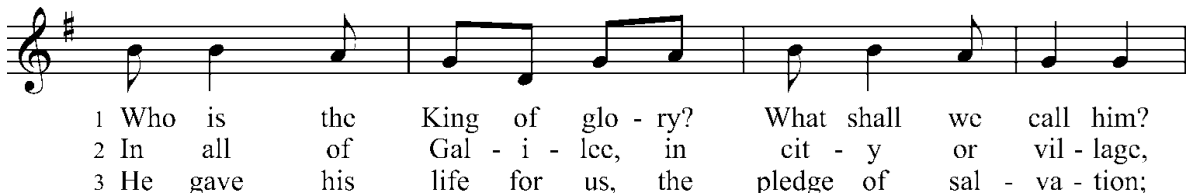
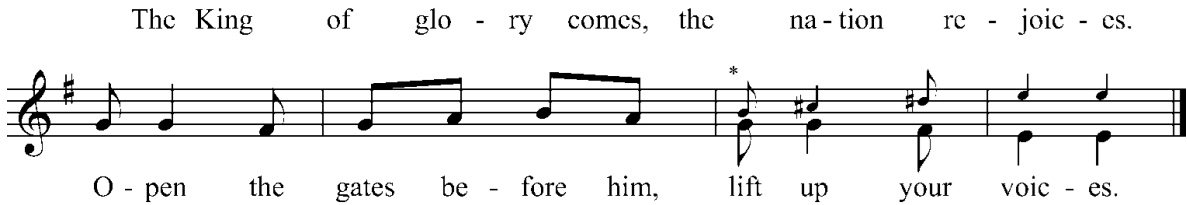
## PREPARING TO HEAR THE GOSPEL

We stand, as we are able, for the Gospel reading to show the particular importance we place on Jesus' words and actions.

### GOSPEL ANTIPHON *Stand*

### THE KING OF GLORY COMES

Verse 1 and 2 sung before Gospel.



### THE GOSPEL *Stand*

Deacon Hear the Good new of Jesus Christ, according to Matthew.

21:1-11

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

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying,

"Tell the daughter of Zion,  
Look, your king is coming to you,  
humble, and mounted on a donkey,  
and on a colt, the foal of a donkey."

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting,

*The Congregation says:*

**"Hosanna to the Son of David!  
Blessed is the one who comes in the name of the Lord!  
Hosanna in the highest heaven!"**

When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

The Gospel of the Lord.

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

### **GOSPEL ANTIPHON** *Stand*

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

### **SERMON** *Sit*

**THE REV. LAURIE ANZILOTTI**

*We remain seated for the sermon. Having someone comment on the scriptures read goes back to the earliest days of Christianity and to the Jewish Synagogue worship which preceded it.*

### **PRAYERS OF THE PEOPLE**

*Prayer changes people. Prayer is not about changing God, but about changing us more into the likeness of God. Collectively and individually, we offer the hopes and desires of our hearts to God. The Deacon, when present in the liturgy, offers the prayers for those who are sick or have asked our prayers.*

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.
- 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.
- 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 prayer 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 announcement sheet, 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](http://StFrancisEureka.com) or on paper at the back of the church.*

## **THE EXCHANGE OF THE PEACE**

*As we enter the most sacred portion of our worship we exchange a sign of God's promised peace. There are no set words to use in greeting each other, but "Peace be with you," "God's peace," and "Shalom" are all commonly used.*

Presider          The peace of the Lord be always with you.

People            **And also with you.**

Presider          Let us offer each other a sign of Christ's peace.

*We are a community of reconciliation and peace; therefore, we greet each other with a sign of our desire for peace.*

## ANNOUNCEMENTS AND WELCOME *Sit*

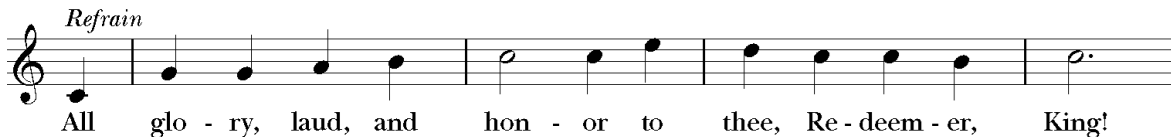
*St. Francis' Episcopal Church is grateful for the generosity of all visitors and parishioners who contribute as part of the weekly offertory. If you wish, please place your contribution in the collection plate or use the QR code to give online. These gifts are used to support our parish in addition to parishioners' annual commitments.*



OFFERTORY 10:30am

## ALL GLORY, LAUD AND HONOR

H 154



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;



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.

*As the ushers bring forth the offering, all stand.*

1 CHRON. 29:14

Presider Everything comes from you, O Lord.

People We have given you only what comes from your hand.

## EUCHARIST

### WE GATHER AT THE TABLE *Stand*

*The Eucharistic Prayer, or Great Thanksgiving, is the prayer of the Church to invite Church to be present in the elements of bread and wine. Now we come to the second act of the drama with the Liturgy of the Table. It is based on Jewish Fellowship meals, particularly the Passover observance. But this second half of the service is not communion in and of itself. It is the whole service, both acts of the drama, that make up the Eucharist.*

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 our thanks and praise.**

Presider It is right, and a good and joyful thing, always and everywhere to give thanks to you, God Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

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:

*Say at 8:30am:*

**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 hosts. Heav'n and earth are  
full of your glo-ry. Ho-san-na in the high-est, Ho-  
san-na in the high-est. Blessed the one who comes in the  
name of the Lord. Ho-san-na in the high-est.

Presider Through the ages you have called your people to you, yet we did not turn to you. Until, in your great goodness, you sent your Son, Jesus Christ. On the night Jesus was betrayed, he took bread, said the blessing, broke the bread, 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; gave thanks, 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."

And so, gracious God, we bring you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of Jesus Christ our Lord.

Merciful God, gather us by this Holy Communion into one body in your Christ. Make us a living sacrifice of praise and thanksgiving.

People            **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.*

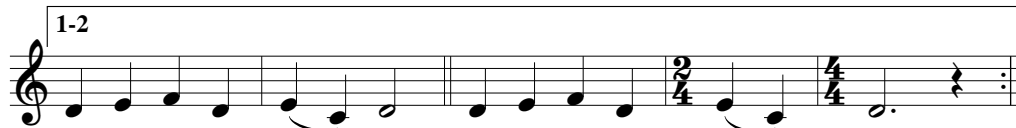
Presider            Christ our Passover is sacrificed for us;

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

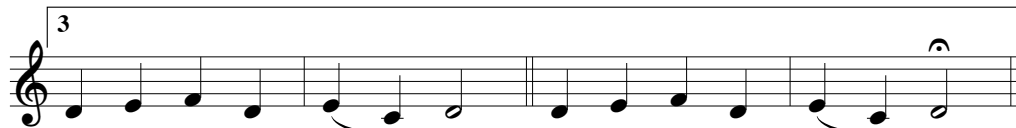
## FRACTION ANTHEM 10:30am



Lamb of God, you take a - way the sins of the world,



mi - se - re - re no - bis, mi - se - re - re no - bis.



do - na no - bis pa - cem, do - na no - bis pa - cem.

Presider            The Gifts of God for the People of God.

## COMMUNION INVITATION

*Our bread is gluten-, dairy-, and nut-friendly. 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.*

## COMMUNION 10:30am

## PANGE LINGUA GLORIOSI, MODE III

### POST COMMUNION PRAYER *Stand*

*After the silence the Presider invites the congregation to stand and pray saying:*

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*

One of the twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I betray him to you?" They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'" So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said, "Truly I tell you, one of you will betray me." And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?" He answered, "The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born." Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so."

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

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

'I will strike the shepherd,  
the sheep of the flock will be scattered.'

But after I am raised up, I will go ahead of you to Galilee." Peter said to him, "Though all become deserters because of you, I will never desert you." Jesus said to him, "Truly I tell you, this very night, before the cock crows, you will deny me three times." Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and

taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.”

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him.” At once he came up to Jesus and said, “Greetings, Rabbi!” and kissed him. Jesus said to him, “Friend, do what you are here to do.” Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, “Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?” At that hour Jesus said to the crowds, “Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled.” Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, “This fellow said, ‘I am able to destroy the temple of God and to build it in three days.’” The high priest stood up and said, “Have you no answer? What is it that they testify against you?” But Jesus was silent. Then the high priest said to him, “I put you under oath before the living God, tell us if you are the Messiah, the Son of God.” Jesus said to him, “You have said so. But I tell you,

From now on you will see the Son of Man

seated at the right hand of Power

and coming on the clouds of heaven.”

Then the high priest tore his clothes and said, “He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?” They answered, “He deserves death.” Then they spat in his face and struck him; and some slapped him, saying, “Prophecy to us, you Messiah! Who is it that struck you?”

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, “You also were with Jesus the Galilean.” But he denied it before all of them, saying, “I do not know what you are talking about.” When he went out to the porch, another servant-girl saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.” Again he denied it with an oath, “I do not know the man.” After a little while the bystanders came up and said to Peter, “Certainly you are also one of them, for your accent betrays you.” Then he began to curse, and he swore an oath, “I do not know the man!” At that moment the cock crowed. Then Peter remembered what Jesus had said: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to it yourself." Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?" For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "Let him be crucified!" Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!"

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

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

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place

of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

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

## **HOLY WEEK AND EASTER SCHEDULE**

**MONDAY, MARCH 30, TUESDAY, MARCH 31, AND WEDNESDAY, APRIL 1**  
**EVENING PRAYER AT 5:30PM**

*This Evening Prayer is designed to reflect on the day, express gratitude, and prepare for rest. It is a time of quiet reflection, instrumental music and singing. Reception with food and drink to follow each evening.*

**MAUNDY THURSDAY, APRIL 2**  
**COMMUNITY MEAL AT 6PM**  
**WORSHIP AT 7PM IN PERSON AND ON YOUTUBE**

*Share a meal with friends as Jesus did. Meal provided by Linda Carter and Chris and Mary Ann Kinder. Service commemorating the new "mandatum" or commandment to "love one another as I have loved you." (John 13:34)*

**GOOD FRIDAY, APRIL 3**  
**STATIONS OF THE CROSS 12PM-3PM**

*Church open for personal prayer and walking of the Stations of the Cross*

**GOOD FRIDAY, APRIL 3**  
**WORSHIP AT NOON IN PERSON**  
**WORSHIP AT 5:30PM IN PERSON OR ON YOUTUBE, WITH CONCURRENT CHILDREN'S SERVICE**

*Commemoration of the crucifixion of Jesus with veneration of the cross*

**EASTER VIGIL, SATURDAY, APRIL 4**  
**WORSHIP AT 7:30PM IN PERSON**

*Easter Vigil is a liturgy that begins in darkness and is considered the first celebration of Easter. In it, the congregation lights the Paschal (Easter) candle, hears the salvation story, renews baptismal vows and celebrates the first Eucharist of Easter. Easter Vigil is the heart of our Christian life.*

*Reception to follow.*

**EASTER SUNDAY, APRIL 5**  
**WORSHIP AT 10:30AM IN PERSON AND ON YOUTUBE**  
**EASTER EGG HUNT\* AND POTLUCK BRUNCH AT 11:30AM**

**\*EGG HUNT TIME HAS CHANGED FROM ORIGINAL ANNOUNCEMENT**