



Welcome Home

St. Mark's Episcopal Church: A Community of Grace

We spread God's word, love like Jesus, enjoy worshipping together, and help our neighbors.

Palm Sunday, April 13, 2025

Join us for Easter, April 20, 2025 – Bring Roses and Bells

The Liturgy of the Palms

Clergy: Blessed is the King who comes in the name of the Lord.

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

Following a prayer, the community responds: **Amen.**

Reader: After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When Jesus had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

Community:

"Blessed is the king who comes in the name of the Lord!

Peace in heaven, and glory in the highest heaven!"

Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

Clergy: The Lord be with you. **And also with you.**

Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Following the blessing, the community responds: **Amen.**

Blessed is the one who comes in the name of the Lord. **Hosanna in the highest.**

Let us go forth in peace. **In the name of Christ. Amen.**

The community goes into the church.

Welcome Home

We are glad you are here to join us for worship and to share in the inclusive, reckless, extravagant love of God. Please fill out a Connect Card; join us for refreshments after the service; and visit our website at stmarks-upland.org.

Good News

Lectio Divina (Bible Study) Tuesdays, 9AM in room 16.

Workdays & Due Dates

Spring Altar Guild Work Day, 4/12, Easter Good News articles & Easter Dedications, 4/13; Butterflies, Decorations preparations, 4/18, Flowers Preparations, 4/19.

Holy Week

Monday Holy Eucharist, 7PM; Tuesday Holy Eucharist with Anointing, 7PM; Wednesday Tenebrae, Holy Trinity, 6PM; Maundy Thursday, St. John's, 6PM; All Night Online Prayer Vigil; Good Friday Stations of the Cross, 12N; Good Friday, St. Paul's, 7PM; Holy Saturday Workday, 9AM; Easter Vigil, St. Ambrose, 7PM.

Good Friday Offering: How You Can Help Those in the Holy Land

Visit iam.ec/goodfridayoffering • Send a check with "Good Friday Offering" in the memo line to: The Episcopal Church (DFMS) PO Box 958983 St. Louis, MO 63195-8983.

"We do not know what the political future of the Holy Land will be; but whatever that future, our siblings in Christ in The Episcopal Church in Jerusalem and the Middle East will continue to serve God's people through their congregations, hospitals, schools, orphanages, and humanitarian aid programs. Turn despair into hope for thousands of God's people across their region. Thank you for your generous support this Lent." Presiding Bishop Sean Rowe.

Today's Ministers

Music: Choir, Canon Serena B,

David Wheatley

Readers: (8AM) Cheryl W, Larry S

(10AM) Karin B, Jim B, Carol M

Eucharistic Ministers: (8AM) Canon Serena B,

Dean B (10AM) Dr. Jim B, John F

Altar Guild: Kathy W, Kate F, Cheryl W, Alma Z

Greeters & Ushers: Angel & Yvette J, Sally & Stan K

Hospitality: Sally & Stan K, Kimberly C

Sextons: (8AM) Larry S (10AM) Sally & Stan K

Ablution Guild: Rosalyn F

Acknowledgements

Eucharistic Prayer: Enriching Our Worship; Psalms & Psalm translation: Wil Gafney; Prayers of the People: Planning for Rites and Rituals.

St. Mark's Episcopal Parish: A Community of Grace

Our Mission: To be a place where love and hope abound: we welcome everyone to our worship and communion, we help one another understand God and know Jesus, we nurture our community and the world, and we celebrate diversity and work for social justice.

330 E. 16th St., Upland, CA 91784 + Phone: (909) 920-5565

E-mail: parishadmin@stmarks-upland.org + Web: www.stmarks-upland.org

Facebook: Saint Mark's Episcopal Parish Upland, CA + Instagram: @stmarksupland

YouTube: Saint Mark's Episcopal Church Upland, CA

Opening Hymn (10AM)

Hymnal 154

All Glory Laud and Honor

Valet will ich dir geben

Opening Acclamation

Clergy: Blessed be God who forgives all our sins.

Community: **God's mercy endures for ever.**

Centering Prayer and the Collect of the Day: Please be seated

God be with you. **And also with you.** Let us pray.

When the time is right the Collect of the Day then "collects" our individual thoughts and prayers. The community responds: **Amen.**

The Lessons

Luke 19:28-40; Isaiah 49:5-16; Psalm 22:1-11; Philippians 2:5-11; Luke 23:1-49

First Testament

Reader: A reading from the Prophet Isaiah.

And now the Lord says, who formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honored in the sight of the Lord, and my God has become my strength — he says, "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth."

Thus says the Lord, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nations, the slave of rulers, "Kings shall see and stand up, princes, and they shall prostrate themselves, because of the Lord, who is faithful, the Holy One of Israel, who has chosen you."

Thus says the Lord: In a time of favor I have answered you, on a day of salvation I have helped you; I have kept you and given you as a covenant to the people, to establish the land, to apportion the desolate heritages; saying to the prisoners, "Come out," to those who are in darkness, "Show yourselves." They shall feed along the ways, on all the bare heights shall be their pasture; they shall not hunger or thirst, neither scorching wind nor sun shall strike them down, for he who has pity on them will lead them, and by springs of water will guide them. And I will turn all my mountains into a road, and my highways shall be raised up. Lo, these shall come from far away, and lo, these from the north and from the west, and these from the land of Syene.

Sing for joy, O heavens, and exult, O earth; break forth, O mountains, into singing! For the Lord has comforted his people, and will have compassion on his suffering ones.

But Zion said, "The Lord has forsaken me, my Lord has forgotten me." Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you. See, I have inscribed you on the palms of my hands; your walls are continually before me.

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

Psalm: Said at 8AM; sung at 10AM.

(8am) Let us say the psalm responsively by whole verse alternating between the reader and the community beginning with the reader.



¹ My God, my God, why have you for- / **saken me?** *

Why are you so far from my deliverance, from the words of my / **groaning?**

² My God, I cry by day, and you do not / **answer;** *
and by night, and I find no / **rest.**

³ Yet you are / **holy,** *

enthroned on the praises of / **Israel.**

⁴ In you our mothers and fathers / **trusted;** *
they trusted, and you / **rescued them.**

⁵ To you they cried, and were / **freed;** *

in you they trusted, and they were not put to / **shame.**

⁶ But I am a worm, and not / **human;** *
scorned by humankind, and despised by / **people.**

⁷ All who see me / **mock me;** *

they flap their lips at me, and shake their / **heads.**

⁸ Commit yourself to the Saving One; let God / **rescue** *
and deliver the one in whom God de- / **lights.**

⁹ Yet it was you who drew me from the / **womb;** *

keeping me safe on my mother's / **breast.**

¹⁰ On you was I cast from / **birth,** *
and since my mother's womb, you have been my / **God.**

(use second half of music)

¹¹ Be not far / **from me,** *
for trouble is near and there is none to / **help.**

New Testament

Reader: A reading from the letter of Paul to the Philippians.

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 Lord, to the glory of the Father.

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

Sequence Hymn (10AM): Please stand as you are able

Hymnal 156

Ride On! Ride On in Majesty

The King's Majesty

Gospel: At the invitation of the clergy, please be seated.

In this expression of the Passion of Jesus Christ the community is given the role of crowd to symbolize our own role, culpability, and helplessness in the crucifixion of Jesus.

*The community plays the part of the Crowd in **bold**.*

We are mindful that blame does not belong to a single religious, national, or ethnic group.

Clergy: The Passion of our Savior Jesus Christ according to Luke.

At the invitation of the clergy, please be seated.

The assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying,

**We found this man perverting our nation,
forbidding us to pay taxes to the emperor,
and saying that he himself is the Messiah, a king.**

Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so." Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place." When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies. Pilate then called together the chief priests, the leaders, and the people, and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

Then they all shouted together,
Away with this fellow! Release Barabbas for us!

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

Crucify him! Crucify him!

A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished. As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him.

But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, "Blessed are the barren, and the wombs that never bore, and the breasts that never nursed." Then they will begin to say to the mountains, "Fall on us"; and to the hills, "Cover us." For if they do this when the wood is green, what will happen when it is dry? Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left.

Please stand.

Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!"

There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong."

Then he said, "Jesus, remember me when you come into your kingdom." Jesus replied, "Truly I tell you, today you will be with me in Paradise." It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, "Certainly, this man was innocent."

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

The Sermon: At the invitation of the preacher, please be seated.

As part of the sermon, everyone is invited to come forward to receive a nail.

The Prayers of the People: Please stand as you are able.

Clergy: As we make our Lenten journey, let us offer our prayers of intercession and thanksgiving.

Reader: We pray for the Church in all places, in all expressions, that we may be one.

O Christ, hear us.

We pray for Sean, our Presiding Bishop, for John, our bishop, for our parish clergy and lay leaders. We pray for all baptized ministers and those preparing for baptism.

O Christ, hear us.

We pray for our city, our state, and our country; for legislatures and courts and for all elected officials. **O Christ, hear us.**

We pray for those who suffer from violence and fear, for peace and justice in Haiti and the Holy Land; give us wisdom and courage in the face of suffering. **O Christ, hear us.**

For all those who are injured, for those who are sick, for those needing ongoing care. For all those who seek healing. **O Christ, hear us.**

For this community and this congregation; for our joys and for our challenges.

O Christ, hear us.

For those we love but see no longer; for all those who have died. **O Christ, hear us.**

Let us offer our own prayers of thanksgiving and intercession.

The Peace: Please stand as you are able.

The peace of Christ be always with you. **And also with you.**

Everyone's space and sensitivities are respected. When a person offers their elbow, fist, or a peace sign, we respond appropriately.

Announcements: Please visit our website for the latest weekly newsletter

[The Good News \(stmarks-upland.org\)](http://stmarks-upland.org)

Offertory: Your contributions make a difference. Thank you for your generosity.

Make an online contribution to St. Mark's by visiting:

<https://tinyurl.com/5dsw728s>

For Zelle, use give@stmarks-upland.org.



Offertory Anthem (10AM):

Drop, Drop Slow Tears

Orlando Gibbons (1583-1625)

Doxology & The Great Thanksgiving: Please stand as you are able.

All things come of thee, O God; **And of thine own have we given thee.**

The Lord be with you. **And also with you.**

Lift up your hearts. **We lift them to the Lord.**

Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By Christ's blood, we are reconciled. By Christ's wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Sanctus: Said at 8AM; sung at 10AM (Hymnal S-128)

The "S" (Service) numbers are found in the front section of the Hymnal.

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 that comes in the name of the Lord. Hosanna in the highest!



Ho - ly, ho - ly, ho - ly, ho - ly, ho - ly
ho - ly Lord, God of power and might,
heaven and earth are full of your glo - ry. 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.

And so, Almighty God, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord. On the night he was betrayed Jesus

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 of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

We celebrate Christ's death and resurrection, as we await the day of his coming.

Lord God of our holy and righteous fore-bearers; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

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

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.

Fraction Hymn: Said at 8AM; sung at 10AM (Hymnal S-165)

(8 AM) Christ our Passover is sacrificed for us; **Therefore, let us keep the feast.**

The musical notation consists of three staves of music in common time, treble clef, and a key signature of one sharp (F#). The music is divided into three parts, each with a different vocal line. The lyrics are as follows:

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 of the world: Give us your peace.

We come to the altar and receive the bread with palms open. We ask the minister if we desire a gluten-free wafer. We receive the wine in a personal chalice. They are placed in the baskets by the pillars as we return to our seats. To receive a blessing, we cross our arms across our chest. It is the historic position of the church that communion is complete with just one of the elements. We let an usher know if we wish communion to be brought to us. The Bread and the Cup are given with these or similar words: The Body of Christ, the bread of heaven. **Amen.** The Blood of Christ, the cup of salvation. **Amen.**

The cups on the outer rim of the communion tray have white consecrated grape juice. Communion is distributed by stations in front of the altar.

Communion Anthem (10AM):

Panis Angelicus

Cesar Franck (1822-1890)

Text by St. Thomas (1225-1274)

(Translation: The bread of angels becomes bread for humankind. The heavenly bread becomes the ultimate symbol. What a miracle! The Lord gives himself as food for the needy, the burdened and the humble.)

Kathy Osterkamp & Canon Serena Beeks

Sending Forth of Eucharistic Visitors: After the prayer the community responds: **Amen.**

Prayer of St. Francis

Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.

Blessing: After the blessing the community responds, **Amen.**

Please be seated for the stripping of the altar.

Hymn for the Stripping of the Altar

Hymnal 696

By Gracious Powers

Le Cénacle

In place of the traditional dismissal, the Gospel book is slammed shut.

The community stays in place until the altar leaves the sanctuary. The community departs in silence to mark the beginning of Holy Week.