



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

We will be a faith community that spreads God's word, loves like Jesus, enjoys worshipping together, and helps our neighbors.

The Liturgy of the Palms, the Passion Gospel, and Holy Eucharist April 10, 2022 – Palm Sunday

Our service begins outside at the sidewalk by 16th Street with the Liturgy of the Palms. Please take a palm and/or a "Jesus/God Loves..." sign.

Join us for Easter, April 17

On Facebook at 10 AM Click the link below to join the service:
or online at: [In-Spirit Worship \(stmarks-upland.org\)](https://stmarks-upland.org)

Children have a place here: Sunday school for children ages 3-6 is in the chapel; children ages 7-10, in the room off the Parish Hall. We hope you will feel comfortable in placing your children in the care of our volunteer staff who are vaccinated and masked. You may also keep your children with you. We welcome their extra noise and movement as part of our joyful service!

Health & Community Protocols for Worship

Because St. Mark's cares for the young, elderly, and immuno-compromised, because vaccinations are essential to creating a safer/healthier workplace and worship space, because our health and strength are intertwined with one another, and because health is not an individual endeavor, we show proof of vaccination and wear masks for in-the-building services. Masks may be taken off at the pulpit, altar, or presider chairs when reading (not singing). State and health officials allow churches to determine their own mask/vaccination policies. Thank you for your continued support.

Unvaccinated individuals ages 12 years and older participate online and all ages 2 years and up wear a mask. Please consider getting a booster and social distancing.

Masks: Worn by those 2 years and up. We have disposable (surgical/medical/paper) face masks for your use.

Social distancing: We are respectful of those around us and adjust for healthy spaces between households. Direct physical contact with young children is avoided; elbow bumps are fine, but no hugs or handshakes.

Exchanging "The Peace": Everyone's space and sensitivities are respected. When someone offers their elbow, fist, or a peace sign, we respond appropriately.

Restrooms: If it can wait, only one person/household uses the restroom at a time.

Hospitality: To reduce multiple handling of shared objects such as the coffee urn, hot water dispenser, and serving utensils, we let the hospitality host serve us.

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.**

Clergy: Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

The Gospel of Luke (19:28-40) is proclaimed

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them.

As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!"

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

Clergy: God be with you.

Community: **And also with you.**

Clergy: Let us give thanks to the Lord our God.

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

Clergy: It is right to praise you, Almighty All-Vulnerable God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of 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. **Amen.**

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

Community: **Hosanna in the highest.**

Clergy: Let us go forth in peace.

Community: **In the name of Christ. Amen.**

*The community follows the cross into the church.
When the people are in place the service will continue.*

Processional Hymn #154 "All Glory Laud and Honor" Valet will ich dir geben

Refrain

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.

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

Repeat Refrain

1 who in the Lord's Name com - est, the King and Bless - ed One.
2 and we with all cre - a - tion in cho - rus make re - ply.
3 our praise and prayers and an - thems be - fore thee we pre - sent.
4 to thee, now high ex - al - ted, our mel - o - dy we raise.
5 who in all good de - light - est, thou good and gra - cious King.

Opening Acclamation & Prayer

Clergy: Blessed be God who forgives all our sins.

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

Clergy: God be with you.

Community: **And also with you.**

Clergy: Let us pray.

When the time is right...

Almighty, all-vulnerable, and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Lessons: Please be seated

During the reading of the lessons, please be aware of a word, phrase, or image that grabs your attention. Please consider adding this in the comments.

Isaiah 49:5-16; Psalm 22:1-11; Galatians 3:23—4:7; 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 22:1–11 (Gafney)

Reader: Let us say the Psalm responsively by whole verse - alternating between the north and south sides of the church - beginning with the south side. (Or something else suitable including in unison.)

- ¹ My God, my God, why have you forsaken 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 there is found no rest for me.
- 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 delights.
- 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.
- 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 Galatians

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

My point is this: heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property; but they remain under guardians and trustees until the date set by the father. So with us; while we were minors, we were enslaved to the elemental spirits of the world. But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave but a child, and if a child then also an heir, through God.

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

Sequence Hymn #164 (10AM) "Alone, Thou Goest Forth, O Lord"

Bangor

The Passion of Jesus according to Luke (23:1-49)

The Passion is announced without the customary responses before and after the Gospel. The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha all stand.

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

These roles also make us mindful that blame does not belong to a single religious, national, or ethnic group.

The extra-biblical names included in this presentation come from church tradition and especially the community of Oberammergau, Germany.

Readers: Narrator, Pilate/The Criminal Dismas, and Jesus.

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

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

Community as the Crowd: **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.**

Narrator: Then Pilate asked him,

Pilate: Are you the king of the Jews?

Narrator: He answered,

Jesus: You say so.

Narrator: Then Pilate said to the chief priests and the crowds,

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

Narrator: But they were insistent and said,

Community as chief priest and scribes Caiapha, Anna, and Agrippa: **He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.**

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

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

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

Narrator: Then they all shouted out together,

Community as the Crowd: **Away with this fellow! Release Barabbas for us!**

Narrator: (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,

Community as the Crowd: **Crucify him! Crucify him!**

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

Narrator: 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.

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

Narrator: 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.

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

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

Community as chief priest and scribes Caiapha, Anna, and Agrippa: **He saved others; let him save himself if he is the Messiah of God, his chosen one!**

Narrator: The soldiers also mocked him, coming up and offering him sour wine, and saying,

Community as Soldiers Brutus, Sabinus, Milo, Caspius, Titus, and Pedius: **If you are the King of the Jews, save yourself!**

Narrator: 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,

Community as Gesmas the Criminal: **Are you not the Messiah? Save yourself and us!**

Narrator: But the other rebuked him, saying,

The *Criminal* Dismas: 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.

The *Criminal* Dismas to Jesus: Jesus, remember me when you come into your kingdom.

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

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

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

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

Community as Longinus the Centurion: **Certainly, this man was innocent.**

Narrator: 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 to the Altar to receive a nail. Let this nail become a symbol of those things that need to put set upon the cross – the things that Jesus Christ died for. On Good Friday you are invited to pound the nail into the wooden cross. Then we wait for Easter.

The Nicene Creed is omitted when the community takes part in the Liturgy of the Palms.

The Prayers of the People

Clergy: Brothers, sisters, and non-binary siblings, are we not wholly reliant on God's tender love and mercy? So let us cry out to our Lord, saying, "Look upon us in mercy; and with compassion remember us."

Reader: Have mercy on your Church, O Lord, for the times we have denied you. We have not been humble as you are humble. We are too often quick to speak and slow to love. Look upon us in mercy;

And with compassion remember us.

Have mercy on those who hold authority in the nations of the world, especially those who are threatened by your message of love and mercy. Forgive us for our silence and complicity. Look upon us in mercy; **And with compassion remember us.**

Have mercy on those of us who are called to be stewards of your creation. We have exploited and mistreated your masterpiece. Teach us to love what you have called good. Look upon us in mercy; **And with compassion remember us.**

Have mercy on our enemies and on those who persecute us. Teach us the love of Jesus, who from the cross prayed, "Father, forgive them." Look upon us in mercy; **And with compassion remember us.**

Have mercy on all who are sick and suffering. Strengthen the afflicted. Comfort and care for those wasted with grief. Make your face to shine upon your servants. Look upon us in mercy;
And with compassion remember us.

Merciful Lord, you became obedient to death, even death upon a cross. Even as you have shared our mortality, mercifully grant us to share in your resurrection. Look upon us in mercy;
And with compassion remember us.

Let us offer our own prayers of thanksgiving and intercession.
When the time is right, a concluding collect is added.

Clergy: Gracious God, your Son Jesus endured mockery, pain, and death in order to reveal to us your power that overcomes evil with love and brings life out of death: Guide and guard us in our earthly pilgrimage, that we may gladly share in his passion and be raised with him into your glory, who with the Holy Spirit lives and reigns, One God, forever and ever. **Amen.**

The Confession is omitted when the community takes part in the Liturgy of the Palms.

The Peace: Please stand as you are able
The peace of Christ be always with you. **And also with you.**

Announcements: Please visit our website for the latest: www.stmarks-upland.org

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

Offertory Music

8AM	"Jesus Christ, Our Blessed Savior"	Geistliche Lieder/ Kevin Hildebrand
10AM	"Ingrediente Domino" St. Mark's Choir (The anthem is sung in Latin.)	George Malcolm

Ingrediente Domino in Sanctam civitatem, Hebraeorum pueri resurrectionem vitae pronuntiantes, Cum ramis palmarum. Hosanna clamabant in excelsis. Cumque au disset populus quod Jesus veniret Hierosolynam, exierunt obviam ei.

When the Lord Jesus entered the holy city, all the Hebrew children declared the resurrection of life with branches and palm leaves, crying Hosanna in the Highest. When all the people heard the cry that Jesus was coming into Jerusalem, they went forth to meet him.

Doxology: Please stand as you are able.
All things come of thee, O Lord; **And of thine own have we given thee.**

The Great Thanksgiving: Eucharistic Prayer for Lent by Kay Sylvester
Clergy: God dwells in you.

Community: **And also in you.**
 Clergy: Lift up your hearts.
 Community: **We lift them to our God.**
 Clergy: Let us give our thanks to God.
 Community: **It is right to give our thanks and praise.**

God of the wilderness, God of the desert places, God of every cooling drink of water; You inhabit the empty spaces with the fullness of your love; Your voice is heard where only the wind blows; You are completely present when all else is absent. When the time was right, you sent Jesus to point the way to you. You drove him to the wilderness by your Spirit; where he sought your will, listened to your voice, and changed the world. He healed the broken, offered hope to the weary, and fed the hungry; everything he said proclaimed your love; everything he did embodied your kingdom.

We sing our thanks and praise in the unending song of creation:

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.

Sanctus (Hymn S-130) sung at 10AM

Ho - ly, ho - ly, ho - ly Lord, God of power and
 might, Ho - ly, ho - ly, ho - ly Lord,
 God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

san - na in the high - est. Ho - san - na

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na

in the high - est. Ho - san - na in the high - est.

We did not understand Jesus' message; We failed to see your glory in his ordinary face; We were frightened by his radical love – And we tried to quiet his voice on a cross. But you, O God of the wilderness, God of the desert places, God of every cooling drink of water – You brought life from death, Light from darkness, Possibility and hope from rage and despair – And Christ is with us still, calling us to follow. On the night before he died, Jesus kept the Passover with his friends. He took the bread, gave you thanks, broke it, and offered it to his friends, saying: "This is my body, given to set you free. Do this for the remembrance of me." After supper, he took the cup of wine; and when he had given thanks, he offered it to them, saying, "This is my blood of the everlasting promise, given to set you free. Whenever you drink it, do this for the remembrance of me."

We remember him together in this feast of love:

Jesus, we remember you; Crucified and risen, You are with us here and now.

God of grace, send your Spirit upon these gifts of bread and wine, that we may know and be fed by Christ in them. Send your Spirit upon us and drive us into the wild places where your voice is clear and strong. Through Christ, and with Christ, and in Christ, by the power of the Holy Spirit, we thank you and praise you, God of love and promise, for ever and forever more. **AMEN.**

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

Reader and Community: **Our Father/Mother/Creator, 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 Bread is broken. A period of silence is kept.

Lamb of God, you take away the sin of the world: **Have mercy on us.**

Lamb of God, you take away the sin of the world: **Have mercy on us.**

Lamb of God, you take away the sin of the world: **Grant us peace.**

Fraction Hymn S-164 sung at 10AM

Je - sus, Lamb of God: have mer - cy on us.

The first line of musical notation is for the hymn 'Fraction Hymn S-164'. It consists of a treble and bass staff in G major (one sharp). The melody is in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics 'Je - sus, Lamb of God: have mer - cy on us.' are written below the notes.

Je - sus, bear - er of our sins: have mer - cy on us.

The second line of musical notation continues the hymn. It consists of a treble and bass staff in G major. The melody continues in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics 'Je - sus, bear - er of our sins: have mer - cy on us.' are written below the notes.

Je - sus, re - deem - er, re - deem - er of the world:

The third line of musical notation continues the hymn. It consists of a treble and bass staff in G major. The melody continues in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics 'Je - sus, re - deem - er, re - deem - er of the world:' are written below the notes.



All are invited to Holy Communion.

Spiritual Communion (In Spirit)

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen.

Communion Voluntaries

"Lord, Jesus Christ, You Have Prepared"
 "You Satisfy the Hungry Heart"
 settings by Kevin Hildebrand

Peter Sohren
 Robert Kreutz

Prayer of St. Francis

Clergy: The service continues with the Prayer of St. Francis – together

Reader and Community:

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.**

Mission Hymn #474

"When I Survey the Wondrous Cross"

Rockingham

Dismissal: After the dismissal the community responds, **Thanks be to God.**

Closing Voluntary

"All Glory Laud and Honor"

Melchior Teschner

and William Henry Monk/setting Georg F. Kaufmann