



the sunday of the passion: palm sunday

April 10, 2022
11:00 A.M.

WELCOME TO WORSHIP AT ST. MARK'S LUTHERAN CHURCH!

Plain text indicates a part of the liturgy led by a worship leader.
Bold text indicates the congregational response.

Hymn numbers refer to their corresponding pages in the back of the
cranberry-colored *Evangelical Lutheran Worship* hymnal.

Prelude

Valet will ich dir geben

J. S. Bach

Welcome

Prayer Requests

PROCESSION WITH PALMS

Versicles

P Blessed is he who comes in the name of the Lord.

C **Hosanna to the Son of David.**

P The Lord be with you.

C **And also with you.**

P Let us pray.

Mercifully assist us, 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 everlasting; through your Son, Jesus Christ our Lord.

C **Amen**

Processional Gospel: Luke 19:28-40

P Jesus went 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."

We begin our worship on this Palm Sunday with the words of the crowd's greeting to Jesus: "Hosanna to the Son of David." The word "Hosanna" comes from Aramaic by way of Greek; in both languages it means "save now."

P The Lord be with you.

C **And also with you.**

P Let us give thanks to the Lord our God.

C **It is right to give him thanks and praise.**

P We praise and thank you, O God, for the great 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 acclaimed Son of David and King of kings by those who scattered their garments and branches of palm in his path.

We ask that you bless these branches and those who bear them, and grant that we may ever hail him as our Lord and King and follow him with perfect confidence; through the same Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C **Amen**

P Let us go forth in peace,

C **in the name of Christ. Amen**

The procession with palms is an ancient practice, dating to the fourth century.

The choir leads the procession around the nave as we remember Christ's triumphal entry into Jerusalem. All are invited to join the procession.



Our processional hymn on this Sunday has been sung, in various languages and with differing tunes, since the ninth century. The text was written by Theodulph, Bishop of Orleans (c. 750-821).

Hymn

All Glory, Laud, and Honor

1. All glo - ry, laud, and hon - or to you, re - deem - er, king,
2. The com - pa - ny of an - gels are prais - ing you on high;
3. To you, be - fore your pas - sion, they sang their hymns of praise.

to whom the lips of chil - dren made sweet ho - san - nas ring.
cre - a - tion and all mor - tals in chor - us make re - ply.
To you, now high ex - alt - ed, our mel - o - dy we raise.

You are the king of Is - rael and Da - vid's roy - al Son,
The mul - ti - tude of pil - grims with palms be - fore you went;
Their prais - es you ac - cept - ed; ac - cept the prayers we bring,
now in the Lord's name com - ing, our King and Bless - ed One.
our praise and prayer and an - thems be - fore you we pre - sent.
great au - thor of all good - ness, O good and gra - cious King.

P Blessed is he who comes in the name of the Lord.
C **Hosanna in the highest.**

Prayer of the Day

P As we now enter into the contemplation of the passion of our Lord Jesus Christ and meditate on the salvation of the world through his sufferings, death, burial, and resurrection, let us pray.

Everlasting God, in your endless love for the human race you sent our Lord Jesus Christ to take on our nature and to suffer death on the cross. In your mercy enable us to share in his obedience to your will and in the glorious victory of his resurrection, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C **Amen**

The Prayer of the Day is tied to the overall theme of the scripture lessons or, sometimes, to the theme of day if it is a special occasion in the church calendar.

The tradition of reading sacred scripture in worship is a tie to our roots in Judaism. 1 Timothy 4:13 reminds us of the importance of this practice.

The first lesson is normally from the Old Testament.

We are seated.



LITURGY OF THE WORD

First Lesson: Isaiah 50:4-9a

L A reading from Isaiah.

⁴The 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 wakens—
wakens my ear
to listen as those who are taught.
⁵The Lord GOD has opened my ear,
and I was not rebellious,
I did not turn backward.
⁶I 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.

⁷The 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;
⁸he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
^{9a}It is the Lord GOD who helps me;
who will declare me guilty?

L The word of the Lord.

C **Thanks be to God.**

*A psalm is spoken
or sung in re-
sponse to the first
reading.*

Psalm 31:9-16

*We chant the Psalm responsively, with the congregation singing the **bold** verses..*

⁹Have mercy on me, O LORD, for I^l am in trouble;
my eye is consumed with sorrow, and also my throat^l and my belly.
¹⁰**For my life is wasted with grief, and my^l years with sighing;
my strength fails me because of affliction, and my bones^l are consumed.**

¹¹I am the scorn of all my enemies, a disgrace to my neighbors,
a dismay to^l my acquaintances;
when they see me in the street^l they avoid me.
¹²**Like the dead I am forgotten,^l out of mind;
I am as useless as a^l broken pot.**

¹³For I have heard the whispering of the crowd; fear is^l all around;
they put their heads together against me; they plot to^l take my life.
¹⁴**But as for me, I have trusted in^l you, O LORD.
I have said, “You^l are my God.**

¹⁵My times are^l in your hand;
rescue me from the hand of my enemies, and from those who^l persecute me.
¹⁶**Let your face shine up-^l on your servant;
save me in your^l steadfast love.”**

*The second read-
ing, usually from*

the New Testament letters, bears the witness of the early church.

On this Sunday, we hear—and participate in—an extended Gospel lesson, recalling the suffering and death of Jesus called the Passion. The word passion comes from Latin passio, meaning “suffering.”

Second Lesson: Philippians 2:5-11

L A reading from 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 is Lord, to the glory of God the Father.

L The word of the Lord.

C Thanks be to God.

The Passion of Our Lord According to St. Luke: Luke 23:1-49

Narrator: The Passion of our Lord according to St. Luke.

When the hour came, [Jesus] took his place at the table, and the apostles with him. He said to them,

Jesus: “I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God.”

Narrator: Then he took a cup, and after giving thanks he said,

Jesus: “Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.”

Narrator: Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying,

Jesus: “This is my body, which is given for you. Do this in remembrance of me.”

Narrator: And he did the same with the cup after supper, saying,

Jesus: “This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!”

Narrator: Then they began to ask one another which one of them it could be who would do this. A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them

Jesus: The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.

This hymn comple-

Narrator: And he said to him,

Simon Peter: “Lord, I am ready to go with you to prison and to death!”

Narrator: Jesus said,

Jesus: “I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.”

Narrator: He said to them,

Jesus: “When I sent you out without a purse, bag, or sandals, did you lack anything?”

Narrator: They said,

All: “No, not a thing.”

Narrator: He said to them,

Jesus: “But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, ‘And he was counted among the lawless’; and indeed what is written about me is being fulfilled.”

Narrator: They said,

All: “Lord, look, here are two swords.”

Narrator: He replied,

Jesus: “It is enough.”

Narrator: He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them,

Jesus: “Pray that you may not come into the time of trial.”

Narrator: Then he withdrew from them about a stone’s throw, knelt down, and prayed,

Jesus: “Father, if you are willing, remove this cup from me; yet, not my will but yours be done.”

Narrator: When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them,

Jesus: “Why are you sleeping? Get up and pray that you may not come into the time of trial.”

Narrator: While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him,

Jesus: “Judas, is it with a kiss that you are betraying the Son of Man?”

Narrator: When those who were around him saw what was coming, they asked,

All: “Lord, should we strike with the sword?”

Narrator: Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said,

Jesus: “No more of this!”

Narrator: And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him,

Jesus: “Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!”

Narrator: Then they seized him and led him away, bringing him into the high priest’s house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said, “This man also was with him.”

Narrator: But he denied it, saying,

Simon Peter: “Woman, I do not know him.”

Narrator: A little later someone else, on seeing him, said, “You also are one of them.” But Peter said,

Simon Peter: “Man, I am not!”

Narrator: Then about an hour later still another kept insisting, “Surely this man also was with him; for he is a Galilean.” But Peter said,

Simon Peter: “Man, I do not know what you are talking about!”

Narrator: At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, “Before the cock crows today, you will deny me three times.” And he went out and wept bitterly.

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him, “Prophecy! Who is it that struck you?” They kept heaping many other insults on him.

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said,

Scribes: “If you are the Messiah, tell us.”

Narrator: He replied,

Jesus: “If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God.”

Narrator: All of them asked,

Scribes: “Are you, then, the Son of God?”

Narrator: He said to them,

Jesus: "You say that I am."

Narrator: Then they said,

Scribes: "What further testimony do we need? We have heard it ourselves from his own lips!"

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

Scribes: "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,

Leader: "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,

All: "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,

All: "Crucify him! Crucify him!"

Narrator: A third time he said to them,

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. But Jesus turned to them and said,

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?”

The congregation stands.

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. Then Jesus said,

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,

Leader: “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,

All: “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, “Are you not the Messiah? Save yourself and us!” But the other rebuked him, saying,

Criminal: “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.”

Narrator: Then he said,

Criminal: “Jesus, remember me when you come into your kingdom.”

Narrator: He replied,

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,

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.

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment.

*ments the day's
scripture readings
and sermon.*

*We join our hearts
in prayer as we
pray for the
Church, for the
well-being of crea-
tion, for peace and
justice, for those in
need. 1 Timothy
2:1-2*

*Much more than a
pleasant greet-
ing—we do this to
proclaim God's
promise of peace.
2 Corinthians
13:11*

*Our gifts are re-
ceived and dedi-
cated to our Lord's
service. These
offerings support
the ministries of
this congregation,
the Virginia Synod,
ELCA, and our
global mission
partners.*

*As our gifts of of-
ferings and tithes*

Hymn 343

My Song Is Love Unknown

The Prayers



Each petition concludes:

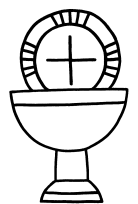
P Lord, in your mercy,
C **hear our prayer.**

THE EUCHARISTIC LITURGY

The Peace

P The peace of the Lord be with you always.
C **And also with you.**

We greet one another from our pews, saying "Peace be with you."



The Offering

Offertory Anthem

Ave verum corpus

W. A. Mozart

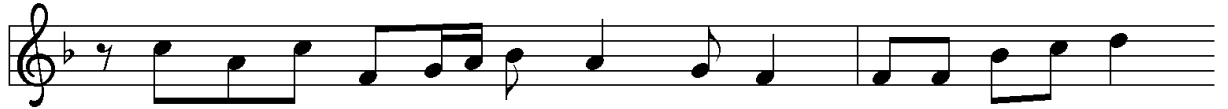
*Ave verum corpus, natum
de Maria Virgine,
vere passum, immolatum
in cruce pro homine
cuius latus perforatum
fluxit aqua et sanguine:
esto nobis prægustatum
in mortis examine.*

Hail, true Body, born
of the Virgin Mary,
having truly suffered, sacrificed
on the cross for mankind,
from whose pierced side
water and blood flowed:
Be for us a foretaste [of the heavenly banquet]
in the trial of death!

- anonymous, 13th cent.

are brought forward we sing a canticle of thanksgiving for God's generous goodness.

Offertory



Cre-ate in me a clean heart, O God, and re-new a right



spir-it with-in me. Cast me not a-way from your pres-ence, and take



not your Ho-ly Spir-it from me. Re-store to me the joy of



your sal-va-tion, and up-hold me with your free Spir-it.

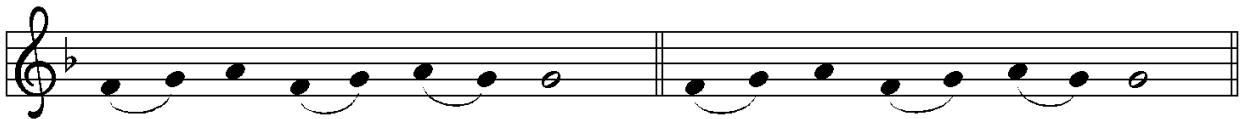
Our prayer is modeled after the Jewish prayer of thanksgiving and dedicates the giver to a stewardship of all life.

Offertory Prayer

P Let us pray. Extravagant God,
C you have blessed us with the fullness of creation.
Now we gather at your feast
where you offer us the food that satisfies.
Take and use what we offer here, come among us,
and feed us with the body and blood of Christ,
in whose name we pray.
Amen

The Thanksgiving Dialogue begins the part of our worship called the Great Thanksgiving.

Thanksgiving Dialogue



The Lord be with you. And al-so 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.

The dialogue and

the Proper Preface are ancient parts of the worship which proclaim our thanks for the gifts of God in the meal.

The Sanctus ("holy") echoes the angels' cry in Isaiah 6:3 and the crowds of Mark 11:9 as Jesus entered Jerusalem. This reminds us that we are in the presence of a God identified both by holiness and humility.

The Eucharistic Prayer recalls God's saving acts throughout history and, particularly, the words and actions, the commands and promises of Jesus at the last supper with his disciples as recorded in scripture.

The Proper Preface

The presiding minister continues: "It is indeed right ..."

The proper preface concludes: "we praise your name and join their unending hymn."

Sanctus

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,
heav-en 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. Ho - san - na in the high - est.

Eucharistic Prayer

P Blessed are you, O God of the universe.
Your mercy is everlasting
and your faithfulness endures from age to age.

Praise to you for creating the heavens and the earth.
Praise to you for saving the earth from the waters of the flood.
Praise to you for bringing the Israelites safely through the sea.
Praise to you for leading your people through the wilderness
to the land of milk and honey.
Praise to you for the words and deeds of Jesus, your anointed one.
Praise to you for the death and resurrection of Christ.
Praise to you for your Spirit poured out on all nations.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:

This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

P With this bread and cup
we remember our Lord's passover from death to life
as we proclaim the mystery of faith:

C **Christ has died.
Christ is risen.
Christ will come again.**

P O God of resurrection and new life:
Pour out your Holy Spirit on us
and on these gifts of bread and wine.
Bless this feast.
Grace our table with your presence.

C **Come, Holy Spirit.**

P Reveal yourself to us in the breaking of the bread.
Raise us up as the body of Christ for the world.
Breathe new life into us.
Send us forth,
burning with justice, peace, and love.

C **Come, Holy Spirit.**

P With Saint Mark and your holy ones of all times and places,
with the earth and all its creatures,
with sun and moon and stars,
we praise you, O God,
blessed and holy Trinity,
now and forever.

C **Amen**

*The Lord's Prayer
brings the Great
Thanksgiving to a
conclusion.*

*Prayed here, this
familiar and be-
loved prayer be-
comes the table-
prayer of the con-
gregation. Luke
11:1-13; Matthew
6:5-15*

The Lord's Prayer

P Lord remember us in your kingdom and teach us to pray:

C **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,

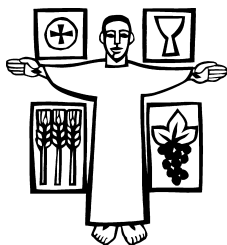
as we forgive those who trespass against us;

and lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever and ever.

Amen

We are seated.



COMMUNION WITH OUR RISEN LORD
WELCOME TO CHRIST'S TABLE

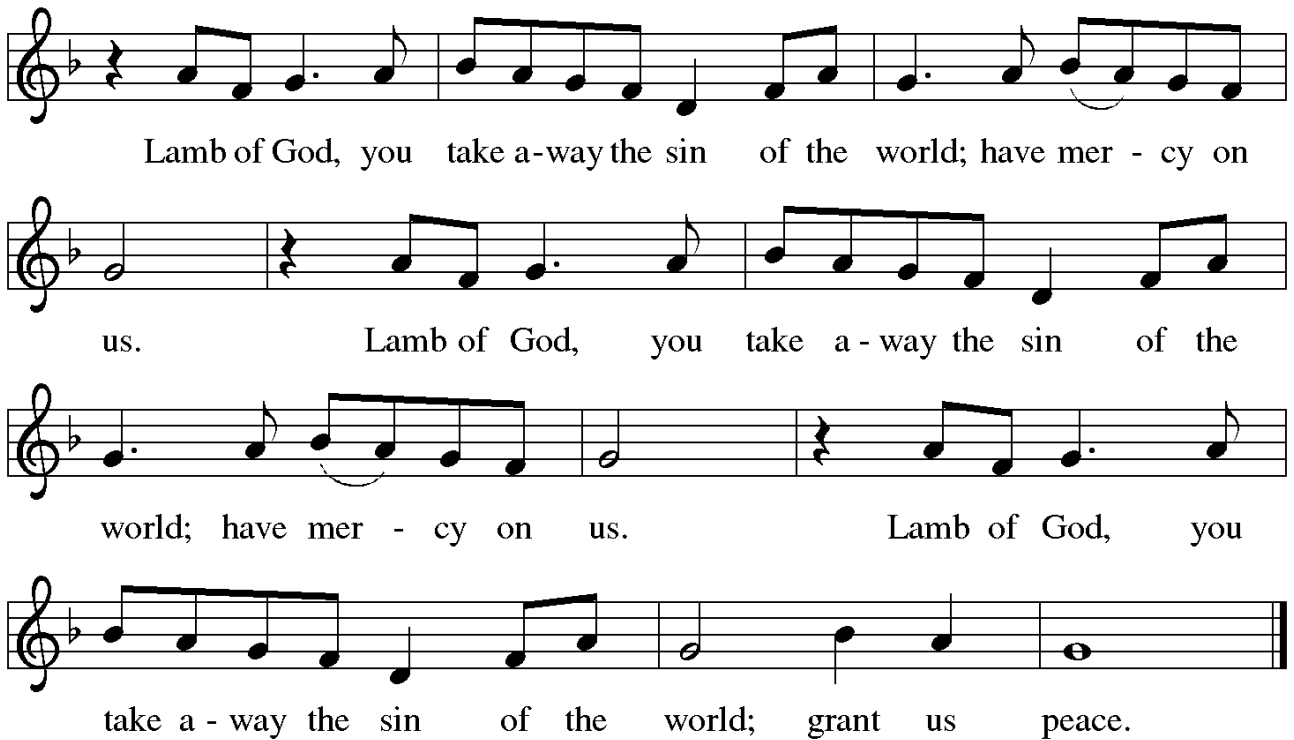
COMMUNION DISTRIBUTION

We come forward by way of the center aisle, forming two lines to
receive communion in front of the chancel steps. We return
to our pews by way of the side aisles.



("lamb of God") recalls the words of John the Baptist upon seeing Jesus (John 1:29). We make this our prayer as well, as we prepare to meet the Risen Lord in the bread and wine.

Agnus Dei



Lamb of God, you take a-way the sin of the world; have mer - cy on
us. Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God, you
take a - way the sin of the world; grant us peace.

Once we have all received the sacrament and returned to our seats, we celebrate the personal encounter with the risen Christ through blessing, prayer, and singing.

Post-Communion Blessing

P The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

C Amen

Post-Communion Prayer

P Let us pray. Blessed Jesus,

**C in this rich meal of grace,
you have fed us with your body, the bread of life.
Now send us forth to bear your life-giving hope
to a world in need.**

Amen

Blessing

P May you go from this place having acknowledged yourselves as sinners in word and deed and in what has been left undone.

C Amen.

P May you know always that God's response to our repentance is never less than grace-filled and loving forgiveness.

C Amen.

P May you be given the grace to forgive others as God has forgiven you.

C Amen.

P And the blessing of God Almighty, the Father, + the Son, and the Holy Spirit, be upon you and remain with you forever.

C Amen.

Hymn

Ride On, Ride on in Majesty!

1. Ride on, ride on in ma - jes - ty! Hark! all the
 2. Ride on, ride on in ma - jes - ty! In low - ly
 3. Ride on, ride on in ma - jes - ty! The wing - ed
 4. Ride on, ride on in ma - jes - ty! In low - ly

tribes Ho - san - na cry; O Sav - ior meek, pur - sue thy
 pomp ride on to die: O Christ, thy tri - umphs now be -
 squad - rons of the sky look down with sad and wond' - ring
 pomp ride on to die; bow thy meek head to mor - tal

road with palms and scat - tered gar - ments strowed.
 - gin o'er cap - tive death and con - quered sin.
 eyes to see th'ap - proach - ing sac - ri - fice.
 pain, then take, O God, thy pow'r and reign.

We are dismissed from worship knowing that our service does not end. Rather, having been in the presence of the risen Lord, we leave so that our service may truly begin.

Dismissal

P Go in peace loving God and loving your neighbor.

C **Thanks be to God.**

No postlude during Lent.



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Ride On, Ride On in Majesty!—text: Henry H. Milman; music: ST. DROSTANE, John B. Dykes.