



# the sunday of the passion: palm sunday

April 2, 2023  
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: Matthew 21:1-11

P <sup>1</sup>When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, <sup>2</sup>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. <sup>3</sup>If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." <sup>4</sup>This took place to fulfill what had been spoken through the prophet, saying,

<sup>5</sup>"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."

<sup>6</sup>The disciples went and did as Jesus had directed them; <sup>7</sup>they brought the donkey and the colt, and put their cloaks on them, and he sat on them. <sup>8</sup>A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. <sup>9</sup>The crowds that went ahead of him and that followed were shouting,

"Hosanna to the Son of David!

*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."*

Blessed is the one who comes in the name of the Lord!  
 Hosanna in the highest heaven!"  
<sup>10</sup>When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" <sup>11</sup>The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

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

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

Hymn

*All Glory, Laud, and Honor*

*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).*

*Refrain*

All glo - ry, laud, and hon - or to you, re - deem - er, king,  
 to whom the lips of chil - dren made sweet ho - san - nas ring.

1. You are the king of Is - rael and Da - vid's roy - al Son,  
 2. The com - pa - ny of an - gels are prais - ing you on high;  
 3. The mul - ti - tude of pil - grims with palms be - fore you went;  
 4. To you, be - fore your pas - sion, they sang their hymns of praise.  
 5. Their prais - es you ac - cept - ed; ac - cept the prayers we bring,

*Refrain*

now in the Lord's name com - ing, our King and Bless - ed One.  
 cre - a - tion and all mor - tals in cho - rus make re - ply.  
 our praise and prayer and an - thems be - fore you we pre - sent.  
 To you, now high ex - alt - ed, our mel - o - dy we raise.  
 great au - thor of all good - ness, O good and gra - cious King.

*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.*

**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**

*We are seated.*

*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.*



## LITURGY OF THE WORD

First Lesson: Isaiah 50:4-9a

L A reading from Isaiah.

<sup>4</sup>The Lord GOD has given me  
the tongue of a teacher,  
that I may know how to sustain  
the weary with a word.  
Morning by morning he wakens—  
wakens my ear  
to listen as those who are taught.

<sup>5</sup>The Lord GOD has opened my ear,  
and I was not rebellious,  
I did not turn backward.

<sup>6</sup>I gave my back to those who struck me,  
and my cheeks to those who pulled out the beard;  
I did not hide my face  
from insult and spitting.

<sup>7</sup>The Lord GOD helps me;  
therefore I have not been disgraced;  
therefore I have set my face like flint,  
and I know that I shall not be put to shame;  
<sup>8</sup>he who vindicates me is near.

Who will contend with me?

Let us stand up together.

Who are my adversaries?

Let them confront me.

<sup>9a</sup>It is the Lord GOD who helps me;  
who will declare me guilty?

L The word of the Lord.

**C Thanks be to God.**

*The second reading, usually from the New Testament letters, bears the witness of the early church.*

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.**

*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, which means “suffering.”*



## The Passion of Our Lord Jesus Christ According to St. Matthew: Matthew 26:14-27:66

*Judas Agrees to Betray Jesus  
Matthew 26:14-16*

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.

*The Passover with the Disciples  
Matthew 26:17-25*

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.

*The Institution of the Lord’s Supper  
Matthew 26:26-30*

When it was evening, he took his place with the twelve disciples, 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.

*Peter’s Denial Foretold  
Matthew 26:31-35*

Then Jesus said to them, “You will all fall away because of me this night, for it is written,  
‘I will strike the shepherd,  
and 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, “Even if all fall away because of you, I will never fall away.” 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.

*Jesus Prays in Gethsemane  
Matthew 26:36-46*

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, “My soul is 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

*The Betrayal and  
Arrest of Jesus  
Matthew 26:47-56*

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? Now the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. Look, 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 die 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 rebel? 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.

*Jesus before the  
High Priest  
Matthew 26:57-68*

Those who had arrested Jesus took him to Caiaphas the high priest, where 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 do you think?” 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?”**

*Peter’s Denial of  
Jesus  
Matthew 26:69-75*

Now Peter was sitting outside in the courtyard. A female servant 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 female servant saw him, and she said to the bystanders, “This man was with Jesus the Nazarene.” 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.

*Jesus Brought before Pilate  
Matthew 27:1-2*

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.

*The Suicide of Judas  
Matthew 27:3-10*

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."

*Pilate Questions Jesus  
Matthew 27:11-14*

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.

*Barabbas or Jesus  
Matthew 27:15-23*

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!"**

*Pilate Hands Jesus over to Be Crucified  
Matthew 27:24-26*

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!"**

*The Soldiers Mock Jesus  
Matthew 27:27-31*

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.

*The Crucifixion of Jesus*  
Matthew 27:32-44

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."

*We stand as we are able.*

*The Death of Jesus*  
Matthew 27:45-55

Then two rebels 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 rebels 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, ministering to him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

*The Burial of Jesus*  
Matthew 27:57-61

When it was evening, there came a rich man from Arimathea named Joseph, who also was himself 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 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 Guard at the Tomb*  
Matthew 27:62-66

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.

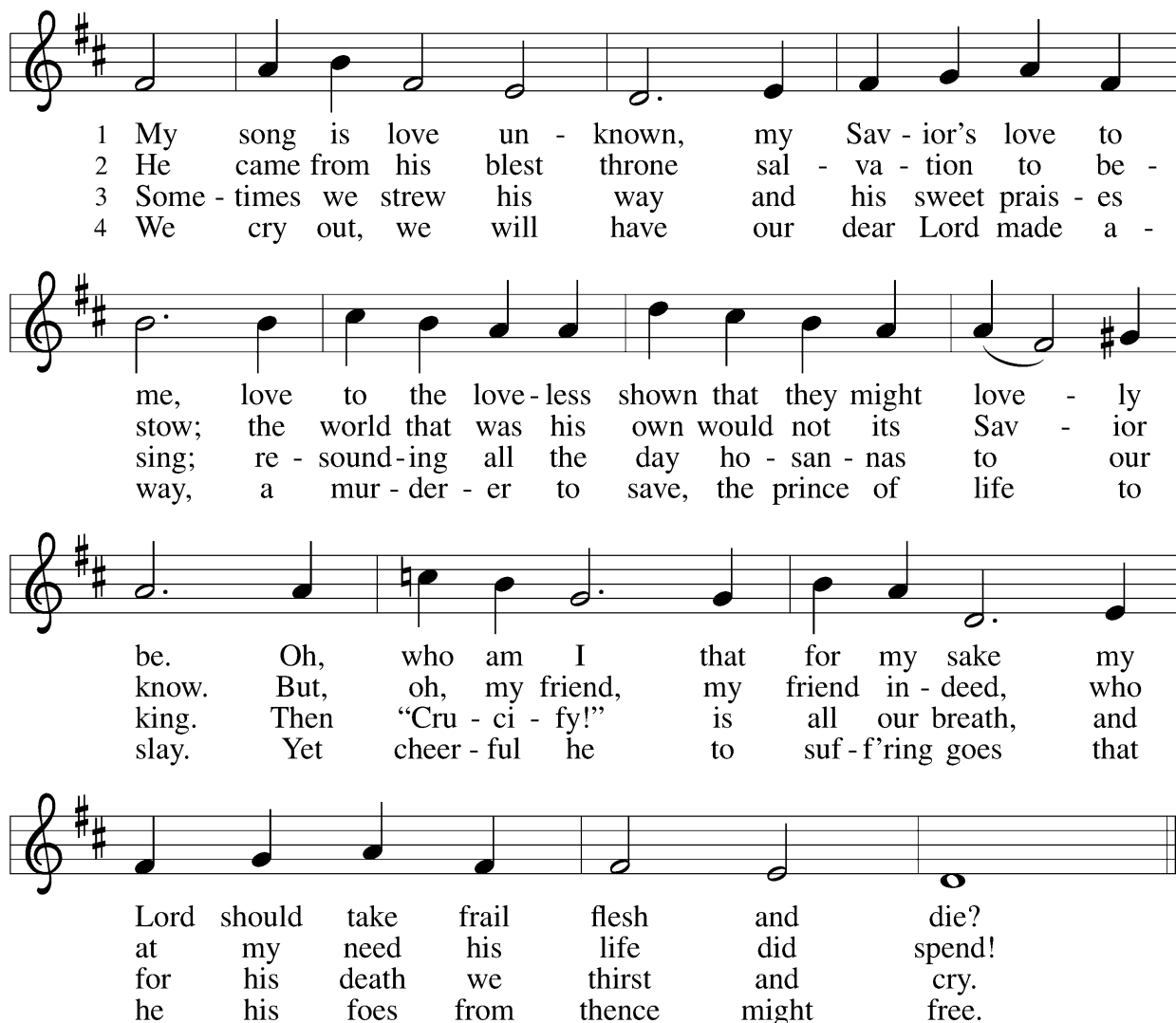
*A time of silence for reflection follows the Passion.*



*This hymn complements the day's scripture readings and sermon.*

## Hymn 343

## My Song Is Love Unknown



1 My song is love un - known, my Sav - ior's love to  
 2 He came from his blest throne sal - va - tion to be -  
 3 Some - times we strew his way and his sweet prais - es  
 4 We cry out, we will have our dear Lord made a -

me, love to the love - less shown that they might love - ly  
 stow; the world that was his own would not its Sav - ior  
 sing; re - sound - ing all the day ho - san - nas to our  
 way, a mur - der - er to save, the prince of life to

be. Oh, who am I that for my sake my  
 know. But, oh, my friend, my friend in - deed, who  
 king. Then "Cru - ci - fy!" is all our breath, and  
 slay. Yet cheer - ful he to suf - f'ring goes that

Lord should take frail flesh and die?  
 at my need his life did spend!  
 for his death we thirst and cry.  
 he his foes from thence might free.

5 In life no house, no home  
 my Lord on earth might have;  
 in death no friendly tomb  
 but what a stranger gave.  
 What may I say? Heav'n was his home  
 but mine the tomb wherein he lay.

6 Here might I stay and sing—  
 no story so divine!  
 Never was love, dear King,  
 never was grief like thine.  
 This is my friend, in whose sweet praise  
 I all my days could gladly spend!

*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*

### The Prayers



*Each petition concludes:*

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

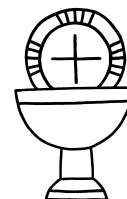
*Much more than a  
 pleasant greet-  
 ing—we do this to  
 proclaim God's  
 promise of peace.  
 2 Corinthians  
 13:11*

## 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."*



Our gifts are received and dedicated to our Lord's service. These offerings support the ministries of this congregation, the Virginia Synod, ELCA, and our global mission partners.

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

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

## Offertory Anthem

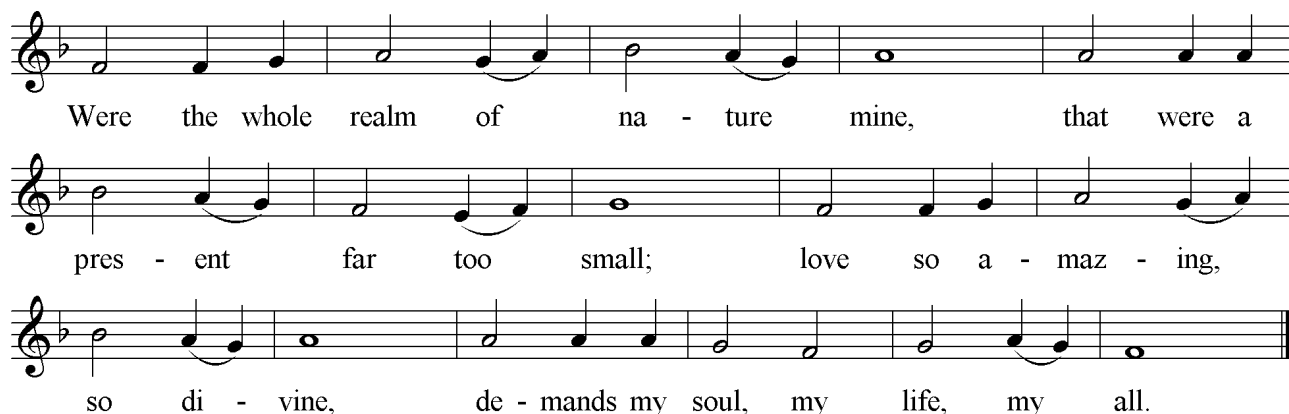
## Adoramus Te, Christe

Richard Romiti

*Adoramus te, Christe,  
et benedicimus tibi,  
quia per crucem sanctam tuam  
redemisti mundum.  
Qui passus es pro nobis,  
Domine, miserere nobis.*

We adore you, O Christ,  
and we bless you.  
For by your holy cross  
you have redeemed the world.  
(You) Who suffered for us,  
O Lord, have mercy on us.

### Offertory

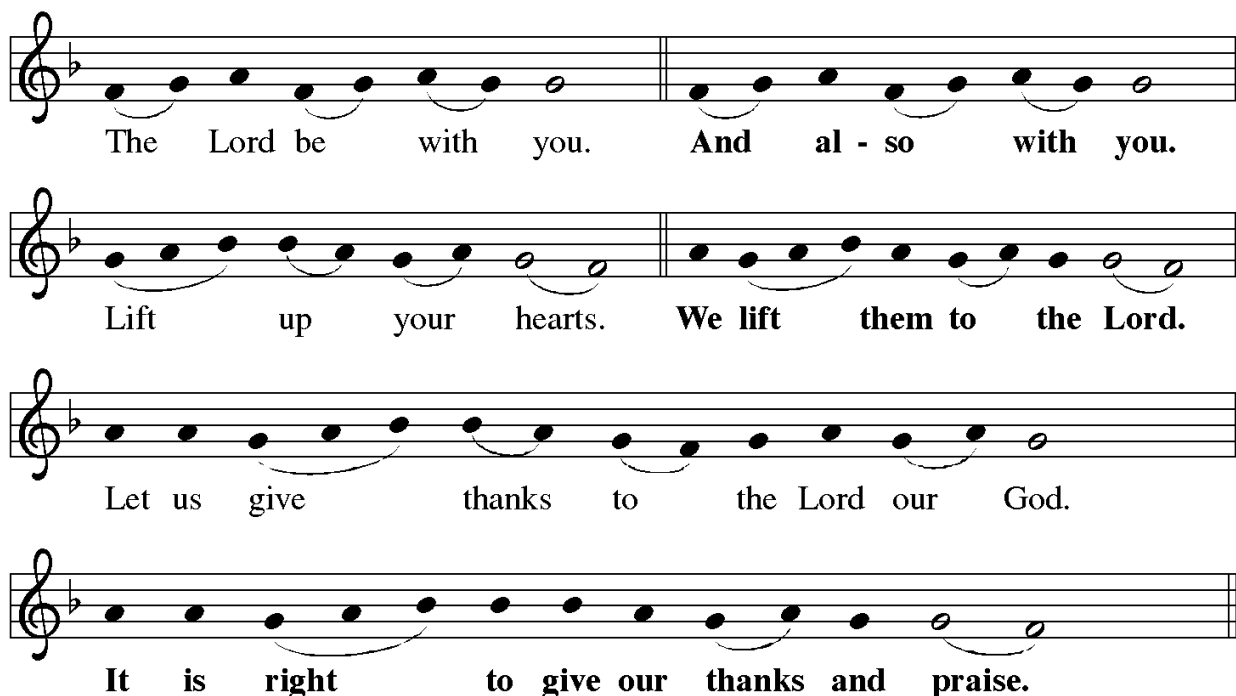


Were the whole realm of na - ture mine, that were a  
pres - ent far too small; love so a - maz - ing,  
so di - vine, de - mands my soul, my life, my all.

### Offertory Prayer

**P** Let us pray. God of good gifts,  
**C** receive these and all our offerings  
as we present them in faithful service  
for the sake of your gospel.  
Prepare our hearts to receive you in this meal  
as you pour out your very presence  
through Christ Jesus, the wellspring of eternal life.  
Amen

### 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.*

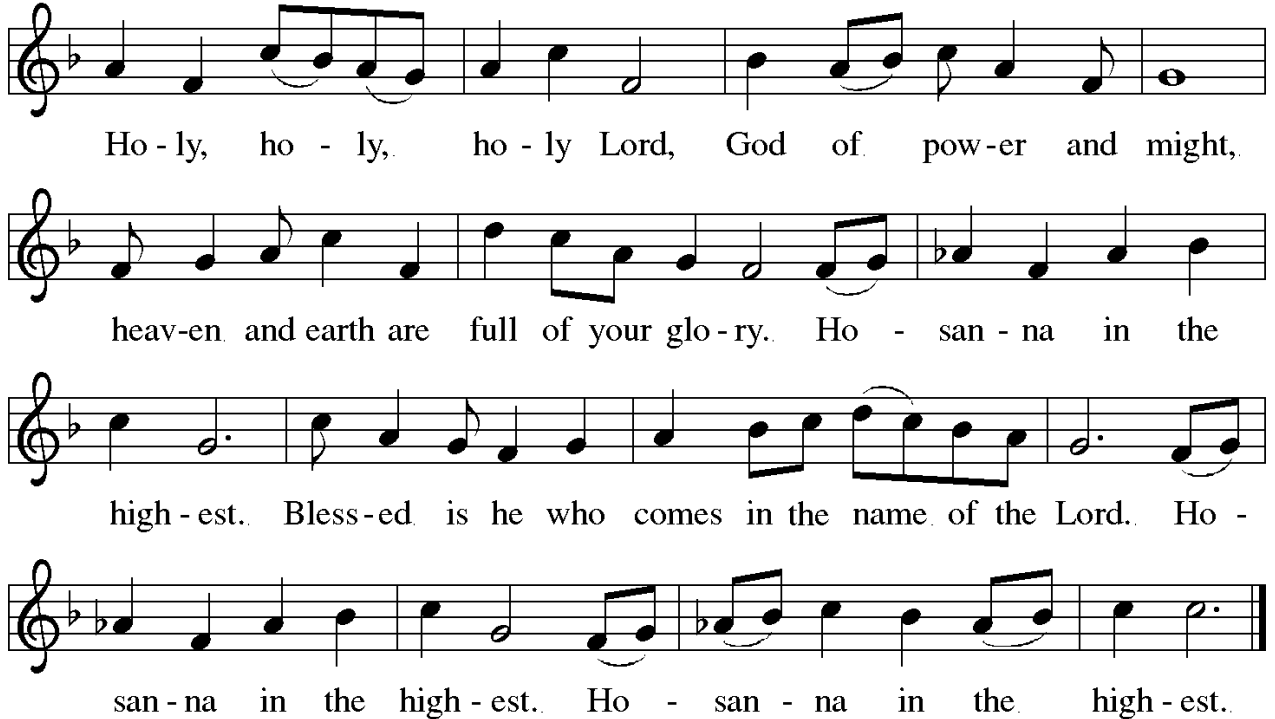
*The Eucharistic Prayer recalls God's saving acts throughout history and, particularly, the words and actions, the commands and promises of Jesus at the last supper with his disciples as recorded in scripture.*

## 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**

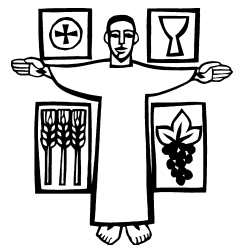
*We are seated.*



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 at the altar rail. We are handed a wafer and  
instinct (dip) it into the chalice with wine. We return  
to our pews by way of the side aisles.



*The Agnus Dei ("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. Embodied God,

**C** **at your table, we have tasted the goodness of Jesus. With the eyes of our hearts open to your promise, empower us to hear the needs of our neighbors and touch the world with your love. 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 sinfulness is never less than grace-filled and loving forgiveness.

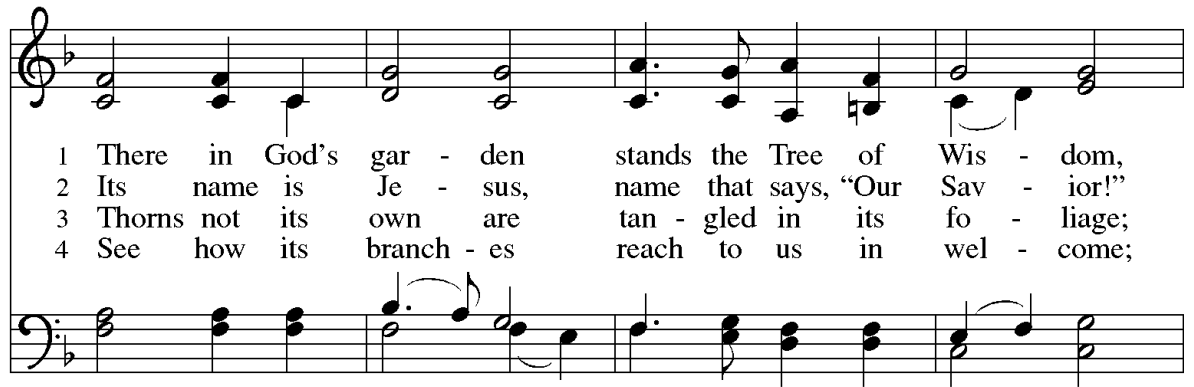
**C** **Amen.**

**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.

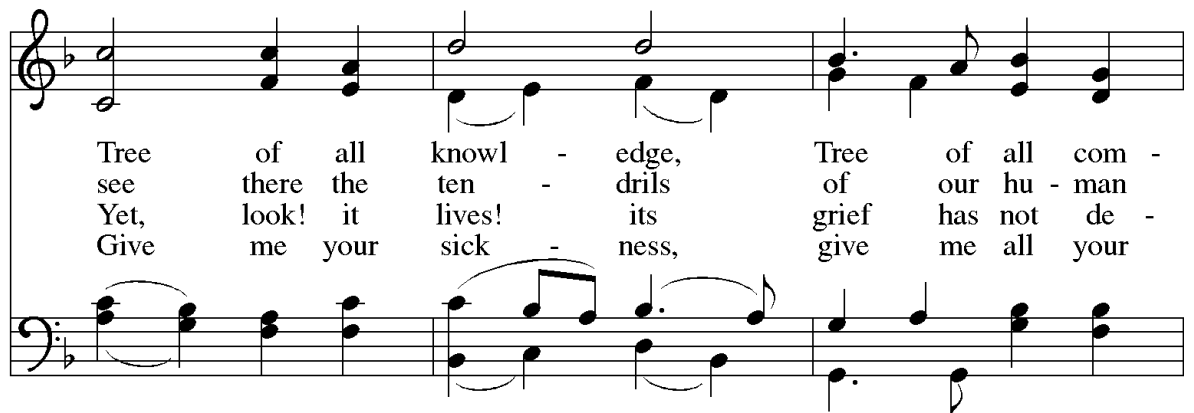
**C** **Amen.**



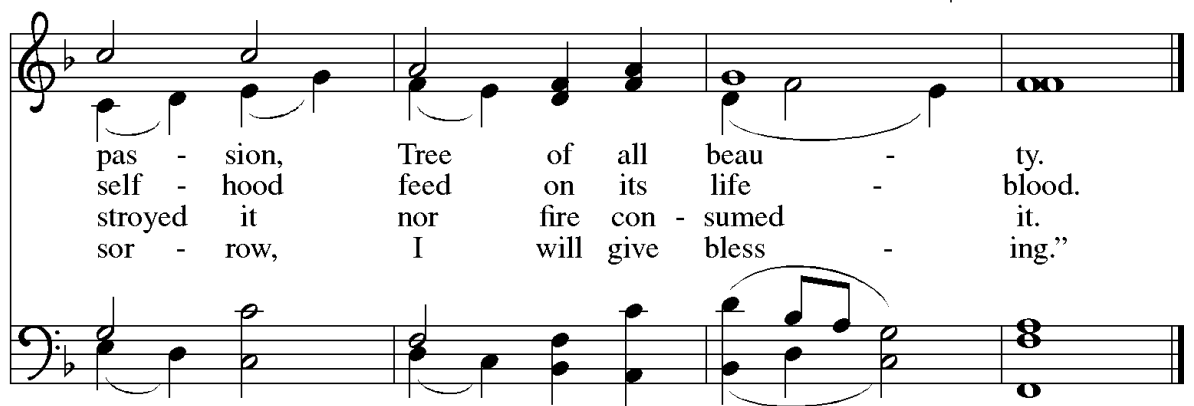
1 There in God's gar - den stands the Tree of Wis - dom,  
 2 Its name is Je - sus, name that says, "Our Sav - ior!"  
 3 Thorns not its own are tan - gled in its fo - liage;  
 4 See how its branch - es reach to us in wel - come;



whose leaves hold forth the heal - ing of the na - tions:  
 There on its branch - es see the scars of suf - f'ring;  
 our greed has starved it, our de - spite has choked it.  
 hear what the Voice says, "Come to me, ye wea - ry!



Tree of all knowl - edge, Tree of all com -  
 see there the ten - drils of our hu - man  
 Yet, look! it lives! its grief has not de -  
 Give me your sick - ness, give me all your



pas - sion, Tree of all beau - ty.  
 self - hood feed on its life - blood.  
 stroyed it nor fire con - sumed it.  
 sor - row, I will give bless - ing."

5 This is my ending,  
 this my resurrection;  
 into your hands, Lord,  
 I commit my spirit.  
 This have I searched for;  
 now I can possess it.  
 This ground is holy.

6 All heav'n is singing,  
 "Thanks to Christ whose passion  
 offers in mercy  
 healing, strength, and pardon.  
 Peoples and nations,  
 take it, take it freely!"  
 Amen! My Master!

*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.**


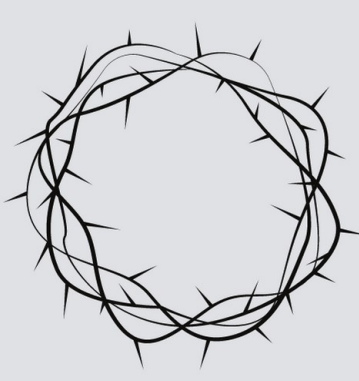

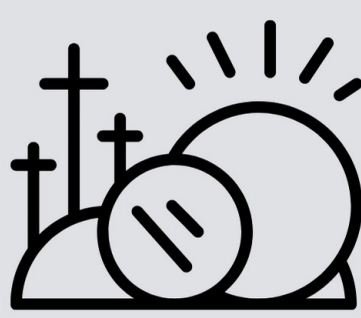
*No postlude during Lent.*

## THIS WEEK AT ST. MARK'S

THIS WEEK AT ST. MARK'S		
Sunday, April 2 <i>The Sunday of the Passion: Palm Sunday</i>	11AM	Worship with Holy Communion
Monday, April 3	5PM—7PM	The Lion's Share open
Tuesday, April 4		
Wednesday, April 5		
Thursday, April 6 <i>Maundy Thursday</i>	7PM	Maundy Thursday Liturgy of Holy Communion and Stripping of the Altar
Friday, April 7 <i>Good Friday</i>	7PM	Good Friday Liturgy of the Passion
Saturday, April 8 <i>Holy Saturday</i>	8PM	Great Vigil of Easter with Service of Light, Readings, and the First Eucharist of Easter  NA Meeting
Sunday, April 2 <i>The Resurrection of Our Lord: Easter Day</i>	7:30AM 8:30AM 11AM	Holy Communion in the Garden Easter Breakfast Festival Worship with Holy Communion

## SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
<b>Greeter</b>		
<b>Lector</b>		
<b>Communion Assistant</b>		
<b>Coffee Hour</b>		

<b>Maundy Thursday</b> 	<b>Good Friday</b> 	<b>Easter Vigil</b> 	<b>Easter Sunday</b> 
<b>Thursday</b> 7:00 PM	<b>Friday</b> 7:00 PM	<b>Saturday</b> 8:00 PM	<b>Sunday</b> 7:30 & 11:00 AM



# St. Mark's Lutheran Church

*Loving God, Loving Our Neighbor*

## Ministers and Staff

*Ministers:* Congregation of St. Mark's Lutheran Church  
*Secretary / Financial Administrator:* Kathy Bryant  
*Organist / Choir Director:* Jacob Gordon  
*Pastor:* James Armentrout

1008 FRANKLIN ROAD SOUTHWEST, ROANOKE, VIRGINIA 24016

**Phone:** (540) 344-9051

**E-mail:** office@stmarksroanoke.org

**Web:**

www.stmarksroanoke.org

**Facebook:**

St. Mark's Lutheran Roanoke

Liturgical texts reprinted by permission, Augsburg Fortress Liturgies License SAS003958. Unless otherwise indicated, Scripture readings are from *New Revised Standard Version Bible*, copyright © 1989 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

*All Glory, Laud, and Honor*—text: Theodulph of Orleans, tr. John Mason Neale, alt.; music: VALET WILL ICH DIR GEBEN, Melchior Teschner.  
*My Song Is Love Unknown*—text: Samuel Crossman, alt.; music: LOVE UNKNOWN, John Ireland. Music © 1924 John Ireland, admin. The John Ireland Trust. Used by permission, ONE LICENSE, License #A-729546.

*When I Survey the Wondrous Cross*—text: Isaac Watts; music: HAMBURG, Lowell Mason.

*There in God's Garden*—text: Király Imre von Pécselyi, tr. Erik Routley; music: SHADES MOUNTAIN, K. Lee Scott. Text © 1976 Hinshaw Music, Inc; music © 1987 Birnamwood Publications, a div. of MorningStar Music Publishers, Inc. Used by permission, ONE LICENSE, License #A-729546.