



# the sunday of the passion: palm sunday

March 24, 2024  
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: Mark 21:1-11

P <sup>1</sup>When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, [Jesus] sent two of his disciples <sup>2</sup>and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. <sup>3</sup>If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.' " <sup>4</sup>They went away and found a colt tied near a door, outside in the street. As they were untying it, <sup>5</sup>some of the bystanders said to them, "What are you doing, untying the colt?" <sup>6</sup>They told them what Jesus had said; and they allowed them to take it. <sup>7</sup>Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. <sup>8</sup>Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. <sup>9</sup>Then those who went ahead and those who followed were shouting,

"Hosanna!

Blessed is the one who comes in the name of the Lord!

<sup>10</sup>Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!"

*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."*

<sup>11</sup>Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

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.*

*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*

*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. Mark: Mark 14:1-15:47

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said, “Not during the festival, or there may be a riot among the people.”

While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, “Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.” And they scolded her. But Jesus said, “Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.”

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him,

**“Where do you want us to go and make the preparations for you to eat the Passover?”**

So he sent two of his disciples, saying to them, “Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, ‘The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?’ He will show you a large room upstairs, furnished and ready. Make preparations for us there.” So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, “Truly I tell you, one of you will betray me, one who is eating with me.” They began to be distressed and to say to him one after another,

**“Surely, not I?”**

He said to them, “It is one of the twelve, one who is dipping bread into the bowl with me. For 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.”

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, "This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

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

‘I will strike the shepherd,  
and the sheep will be scattered.’

But after I am raised up, I will go before you to Galilee." Peter said to him, "Even though all become deserters, I will not." Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." So when he came, he went up to him at once and said, "Rabbi!" and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying,

**“We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’”**

But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "I am; and

‘you will see the Son of Man

seated at the right hand of the Power,'  
and 'coming with the clouds of heaven.' ”

Then the high priest tore his clothes and said, “Why do we still need witnesses? You have heard his blasphemy! What is your decision?” All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

**“Prophecy!”**

The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, “You also were with Jesus, the man from Nazareth.” But he denied it, saying, “I do not know or understand what you are talking about.” And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, “This man is one of them.” But again he denied it. Then after a little while the bystanders again said to Peter,

**“Certainly you are one of them; for you are a Galilean.”**

But he began to curse, and he swore an oath, “I do not know this man you are talking about.” At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, “Before the cock crows twice, you will deny me three times.” And he broke down and wept.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, “Are you the King of the Jews?” He answered him, “You say so.” Then the chief priests accused him of many things. Pilate asked him again, “Have you no answer? See how many charges they bring against you.” But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, “Do you want me to release for you the King of the Jews?” For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, “Then what do you wish me to do with the man you call the King of the Jews?” They shouted back,

**“Crucify him!”**

Pilate asked them, “Why, what evil has he done?” But they shouted all the more,

**“Crucify him!”**

So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

**“Hail, King of the Jews!”**

They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

**"Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!"**

In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

**"He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe."**

Those who were crucified with him also taunted him.

*We stand as we are able.*

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said,

**"Listen, he is calling for Elijah."**

And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

**"Wait, let us see whether Elijah will come to take him down."**

Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

*A time of silence for reflection follows the reading of 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 creation, for peace and justice, for those in need. 1 Timothy 2:1-2*

## The Prayers



*Each petition concludes:*

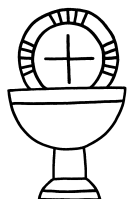
**P** Lord, in your mercy,  
**C** hear our prayer.

## THE EUCHARISTIC LITURGY

### The Peace

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

*We greet one another, saying "Peace be with you."*



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

*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

## Ah, Holy Jesus

John Ferguson

*The choir sings stanzas 1 through 4, we stand as able and sing stanza 5 together.*

Ah, holy Jesus how have you offended,  
that mortal judgment has on you descended?  
By foes derided, by your own rejected,  
O most afflicted!

Who was the guilty? Who brought this upon you?  
Alas, my treason, Jesus has undone you.  
'Twas I, Lord Jesus, I it was denied you;  
I crucified you.

Lo, the Good Shepherd, for the sheep is offered;  
the slave has sinned, and the Son has suffered;  
for our atonement, while we nothing heeded,  
God interceded.

For me, kind Jesus, was your incarnation,  
your mortal sorrow and your life's oblation,  
your death of anguish and your bitter passion,  
for my salvation.



There - fore, kind Je - sus, since I can - not pay you, I do a -  
- dore you, and will ev - er pray you, think on your pi - ty  
and your love un - swerv - ing, not my de - serv - ing.

## Offertory Prayer

P Let us pray.

**C Jesus, you are the bread of life  
and the host of this meal.**

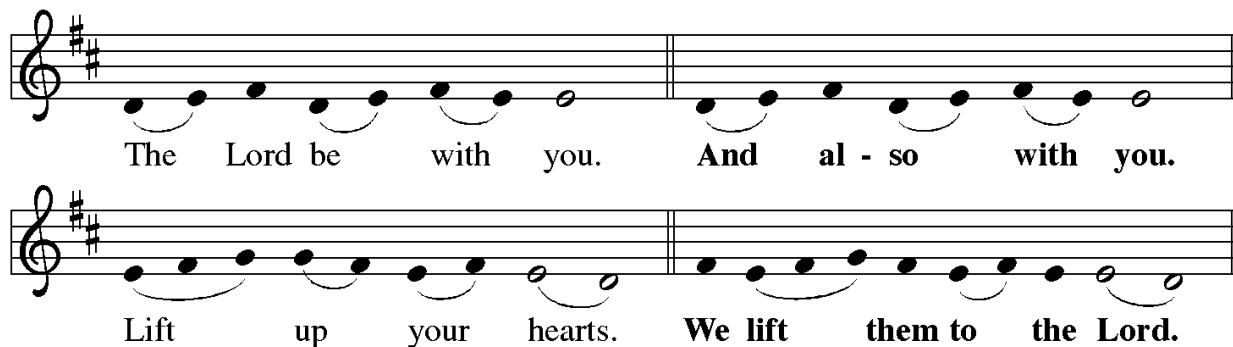
**Bless these gifts that we have gathered  
that all people may know your goodness.**

**Feed us not only with this holy food  
but with hunger for justice and peace.**

**We pray this in your name.**

**Amen**

## Thanksgiving Dialogue

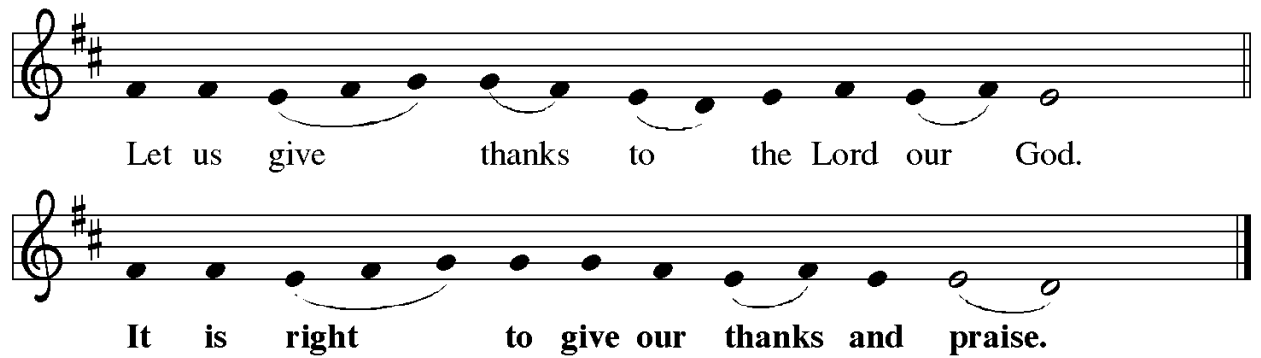


The Lord be with you. And al - so with you.  
Lift up your hearts. We lift them to the Lord.

*he 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.*

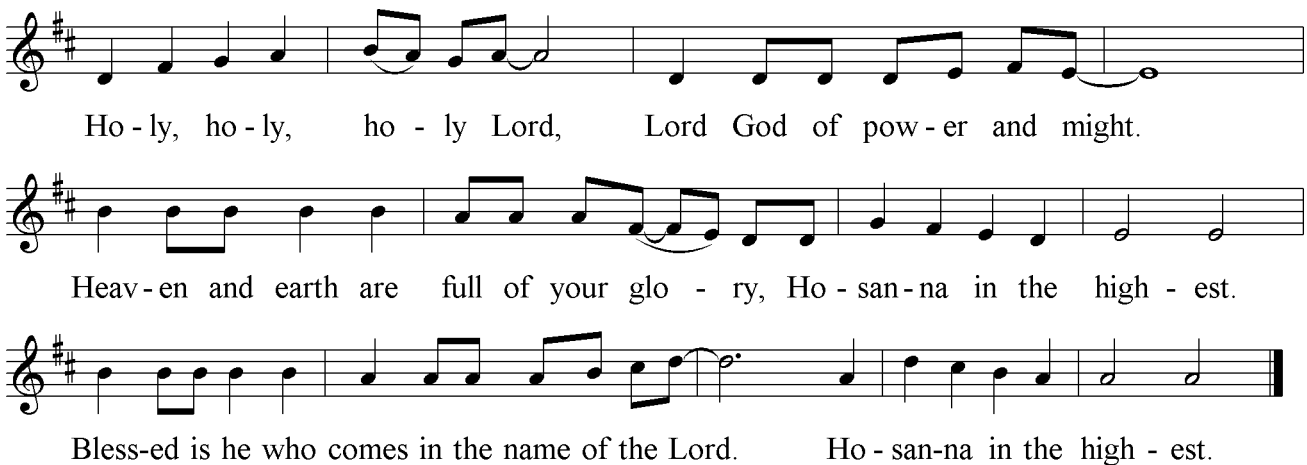


### The Proper Preface

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

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

### Sanctus



### 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  
becomes the ta-  
ble-prayer of the  
congregation.  
Luke 11:1-13;  
Matthew 6:5-15*

The Lord's Prayer

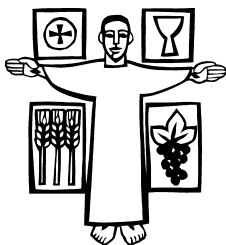
**P** Lord remember us in your kingdom and teach us to pray:

**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**

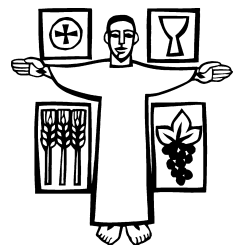
*We are seated.*



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. Generous God,

**C** at this table we have tasted your immeasurable grace.

**As grains of wheat are gathered into one bread,  
now make us one loaf to feed the world;  
in the name of Jesus, the Bread of life.**

**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.

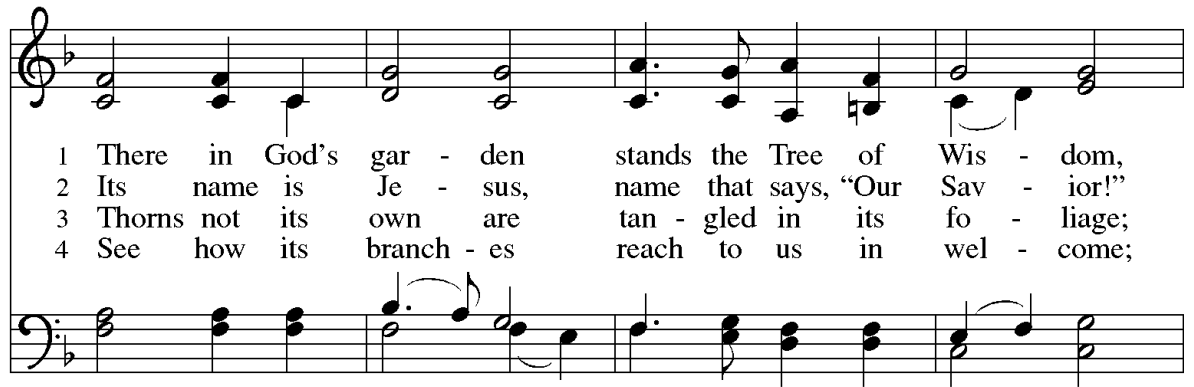
**C** Amen

**P** May you be given the grace to forgive others as God is forgiving 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.

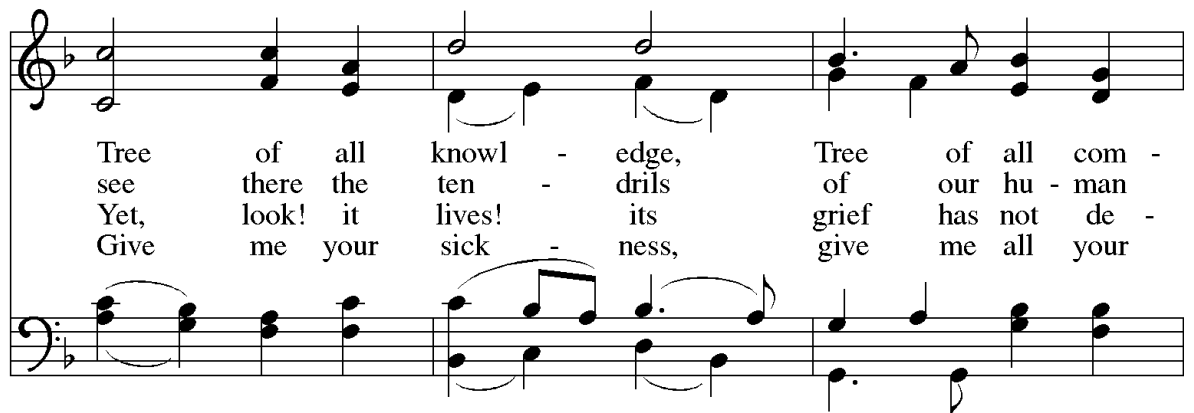
**C** Amen



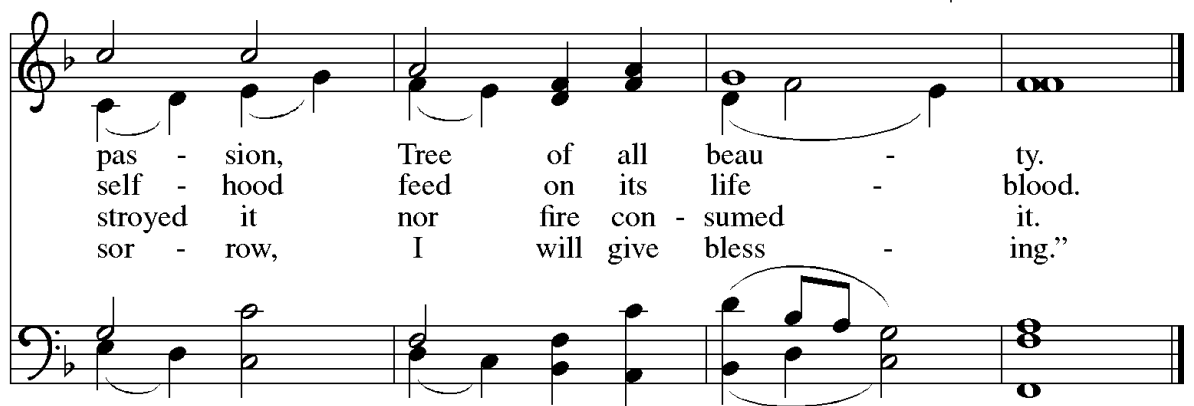
1 There in God's gar - den stands the Tree of Wis - dom,  
 2 Its name is Je - sus, name that says, "Our Sav - ior!"  
 3 Thorns not its own are tan - gled in its fo - liage;  
 4 See how its branch - es reach to us in wel - come;



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.**


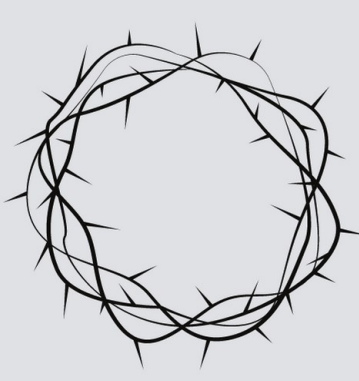

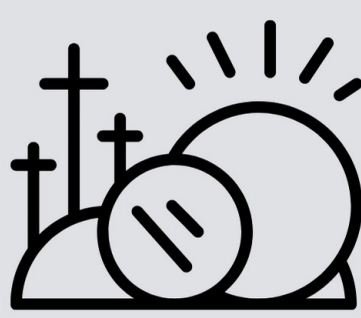
*No postlude during Lent.*

## THIS WEEK AT ST. MARK'S

THIS WEEK AT ST. MARK'S		
Sunday, March 24 <i>The Sunday of the Passion: Palm Sunday</i>	11AM	Worship with Holy Communion
Monday, March 25	5PM—7PM	The Lion's Share open
Tuesday, March 26		
Wednesday, March 27		
Thursday, March 28 <i>Maundy Thursday</i>	7PM	Maundy Thursday Liturgy of Holy Communion and Stripping of the Altar
Friday, March 29 <i>Good Friday</i>	10AM—Noon 6:30PM 7PM	The Lion's Share open NA Meeting Good Friday Liturgy of the Passion
Saturday, March 30 <i>Holy Saturday</i>	8PM	Great Vigil of Easter with Service of Light, Readings, and the First Eucharist of Easter
	8PM	NA Meeting
Sunday, March 31 <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>	Connie Watkins & Harry Brewbaker	Becky Whisnant
<b>Lector</b>	Eric Mills	Karen Arthur
<b>Communion Assistant</b>	Jerry McDaniel & Mary Ann Snider	Eric Mills & Donna Abbott
<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

Attendance Last Sunday	85
Offering Received (Pledges/Loose)	\$4,158.00
Budget (Pledges/Loose)	\$3,531.00



**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

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