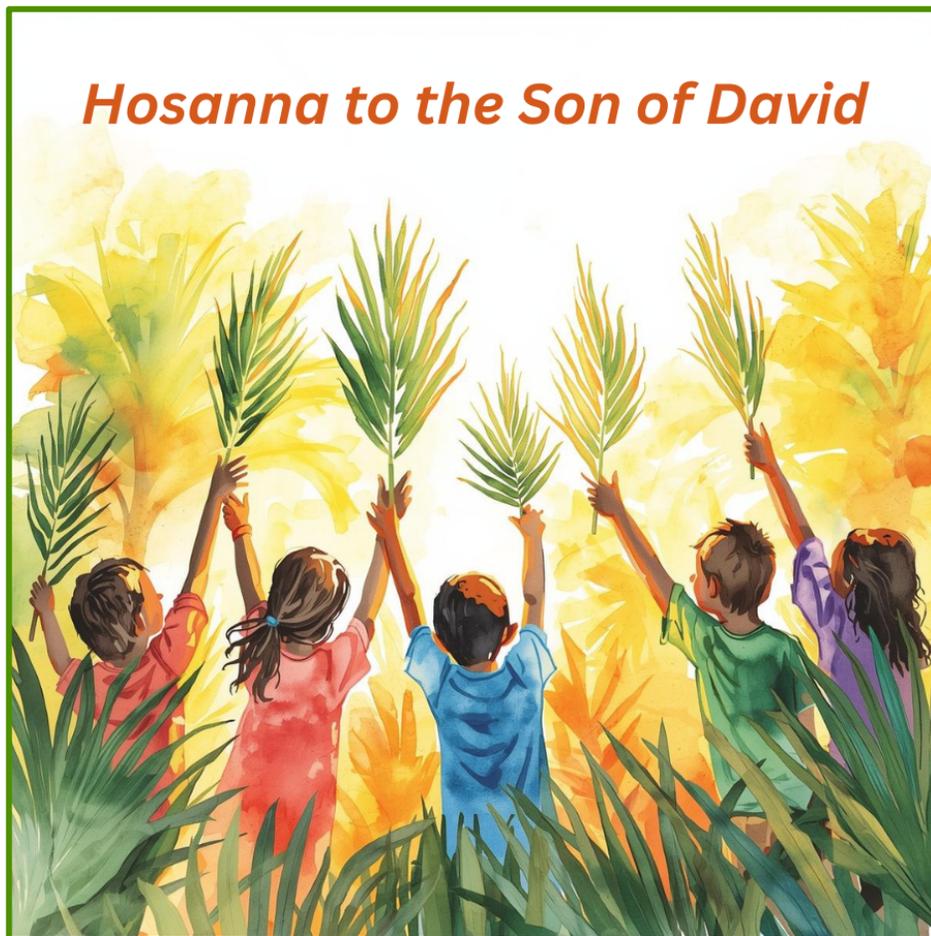


# St. John's and St. Paul's

Sunday, March 29, 2025

Sunday of the Passion / Palm Sunday, Year A

## *Hosanna to the Son of David*



*Before the liturgy begins, those already seated are invited to join the procession outside.*

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*We begin our observance of Holy Week this morning with the cry, "Hosanna!" This is an untranslated word in scripture. Whether presented in Hebrew, Greek or Aramaic, the word expresses an urgent cry for help. It literally means SAVE US, NOW! The people who shouted this cry and greeted Jesus on the road to Jerusalem longed for a conquering King who would free them from the oppression of the Roman Empire.*

*We too experience and witness oppression, injustice, and violence in our world today. And individually, we each have our own needs, cares, and concern, too large, too heavy, too complicated, to resolve on our own. As we begin this Holy Week, hold in your heart the situations and circumstances that cry out for Jesus' saving presence.*

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## Sign of the Cross

Blessed be the holy Trinity, † one God,  
who forgives all our sin, whose mercy endures forever.

**ALL: Amen.**

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

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

## Prayer of the Day

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.

**ALL: Amen.**

**Pave the Way with Branches** Bret Hesla b. 1957

$\text{♩} = 70$

Je - sus is com - ing. Pave the way with bran - ches. Je - sus is com - ing. Ho -  
san - na. Ho - san - na, Je - sus is com - ing. Ho - san - na to the Prince of Peace.

The musical notation is written on two staves in 4/4 time. The first staff contains the first line of lyrics, and the second staff contains the second line. The tempo is marked as quarter note = 70. The key signature has one flat (B-flat).

Text and Music © 1999 Bret Hesla, admin. Augsburg Fortress

Text: Bret Hesla, b. 1957  
Music: PAVE THE WAY, Bret Hesla  
Text and music © 1999 Bret Hesla, admin. Augsburg Fortress

## **Processional Gospel: Matthew 21:1-11**

The Holy Gospel according to Matthew.

**ALL: Glory to you, O Lord.**

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

"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."

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

"Hosanna to the Son of David!

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

Hosanna in the highest heaven!"

When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

The Gospel of the Lord.

**ALL: Praise to you, O Christ.**

## **Blessing of Palms**

The Lord be with you.

**ALL: And also with you.**

Let us pray.

We praise you, O God,  
for redeeming the world through our Savior Jesus Christ.  
Today he entered the holy city in triumph  
and was proclaimed messiah and king  
by those who spread garments and branches along his way.

+ Bless these branches and those who carry them.  
Grant us grace to follow our Lord in the way of the cross,  
so that, joined to his death and resurrection,  
we enter into life with you;  
through the same Jesus Christ,  
who lives and reigns with you and the Holy Spirit,  
one God, now and forever.

**ALL: Amen.**

Let us join our Savior on his journey into Jerusalem

**ALL: “Hosanna to the Son of David!  
Blessed is the one who comes in the name of the Lord!  
Hosanna in the highest heaven!”**

## **PROCESSION**

*All process into the church behind the choir.*

# 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.

Text: Theodulph of Orleans, c. 760–821; tr. John Mason Neale, 1818–1866, alt.  
Music: VALET WILL ICH DIR GEBEN, Melchior Teschner, 1584–1635

*The music concludes as the ministers approach the altar.  
Profound silence is observed as the vestments change from white to red.  
Please remain standing.*

## The Collect

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

**All: Amen.**

## First Reading: Isaiah 50:4-9a

A reading from the prophet 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?

The word of the Lord.

**ALL: Thanks be to God.**

# Psalm: Psalm 31:9-16

**INTRO 1X THROUGH**  
**Sung once each time**

## Holy God *Trisagion*

Ho - ly God, ho - ly and might - y,  
ho - ly and im - mor - tal, have mer - cy on us.

The musical score is written for voice and piano. It consists of two systems of music. The first system has a vocal line and a piano accompaniment. The second system also has a vocal line and a piano accompaniment. The key signature has two flats (Bb and Eb), and the time signature is 4/4. The lyrics are: 'Ho - ly God, ho - ly and might - y, ho - ly and im - mor - tal, have mer - cy on us.'

Music: Mark Mummert, b. 1965  
Music © 2003 Augsburg Fortress.

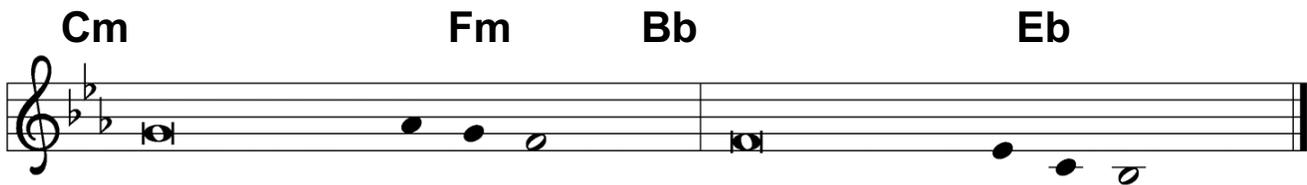
**Cm**                      **Fm**                      **Bb**                      **Eb**

The psalms tone is written on a single staff in treble clef with a key signature of two flats. It consists of a sequence of notes: C4, Bb3, A3, G3, F3, E3, D3, C3. The notes are grouped into four measures, each corresponding to a chord: Cm, Fm, Bb, and Eb.

Psalm tone reproduced from *Psalter for Worship Year C* © 2006 Augsburg Fortress.  
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**Cantor:** Have mercy on me, O Lord, for I **am** in trouble;  
my eye is consumed with sorrow,  
and also my throat **and** my belly.

**ALL:** For my life is wasted with grief, and my **years** with sighing;  
my strength fails me because of affliction,  
and my bones **are** consumed.



Psalm tone reproduced from *Psalter for Worship Year C* © 2006 Augsburg Fortress.  
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Cantor: I am the scorn of all my enemies, a disgrace to my neighbors,  
 a dismay to | **my** acquaintances;  
 when they see me in the street | **they** avoid me.

ALL: **Like the dead I am forgotten,** | **out of mind;**  
**I am as useless as a** | **bro-ken pot.**

Cantor: For I have heard the whispering of the crowd; fear is | **all** around;  
 they put their heads together against me;  
 they plot to | **take** my life.

ALL: **But as for me, I have trusted in** | **you, O Lord.**  
**I have said, “You | are my God.**

Cantor: My times are | in your hand;  
 rescue me from the hand of my enemies,  
 and from those who | **per-se-cute** me.

ALL: **Let your face shine up- | on your servant;**  
**save me in your | stead-fast love.”**

**REPEAT REFRAIN**

## Second Reading: Philippians 2:5-11

A reading from the letter of Paul to the Philippians.

<sup>5</sup> Let the same mind be in you that was in Christ Jesus,

<sup>6</sup> who, though he was in the form of God,

did not regard equality with God

as something to be exploited,

<sup>7</sup> but emptied himself,

taking the form of a slave,

being born in human likeness.

And being found in human form,

<sup>8</sup> he humbled himself

and became obedient to the point of death—

even death on a cross.

<sup>9</sup> Therefore God also highly exalted him

and gave him the name

that is above every name,

<sup>10</sup> so that at the name of Jesus

every knee should bend,

in heaven and on earth and under the earth,

<sup>11</sup> and every tongue should confess

that Jesus Christ is Lord,

to the glory of God the Father.

The Word of the Lord.

**ALL: Thanks be to God.**

*The assembly remains seated for the passion.*

## **The Passion of our Lord Jesus Christ: Year A - Matthew 26:14- 27:66**

The Passion of our Lord Jesus Christ according to Luke.

**ALL: Glory to You, O Lord.**

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.

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.

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

## Stay Here

The image shows a musical score for the hymn "Stay Here". It consists of two systems of music, each with a vocal line and a piano accompaniment line. The key signature is one flat (B-flat), and the time signature is 4/4. The lyrics are: "Stay here and keep watch with me. The hour has come. Stay here and keep watch with me. Watch and pray." The music is written in a simple, hymn-like style with block chords and simple melodic lines.

Text: Matt. 26:38, 45; Taizé Community  
Music: STAY HERE. Jacques Berthier, 1923–1994

Text and music © 1984 Les Presses de Taizé, admin. GIA Publications, Inc. All rights reserved.

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, “You will all become deserters because of me this night; for it is written,

‘I will strike the shepherd, 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, “Though all become deserters because of you, I will never desert you.” 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.

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, “I am 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 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? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

### **Stay Here is sung once**

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 perish 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 bandit? 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. Those who had arrested Jesus took him to Caiaphas the high priest, in whose house 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 is your verdict?"

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?"

### **Stay Here is sung.**

Now Peter was sitting outside in the courtyard. A servant-girl 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 servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth."

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.

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.

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."

### **Stay Here is sung.**

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.

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!"

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!" So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

### **Stay Here is sung.**

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.

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."

Then two bandits 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 bandits 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!"

### **PROFOUND SILENCE IS OBSERVED**

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also 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 own 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 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.

**Stay Here is sung.**

The Gospel of the Lord.

**All: Praise to You, O Christ.**

**Reflection and Invitation to Holy Week: Pr. Anne**

**Prayers of Intercession**

*Please respond to each invocation:* let us pray to the Lord. **Lord, have mercy.**

**A Sign of Peace and Reconciliation**

The peace of Christ be with you always.

**ALL: And also with you.**

Let us offer each other a sign of God's peace.

## **THE LORD'S SUPPER**

### ***Offertory***

*As we gather as two congregations today, donations today which are given in your regular contribution envelope or by check made out to your congregation will be distributed to your congregation. Any plate cash offerings given today are divided between the two congregations. Your support for our ministries is vital to our shared life together and appreciated.*

**HYMN: Ah, Holy Jesus – ELW 349**



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to  
2 Who was the guilt - y? Who brought this up - on thee? A - las, my  
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath  
4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal  
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



judge thee have in hate pre - tend - ed? By foes de - rid - ed,  
trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
sin - ned, and the Son hath suf - fered; for our a - tone - ment,  
sor - row, and thy life's ob - la - tion; thy death of an - guish  
dore thee, and will ev - er pray thee; think on thy pit - y



by thine own re - ject - ed, O most af - flict - ed.  
I it was de - nied thee; I cru - ci - fied thee.  
while we noth - ing heed - ed, God in - ter - ced - ed.  
and thy bit - ter pas - sion, for my sal - va - tion.  
and thy love un - swerv - ing, not my de - serv - ing.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.  
Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

## The Great Thanksgiving

*Please stand*

The Lord be with you.

**ALL: And also with you.**

Lift up your hearts.

**ALL: We lift them to the Lord.**

Let us give thanks to the Lord our God.

**ALL: It is right to give him thanks and praise.**

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,

ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,

heav-en and earth are full, full of your glo - ry.

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

Bless-ed is he who comes in the name of the Lord.

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

Christ has died. Christ is ris'n. Christ will come a - gain.

A - men, a - men, a - men. A - men, a - men.

Music: *Deutsche Messe*, Franz Schubert, 1797-1828; adapt. Richard Proulx, b. 1937  
Adapt. © 1985, 1989 GIA Publications, Inc. 7404 S. Mason Ave., Chicago, IL 60638 www.giamusic.com  
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**Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom, and the power, and the glory for ever and ever. Amen.**

## **The Breaking of the Bread**

Christ our Passover is sacrificed for us.

**ALL: Therefore let us keep the feast.**

The gifts of God for the People of God.

*The ministers receive the Sacrament in both kinds,  
and then immediately deliver it to the people.*

## Jesus, Lamb of God



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



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



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



grant us peace, grant us peace.

Music: *Deutsche Messe*, Franz Schubert, 1797–1828; adapt. Richard Proulx, b. 1937  
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## The Communion

*All Baptized Christians are welcome to receive Communion.*

### Communion Hymn: They Crucified My Lord – ELW 350



- 1 They cru - ci - fied my Lord, and he nev - er said a mum - ba - lin' word;
- 2 They nailed him to a tree, and he nev - er said a mum - ba - lin' word;
- 3 They pierced him in the side, and he nev - er said a mum - ba - lin' word;
- 4 The blood came stream - in' down, and he nev - er said a mum - ba - lin' word;
- 5 He hung his head and died, and he nev - er said a mum - ba - lin' word;



they cru - ci - fied my Lord, and he nev - er said a mum - ba - lin' word;  
they nailed him to a tree, and he nev - er said a mum - ba - lin' word;  
they pierced him in the side, and he nev - er said a mum - ba - lin' word;  
the blood came stream - in' down, and he nev - er said a mum - ba - lin' word;  
he hung his head and died, and he nev - er said a mum - ba - lin' word;



not a word, not a word, not a word.

*mumbalin' = complaining*

Text: African American spiritual

Music: SUFFERER, African American spiritual

### Choir Meditation: Hosea - Gregory Norbet

## **Sending of Lay Eucharistic Visitors (as needed)**

*Following the communion of the people, the Lay Eucharistic Ministers come forward and are commended for this ministry with the following words:*

In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.

We who are many are one body,

**ALL: Because we all share one bread, one cup.**

## **Post Communion Prayer**

*Please stand*

Almighty and ever-living God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever.

**ALL: Amen.**

*Please be seated.*

## **Solemn Prayer over the People**

**Deacon Kevin:**

Bow down before the Lord.

Almighty God, we pray you graciously behold this, your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. **Amen.**

## **Blessing**

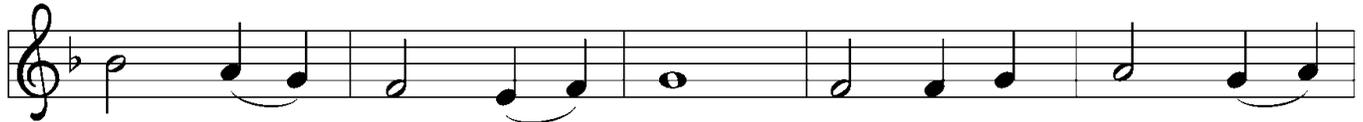
The Spirit of the triune God † bless you with joy, anoint you with compassion, and send you in love.

**ALL: Amen.**

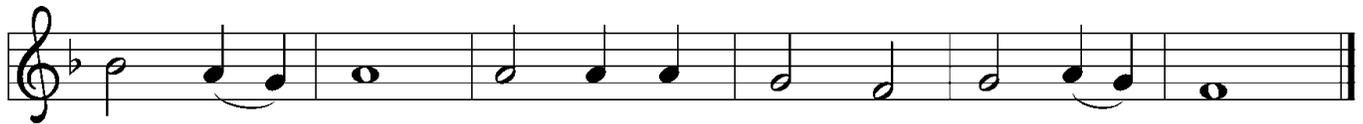
## Closing Hymn: When I Survey the Wondrous Cross – ELW 803



1 When I sur - vey the won - drous cross on which the  
2 For - bid it, Lord, that I should boast save in the  
3 See, from his head, his hands, his feet, sor - row and  
4 Were the whole realm of na - ture mine, that were a



prince of glo - ry died, my rich - est gain I  
death of Christ, my God; all the vain things that  
love flow min - gled down. Did e'er such love and  
pres - ent far too small; love so a - maz - ing,



count but loss and pour con - tempt on all my pride.  
charm me most, I sac - ri - fice them to his blood.  
sor - row meet, or thorns com - pose so rich a crown?  
so di - vine, de - mands my soul, my life, my all.

Text: Isaac Watts, 1674–1748

Music: HAMBURG, Lowell Mason, 1792–1872

### The Dismissal

Deacon: Go in peace. Follow the way of Christ.

**ALL: Thanks be to God.**

### Postlude: It is Well with My Soul - arr. by Marianne Kim

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# Holy Week Schedule at St. John's & St. Paul's

## Maundy Thursday - April 2

St. Paul's - 4:00 PM

Foot Washing, Holy Communion, Stripping of the Altar

St. John's - 7:00 PM

Foot Washing, Stripping of the Altar, Holy Eucharist

## Good Friday - April 3

St. John's

11:15 - Stations of the Cross

Noon - Good Friday Liturgy

St. Paul's - 7:00 PM

Contemplative Good Friday Liturgy by Candlelight

## Easter Sunday - April 6

St. John's - 9:00 AM

Festival Holy Eucharist

St. Paul's 11:00 AM

Holy Communion , Renewal of Baptismal Promises,  
and Welcoming of New Members.

Refreshments in the Hall following worship.