

# GRACE LUTHERAN CHURCH

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## SUNDAY OF THE PASSION March 24, 2024



This week, the center of the church's year, is one of striking contrasts: Jesus rides into Jerusalem surrounded by shouts of glory, only to be left alone to die on the cross, abandoned by even his closest friends. Mark's gospel presents Jesus in his complete human vulnerability: agitated, grieved, scared, forsaken. Though we lament Christ's suffering and all human suffering, we also expect God's salvation: in the wine and bread, Jesus promises that his death will mark a new covenant with all people. We enter this holy week thirsty for the completion of God's astonishing work.

VISIT US AT:  
[WWW.GRACELUTHERANTEANECK.ORG](http://WWW.GRACELUTHERANTEANECK.ORG)

**Welcome to worship!**  
**Masking is optional but recommended while indoors.**

**MASS WILL BEGIN IN THE COMMONS WITH  
THE PROCESSION AROUND THE CHURCH BUILDING**

**BLESSING OF THE PALMS**

**P** Blessed is the one who comes in the name of the Lord.

**C** **Hosanna in the highest.**

**P** The Lord be with you.

**C** **And also with you.**

**P** 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 the 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.

**C** **Amen**

**PROCESSIONAL GOSPEL**

*Jesus enters Jerusalem*

**Mark 11:1-11**

**11** When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he 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!"

<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 Gospel of the Lord.

**C** **Praise to you, O Christ!**

## THANKSGIVING

*Congregation raises palm branches.*

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. **Amen.**

## PROCESSION

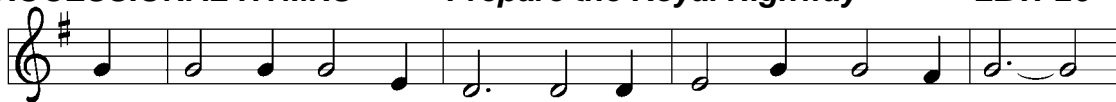
P Let us go forth in peace,

C **in the name of the Lord.**

## PROCESSIONAL HYMNS

### *Prepare the Royal Highway*

**LBW 26**



- 1 Pre - pare the roy - al high - way; the King of kings is near!
- 2 God's peo - ple, see him com - ing; your own e - ter - nal king!
- 3 Then fling the gates wide o - pen to greet your prom - ised king!
- 4 His is no earth - ly king - dom; it comes from heav'n a - bove.



Let ev - 'ry hill and val - ley a lev - el road ap - pear!  
Palm branch - es strew be - fore him! Spread gar - ments! Shout and sing!  
Your king, yet ev - 'ry na - tion its trib - ute too may bring.  
His rule is peace and free - dom and jus - tice, truth, and love.



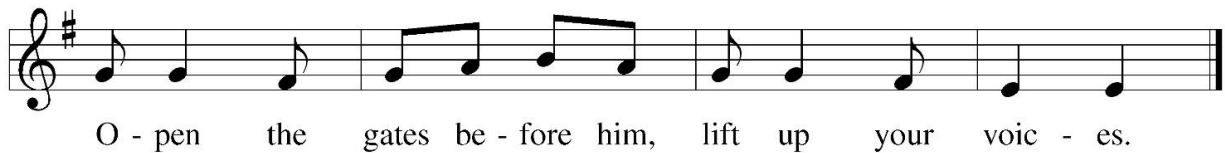
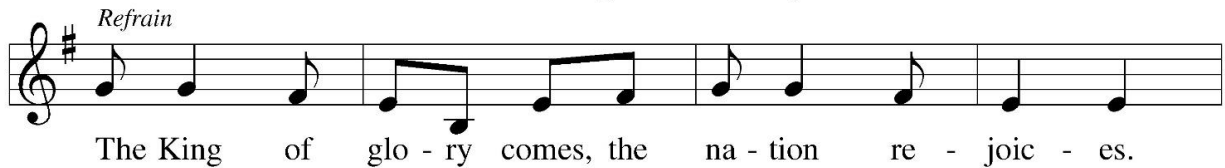
Then greet the King of glo - ry, fore - told in sa - cred sto - ry:  
God's prom - ise will not fail you! No more shall doubt as - sail you!  
All lands will bow be - fore him; their voic - es join your sing - ing:  
So let your praise be sound - ing for kind - ness so a - bound - ing:



Ho - san - na to the Lord, for he ful - fills God's word!

## The King of Glory

LS 8



Text: Willard F. Jabusch

Music: THE KING OF GLORY, Israeli traditional


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# All Glory, Laud and Honor

LBW 108


*Refrain*



All glo - ry, laud, and hon - or to you, re - deem - er, king,

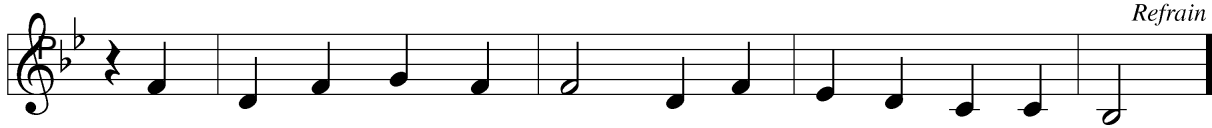


to whom the lips of chil - dren made sweet ho - san - nas ring.



1 You are the king of Is - rael and Da - vid's roy - al Son,  
2 The com - pa - ny of an - gels is 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 M. Neale, 1818-1866, alt.  
Music: VALET WILL ICH DIR GEBEN, Melchior Teschner, 1584-1635

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

## PRAYER OF THE DAY

**P** The Lord be with you  
**C** And also with you.

**P** 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, through our Lord Jesus Christ who lives and reigns with you and the Holy Spirit, one God, now and forever.  
**C** Amen.

**Please be seated.**

**FIRST READING: Isaiah 50:4–9a**

*The image of the servant of God is one of the notable motifs in the book of Isaiah. Today's reading describes the mission of the servant, whom early Christians associated with Jesus. Like Jesus, the servant does not strike back at his detractors but trusts in God's steadfast love.*

A A reading from Isaiah, the 50<sup>th</sup> chapter.

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

A The word of God. The word of life.

**C Thanks be to God.**



**PSALM 31: *I Put My Life in Your Hands***

**David Haas**

**REFRAIN: *Sung once by the Choir, repeated each time by ALL.***

The image shows a musical score for a refrain in 4/4 time. It consists of two staves. The first staff has a treble clef and a key signature of one flat (Bb). The melody starts with a half note Bb, followed by a quarter note Ab, a quarter note Bb, a quarter note C, a quarter note D, a quarter note E, and a quarter note F. The second staff has a treble clef and a key signature of one flat. The melody starts with a half note Bb, followed by a quarter note Ab, a quarter note Bb, a quarter note C, a quarter note D, a quarter note E, and a quarter note F. The lyrics are written below the notes.

Ab - ba, Ab - ba, I put my  
Ab - ba, Ab - ba, pon - go mi  
life in your hands.  
vi - da en tus ma - nos.

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**Choir Verses:**

1. In you, O Lord, I take refuge; let me never be put to shame.  
In your justice rescue me, in your hands I commend my spirit.

**REFRAIN**

2. For all my foes reproach me; all my friends are now put to flight.  
I am forgotten, like the dead, like a dish that now is broken.

**REFRAIN**

3. I place my trust In you; in your hands is my destiny.  
Let your face shine upon your servant; in your hands I will place my life.

**REFRAIN**

Psalm 31, paraphrased by David Haas; Spanish trans. by Jeffrey Judge

**SECOND READING: Philippians 2:5–11**

*Christ did not act to attain status and glory but was obedient to God even to the point of death. Following Christ's example, we do not seek personal status or glory but care for others as God cared for us in Christ's death.*

A A reading from Philippians, the 2<sup>nd</sup> chapter.

**L**et 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.

*Reading continues next page...*

<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.

A The word of God. The word of life.  
C **Thanks be to God.**

**MEDITATION HYMN: *Jesus I Will Ponder Now***

**LBW 115**



1 Je - sus, I will pon - der now on your ho - ly pas - sion;  
2 Make me see your great dis - tress, an - guish, and af - flic - tion,  
3 Yet, O Lord, not thus a - lone make me see your pas - sion,  
4 Let me view your pain and loss with re - pen - tant griev - ing,



let your Spir - it now en - dow me for med - i - ta - tion.  
bonds and blows and wretch - ed - ness and your cru - ci - fix - ion;  
but its cause to me make known and its ter - mi - na - tion.  
nor pre - pare a - gain your cross by un - ho - ly liv - ing.



Grant that I in love and faith may the im - age cher - ish  
make me see how scourge and rod, spear and nails, did wound you,  
For I al - so and my sin wrought your deep af - flic - tion;  
May I give you love for love! Hear me, O my Sav - ior,



of your suf - f'ring, pain, and death, that I may not per - ish.  
how you died for those, O God, who with thorns had crowned you.  
this the shame - ful cause has been of your cru - ci - fix - ion.  
that I may in heav'n a - bove sing your praise for - ev - er.

Text: Sigismund von Birken, 1626–1681; tr. August Crull, 1846–1923, alt.  
Music: JESU KREUZ, LEIDEN UND PEIN, Melchior Vulpus, 1570–1615



## *The Passion of Our Lord Jesus Christ according to Mark*

- Mark, the narrator: *Pastor Niederer*
- Jesus: *Fred Lewis*
- Peter: *Zulema Suarez*
- Judas: *Kaitlin Shinholster*
- the High Priest: *Lorli Steffen*
- Pontius Pilate: *Janet Thalmann*
- a Bystander: *Jackie Costello*
- the Centurion: *Donna Maxwell*
- a Servant Girl: *Gisela Schroeder*

### *Everyone in the congregation will be*

1. **the chief priests and scribes**
2. **the Roman Soldiers of the Governor**
3. **the Disciples**
4. **the Crowd**

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Mark: Hear the passion of Our Lord Jesus Christ, according to Mark.  
(Mark 14.1 – 15.end or [Mark 15.1–39 \[40–47\]](#))

Mark: 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,

*All*

**Chief**

**Priests: Not during the festival, or there may be a riot among the people.**

Mark: 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,

*All*

**Crowd:**

**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.**

Mark: And they scolded her. But Jesus said,

Jesus: 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.

Mark: 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, the disciples said to Jesus,

*All*

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

Mark: So he sent two of his disciples, saying to them,

Jesus: 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.

Mark: 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, Jesus came with the twelve. And when they had taken their places and were eating, Jesus said,

Jesus: Truly I tell you, one of you will betray me, one who is eating with me.

Mark: They began to be distressed and to say to him one after another,

*All*

**Disciples: Surely, not I?**

Mark: Jesus said to them,

Jesus: 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.

Mark: While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

Jesus: Take; this is my body.

Mark: 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,

Jesus: 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.

Mark: When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

Jesus: 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.

Mark: Peter said to him,

Peter: Even though all become deserters, I will not.

Mark: Jesus said to him,

Jesus: Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.

Mark: But Peter said vehemently,

Peter: Even though I must die with you, I will not deny you.

Mark: And all of them said the same.  
They went to a place called Gethsemane; and Jesus said to his disciples

Jesus: Sit here while I pray.

Mark: He took with him Peter and James and John, and began to be distressed and agitated. And said to them,

Jesus: I am deeply grieved, even to death; remain here, and keep awake.

Mark: 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,

Jesus: Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.

Mark: Jesus came and found them sleeping; and he said to Peter,

Jesus: 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.

Mark: 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,

Jesus: 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.

Mark: 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,

Judas: The one I will kiss is the man; arrest him and lead him away under guard.

Mark: So when he came, he went up to him at once and said,

Judas: Rabbi!

Mark: 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,

Jesus: 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.

Mark: 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,

*All*  
**Crowd:** **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.'**

Mark: But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,

High Priest: Have you no answer? What is it that they testify against you?

Mark: But he was silent and did not answer. Again the high priest asked him,

High Priest: Are you the Messiah, the Son of the Blessed One?

Mark: Jesus said,

Jesus: 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.'

Mark: Then the high priest tore his clothes and said,

High Priest: Why do we still need witnesses? You have heard his blasphemy! What is your decision?

Mark: All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

*All*  
**Chief Priests:** **Prophecy!**

Mark: 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,

Servant Girl: You also were with Jesus, the man from Nazareth.

Mark: But he denied it, saying,

Peter: I do not know or understand what you are talking about.

Mark: 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,

Servant Girl: This man is one of them.

Mark: But again he denied it. Then after a little while the bystanders again said to Peter,

*All*  
**Crowd: Certainly you are one of them; for you are a Galilean.**

Mark: But he began to curse, and he swore an oath,

Peter: I do not know this man you are talking about.

Mark: 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.

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*Mark 15.1*

Mark: 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,

Pilate: Are you the King of the Jews?

Mark: Jesus answered him,

Jesus: You say so.

Mark: Then the chief priests accused him of many things. Pilate asked him again,

Pilate: Have you no answer? See how many charges they bring against you.

Mark: 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,

Pilate: Do you want me to release for you the King of the Jews?

Mark: 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,

Pilate: Then what do you wish me to do with the man you call the King of the Jews?

Mark: They shouted back,

*All*

**Crowd: Crucify him!**

Mark: Pilate asked them,

Pilate: Why, what evil has he done?

Mark: But they shouted all the more,

*All*

**Crowd: Crucify him!**

Mark: 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,

*All*

**Soldiers: Hail, King of the Jews!**

Mark: 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,

*All*

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

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

*All*

**Chief**

**Priests: 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.**

Mark: Those who were crucified with him also taunted him. 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,

Jesus: Eloi, Eloi, lema sabachthani?

Mark: which means,

Jesus: My God, my God, why have you forsaken me?

Mark: When some of the bystanders heard it, they said,

*All*

**Crowd: Listen, he is calling for Elijah.**



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

Bystander: Wait, let us see whether Elijah will come to take him down.

Mark: 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,

Centurion: Truly this man was God's Son!

*Mark 15.39*

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Mark: 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.

***Silence for meditation***

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**Please stand.**

**HYMN OF THE DAY**

***O Sacred Head Now Wounded***

**LBW 117**



1 O sa - cred head, now wound - ed, with grief and shame weighed down,  
2 How art thou pale with an - guish, with sore a - buse and scorn;  
3 What lan - guage shall I bor - row to thank thee, dear - est friend,  
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;  
how does that vis - age lan - guish which once was bright as morn!  
for this thy dy - ing sor - row, thy pit - y with - out end?  
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!  
Thy grief and bit - ter pas - sion were all for sin - ners' gain;  
Oh, make me thine for - ev - er, and should I faint - ing be,  
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.  
mine, mine was the trans - gres - sion, but thine the dead - ly pain.  
Lord, let me nev - er, nev - er out - live my love to thee.  
for he who dies be - liev - ing dies safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, c. 1250; tr. composite

Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500, adapt. Hans L. Hassler, 1564–1612

**Please be seated.**

**SERMON**

***The Rev. Peggy Niederer***

***Silence for meditation.***

**Please stand.**



## **NICENE CREED**

**A** Let us confess our faith with Christians throughout the world by using the Nicene Creed.

**C** **We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven;  
by the power of the Holy Spirit  
he became incarnate from the virgin Mary, and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one Baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen**

## PRAYERS OF INTERCESSION

Sue Papera

Trusting in God's promise to reconcile all things, let us pray for the church, the well-being of creation, and a world in need.

### **A brief silence**

Gracious God, today the church sings glad hosannas as we enter Holy Week. Prepare us to bear witness to Christ's suffering and death endured for our sake. Gather your people around the cross and comfort us with resurrection hope. Hear us, O God. **Your mercy is great.**

Guide and strengthen our partners in ministry here in Teaneck, in the Meadowlands Cluster, the Northern Mission District, Lutheran Social Ministries of New Jersey, the New Jersey Synod, the Evangelical Lutheran Church in America, the wider Christian community, our friends from the Light & Peace Mission in Haiti, and people of faith everywhere. as they live out their callings to serve. Hear us, O God. **Your mercy is great.**

Renew your good creation and protect the balance of life on earth. Encourage the work of foresters, scientists, arborists, gardeners, and river keepers. We pray for the health of pollinating insects, songbirds, and native plants. Hear us, O God. **Your mercy is great.**

Establish peace and justice among the nations (*especially in Gaza and Israel, Ukraine and Russia, Uganda, and Sudan, and where Christians are being persecuted for their faith*). Hold to account any with authority to judge others. Grant that courts, legislatures, and local governments will serve with integrity and compassion. Hear us, O God. **Your mercy is great.**

Bring hope to any who feel forsaken or forgotten, especially those we pray for in silence or aloud (*pause*). Make a way for refugees and asylum seekers. Reunite families enduring separation. We pray for any who are incarcerated, institutionalized, or in foster care, that they may know your love. Hear us, O God. **Your mercy is great.**

Give energy and joy to pastors, deacons, worship leaders, and musicians. Bless baptismal candidates, their sponsors, confirmands, and teachers. Watch over those who travel. Hear us, O God. **Your mercy is great.**

Blessed One, our times are in your hand. Sustain us in discipleship throughout our lives and receive us into everlasting life. (*We give thanks for the courage of Oscar Arnulfo Romero, bishop and martyr, whom we commemorate today.*) Hear us, O God. **Your mercy is great.**

P Accompany us on our journey, God of grace, and receive the prayers of our hearts, through Jesus Christ, our Savior.

C Amen.

**PEACE**      *Please stay at your seat as you share a sign of peace.*

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

**C**      And also with you.

**OFFERING**      *Please place your offering in the plate located on the table  
at the back of the sanctuary before or after Worship.*

*Please be seated.*

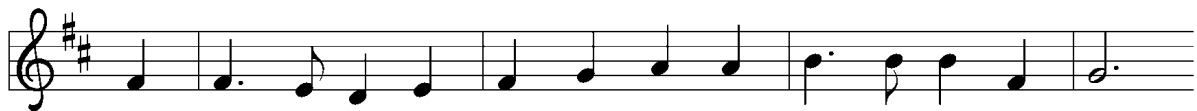
**OFFERTORY HYMN**      *Beneath the Cross of Jesus*      **LBW 107**



1 Be - neath the cross of Je - sus I long to take my stand;  
2 Up - on the cross of Je - sus, my eye at times can see  
3 I take, O cross, your shad - ow for my a - bid - ing place;



the shad - ow of a might-y rock with - in a wea - ry land,  
the ver - y dy - ing form of one who suf - fered there for me.  
I ask no oth - er sun - shine than the sun - shine of his face;



a home with-in a wil - der - ness, a rest up - on the way,  
And from my con - trite heart, with tears, two won - ders I con - fess:  
con - tent to let the world go by, to know no gain nor loss,



from the burn - ing of the noon-tide heat and bur - dens of the day.  
the . . . won - der of his glo - rious love and my un - wor - thi - ness.  
my . . . sin - ful self my on - ly shame, my glo - ry all, the cross.

Text: Elizabeth C. Clephane, 1830–1869  
Music: ST. CHRISTOPHER, Frederick C. Maker, 1844–1927

*Please stand.*

## OFFERTORY PRAYER

A Let us pray:

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.

C Amen.

## GREAT THANKSGIVING

P The Lord be with you,

C **And also with you.**

P Lift up your hearts.

C **We lift them to the Lord.**

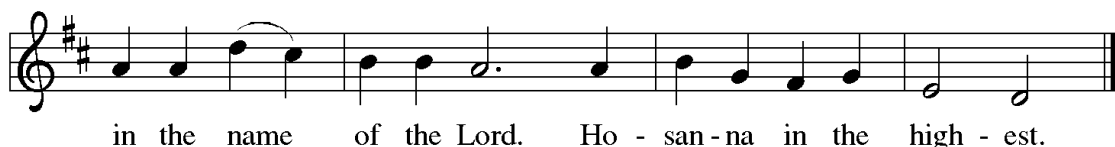
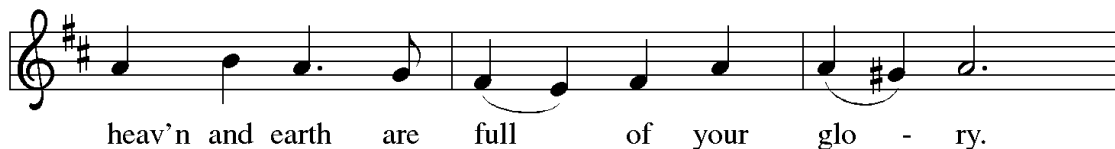
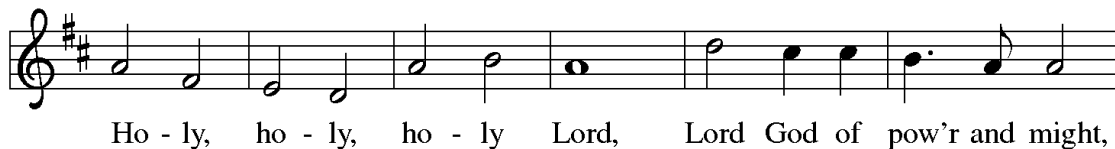
P Let us give thanks to the Lord.

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

## THE PREFACE

P It is indeed right and salutary, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through your Savior Jesus Christ, whose suffering and death gave salvation to all. You gather your people around the tree of the cross, transforming death into life,. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

## SANCTUS



**Please kneel or sit.**

## **THANKSGIVING AT THE TABLE**

**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.

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.**

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.**

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.**

With 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.**

## LORDS PRAYER

P Gathered into one by the Holy Spirit, we say the prayer Jesus has taught us:

**C** Our Father in heaven, hallowed be your name,  
Your kingdom come, your will be done on earth as it is in heaven.  
Give us today our daily bread.  
Forgive us our sins as we forgive those who sin against us.  
Save us from the time of trial and deliver us from evil.  
For the kingdom, the power, and the glory are yours,  
Now and forever. Amen.

## INVITATION TO COMMUNION:

P Bread for the journey.  
A feast for hungry hearts. Come!  
Come to the table where all are welcome.

## AGNUS DEI

## *O Christ, Thou Lamb of God*

**LBW 103**

O Christ, thou Lamb of God that tak - est a-way the sin of the world,  
have mer - cy up-on us! O Christ, thou Lamb of God that tak -  
est a-way the sin of the world, have mer - cy up-on us!  
O Christ, thou Lamb of God that tak - est a-way the sin of the world,  
grant us thy peace! A - - - men

Text: German, 1528, based on the Agnus Dei; tr. unknown  
Music: CHRISTE, DU LAMM GOTTES, *Kirchenordnung*, Braunschweig, 1528





## CONTINUOUS COMMUNION

*Please come forward for Communion following the Cantor/Choir, beginning with those in the back pews, from alternating sides, leaving adequate space between you and the person in front of you.*

*Masking is optional but recommended as you come forward to receive the wafer & cup until you step away from the communion tray.*

***A tray with individual cups is located in front of each pew section.  
The center contains purple grape juice.  
White wine is in the remainder of the tray.***

***After use, please deposit cup in receptacle at the end of pew section.***

*Baptized Christians who recognize the presence of Christ in the bread and wine for the forgiveness of sins and eternal life are welcome to receive communion. If you have not yet been baptized or have never before received Holy Communion, you may come forward to receive a blessing. Fold your arms across your chest to let the Pastor know you wish to receive a blessing.*

***Please stand.***

## POST-COMMUNION BLESSING

**P** May the body and blood of our Lord Jesus Christ strengthen you and keep you in Christ's grace.  
**C** Amen.

**POST-COMMUNION HYMN    *On My Heart Imprint Your Image*    LBW 102**



On my heart im - print your im - age,    bless - ed Je - sus,    king of grace,  
that life's trou - bles    nor its plea - sures    ev - er may your work e - rase.  
Let the clear in - scrip - tion be:    Je - sus, cru - ci - fied for me,  
is my life, my hope's foun - da - tion,    all my glo - ry    and sal - va - tion!

Text: Thomas H. Kingo, 1634–1703; tr. Peer O. Strömme, 1856–1921, alt.  
Music: DER AM KREUZ, Johann B. König, 1691–1758

**POST-COMMUNION PRAYER**

**A**    Let us pray:

Generous God,  
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.

**C**    **Amen.**

**BLESSING**

**P**    Beloved, we are God's own people, holy, washed, renewed. God bless  
you and keep you, shower you with mercy, fill you with courage,  
and ✠ give you peace.

**C**    **Amen.**

**Please be seated.**

**ANNOUNCEMENTS**

**Please stand.**

**SENDING HYMN**

***Go to Dark Gethsemane***

***LBW 109***



1 Go to dark Geth-se-m-a-ne, all who feel the tempt-er's pow'r;  
2 Fol-low to the judg-ment hall, view the Lord of life ar-raigned;  
3 Cal-v'ry's mourn-ful moun-tain climb; there, a-dor-ing at his feet,  
4 Ear-ly has-ten to the tomb where they laid his breath-less clay;



your Re-deem-er's con-flict see. Watch with him one bit-ter hour;  
oh, the worm-wood and the gall! Oh, the pangs his soul sus-tained!  
mark that mir-a-cle of time, God's own sac-ri-fice com-plete.  
all is sol-i-tude and gloom. Who has tak-en him a-way?



turn not from his griefs a-way; learn from Je-sus Christ to pray.  
Shun not suf-f'ring, shame, or loss; learn from him to bear the cross.  
"It is fin-ished!" hear him cry; learn from Je-sus Christ to die.  
Christ is ris'n! He meets our eyes. Sav-ior, teach us so to rise.

Text: James Montgomery, 1771–1854

Music: GETHSEMANE, Richard Redhead, 1820–1901

**DISMISSAL**

**A** Go in peace. Serve in love.

**C** **Thanks be to God.**

**POSTLUDE**

*O Lamm Gottes unschuldig*  
(O Lamb of God Most Holy)

Johann Pachelbel

**OUR SPECIAL THANKS TODAY  
TO**

Sue Papera, Greeter  
Jack Martinez, Crucifer  
Julie Buckingham, Liturgical Cantor  
Elselor Borstelmann, Julie Buckingham, Zulema Suarez, Choir  
Janet Thalmann, Liturgist & Reader  
Sue Papera, Prayers of Intercession  
Sue Papera & Lynn Buckingham, Altar Care

**The EcoPalms we wave today are different because:**

- \*Harvesters receive a fair price for their palms.
- \*Harvesters are paid for the quality of their palms, not the quantity, which promotes sustainable harvesting practices.
- \*Palms are sorted and packaged within the harvesting community thus giving more people the opportunity to earn an income.





## *Holy Week Schedule*

**In person & live streamed unless indicated.**

**March 24<sup>th</sup> 10 AM** Palm Sunday: Begin Mass in The Commons.  
Procession of Palms (outdoors weather permitting).

### ***No Bible Study During Holy Week***

**March 28<sup>th</sup> 7:30 PM** Maundy Thursday Mass with foot washing.

#### **March 29<sup>th</sup> Good Friday**

**Noon** Stations of the Cross **7:30 PM** Tenebrae Service

**March 30<sup>th</sup> 3 PM** Renewal of Baptism/Egg Hunt (outdoors weather permitting).  
*NO LIVE STREAM*

**March 31<sup>st</sup> 10 AM** Resurrection of Our Lord with Easter Brunch following Mass

### **COMMEMORATIONS FOR THE WEEK**

**Oscar Arnulfo Romero, Bishop of El Salvador, martyr, died 1980**  
**Sunday, March 24, 2024**

Romero was deeply concerned with injustices evident toward the poor and powerless in El Salvador, and worked forthrightly against political repression. He was assassinated while presiding at the eucharist in a chapel near the cathedral in San Salvador.

**Annunciation of Our Lord**  
**Monday, March 25, 2024**

Nine months before Christmas we celebrate the annunciation, in which the angel Gabriel announced to Mary that she would give birth to the Son of God. The ancient church believed that this was also the date of the world's creation and of Jesus' death on the cross.

**Hans Nielsen Hauge, renewer of the church, died 1824**  
**Friday, March 29, 2024**

Hauge was a layperson who wished to revitalize the church in Norway. As a result of a mystical experience, he felt called to preach. Many professionals in the church feared his motives and influence, and he was imprisoned for leading unauthorized gatherings.

## **PRAYERS**

The Studier family: Bessie (mom recovering from a broken hip), Joette – health concerns (and husband Joseph), Reggie (knee replacement), and Gretchen (a lot of concerns for family members); Joan Costello (Jackie's mother-in-law & Kaitlin's & Lindsay's grandmother); Carol Weber; Doris Baumann (Carol's mom); Katie Wolfe (Carol's cousin with vision issues); Darla Lambson (Carol's sister's sister-in-law, suffering from an aggressive form of leukemia); Brad Gohmann and his family (Carol's nephew's uncle-in-law with cancer); Donald Lazlear and his family (Zulema's friends); Katie (Zulema's niece), Surella (Katie's mom); Rose Davis (Surella's friend with cancer); Marc & Bella Yaffe (Leslyn's and Michael's children); Leslyn Cooke; Melanie M. (Julie's friend); The cousin-in-law of Julie's coworker, undergoing rehab for injuries sustained in an automobile accident; Laurie Wahner (Lynn's sister with several health concerns); Susan Bethke (Lynn's cousin undergoing chemo and other treatment for a brain tumor); Marion Soohoo (Will's Mother-in-law recovering from surgery); Arlene Rizzo (Sue's friend undergoing cancer treatments) and Arlene's family; Chris Palmer (Sue Papera's friend who has health concerns); Caleb (Sue's friend with mental health issues); Jenny L. (Sue's friend with health issues); Carol Mulvaney (Sue's friend with breast cancer); Edward Foley (back surgery, father of Nancy who does the payroll for Grace); Jason and Paul Thalmann (Janet's nephew and brother); Beverly Philip (a friend of Janet's sister-in-law with severe dementia); Kathy O'Brien (a co-worker of Janet Thalmann's sister-in-law); Bert Maltz (a friend of Janet's sister-in-law. Several health concerns); Michele Rusciano (a friend of Janet Thalmann's sister-in-law); Mark Crovatto (Al's son); Susan Beever (Mary Ellen's friend); Dominick Capalba (Mary Ellen's 6 year old friend with brain cancer); Patty Fitzgerald (Mary Ellen's sister with terminal lung cancer); Jessica and Casey O'Neil (Kay Roseen's daughter and son-in-law) who work for the State Department; John Steffen (Lorli's brother with health concerns); Tammy (Lorli's niece who has an immune disorder); James Ilgenfritz (Erika's son); Peter Schelbli (Erika's nephew with cancer); Kevin (a friend of the congregation undergoing treatment for cancer); Chris Niederer (Pastor's son with immune system disorder); Walter Byrne (friend of the congregation with cancer); Doris Feirer (a friend of the congregation); Dennis Keohane (Catherine's uncle); Charlie and Mary Lewis (Fred's brother and sister-in-law with health concerns); Donna Maxwell with health concerns; James Mingo (Donna's grandson with health concerns); Arouss Darpinian (friend of the congregation with health concerns); Hana Kim (health concerns); Mary Sue (health concerns); Marcia & Chuck Hendron (Kay's parents); US citizens imprisoned in Russia: Paul Whelan (in prison for over six years) and Evan Gershkovich (a Wall Street Journalist detained since March 29, 2023); the hostages in Gaza; Christians under persecution and all experiencing violence, captivity, or war: the people of Israel, Gaza, Palestine; Syria, Lebanon, Ukraine, Russia, Afghanistan; Sudan; organizations and individuals who are providing resources and care for refugees; front line workers, medical researchers; health care workers, national and regional relief officials; those affected by natural disasters and wildfires.

**Let Lynn or Pastor know of any changes needed in the prayer list.**



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