

PALMARUM

PALM SUNDAY

Sunday 28 March A&D 2021



✠ Hymns ✠

442
441
443
455
438
634

ABIDING SAVIOR/MOUNT OLIVE

EVANGELICAL LUTHERAN CHURCH

4000 Wallings Road ✠ North Royalton, Ohio 44133 ✠ (216) 381-2873

www.mountlivelutheran.church ✠ Rev. Jonathan C. McCall, Pastor

Abiding Savior/Mount Olive Evangelical Lutheran Church is a combined congregation of the English District of The Lutheran Church—Missouri Synod. We are committed to the Gospel of Jesus Christ fully presented in the Holy Scriptures, rightly explained in the Lutheran Confessions, and reverently proclaimed in the Divine Service.

This morning we will celebrate Holy Communion. Because Holy Communion is a confession of the faith which is confessed at this altar and because those who eat and drink our Lord's body and blood unworthily do so to their great harm, we ask that any who have not received Holy Communion from Pastor McCall and desire to receive the Sacrament to first speak with the pastor. Those not communing with us today are welcome to come to the altar during The Distribution to receive a blessing, crossing the arms over the chest once knelt to indicate such a desire.

Using the bulletin. Parts spoken by the Pastor are printed in regular type font. (ex. In the name of...). Parts spoken by the congregation are in bold type font. (ex. **O Almighty God...**). All parts accompanying printed music are sung by the congregation.

Individuals needing pastoral care including private confession and absolution can contact **Pastor Jonathan McCall** at (216) 618-1811 or rev.mccall@pm.me

✠ THE DIVINE SERVICE ✠

10:30am

Before the Divine Service, the congregation is invited to gather in the narthex. Bring a bulletin and hymnal.

THE DISTRIBUTION OF PALMS

The grace of our Lord ✠ Jesus Christ and the love of God and the communion of the Holy Spirit be with you all.

Amen.

Blessed is He who comes in the Name of the LORD.

Hosanna to the Son of David.

Let us pray. Most merciful God, as the crowd at the gate of Jerusalem, with palms in their hands, gathered to greet Your dearly beloved Son as He came into His holy city, grant that we may ever hail Him as the Son of David who comes in the Name of the LORD and follow Him in the way that leads to eternal life, that, when He comes again, we may go forth to greet Him with faithful and steadfast hearts; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Amen.

The Holy Gospel according to St. Matthew, the twenty-first chapter.

Glory be to Thee, O Lord.

✠ *At that time,* ¹when they drew near to Jerusalem and came to Bethpage, to the Mount of Olives, then Jesus sent two disciples, ²saying to them, “Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. ³If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.” ⁴This took place to fulfill what was spoken by the prophet, saying,

⁵ “Say to the daughter of Zion,
Behold, your king is coming to you,
humble, and mounted on a donkey,
on a colt, the foal of a beast of burden.’”

⁶The disciples went and did as Jesus had directed them. ⁷They brought the donkey and the colt and put on them their cloaks, and he sat on them. ⁸Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹And the crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”

This is the Gospel of the Lord.

Praise be to Thee, O Christ.

Let us go forth in peace.

In the Name of our Lord Jesus Christ!

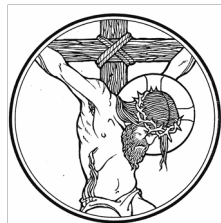
THE PROCESSION

442 *All Glory, Laud, and Honor*

Blessed is He who comes in the Name of the LORD.

Hosanna to the Son of David.

A time of silence is observed to highlight the contrast between Jesus’ triumphal entry and His passion.



THE INTROIT

PSALM 22:1, 7-8, 11; ANTIPHON: PSALM 22:19, 21



|But be| not thou / far from me, O LORD:*
O my strength, / haste thee to help me.

Save me / from the lion’s mouth:*

For thou hast heard me from the / horns of the unicorns.

My God, my God, why hast / thou forsaken me?*

Why art thou so far from helping me, and from the / words of my roaring?

All they that see / me laugh me to scorn:*

They shoot out the lip, they / shake the head, saying,

He trusted on the LORD that he / would deliver him:*

Let him deliver him, seeing / he delighted in him.

Be not far from me; for trou- / ble is nêar;*

- / **For there is none to help.**

The Gloria Patri is omitted during Passiontide.

|But be| not thou / far from me, O LORD:*
O my strength, / haste thee to help me.

Save me / from the lion’s mouth:*

For thou hast heard me from the / horns of the unicorns.

THE KYRIE

ST. MARK 10:47



THE COLLECT OF THE DAY

The Lord be with you.

And with thy spirit.

Let us pray. Almighty and everlasting God, You sent Your Son, our Savior Jesus Christ, to take upon Himself our flesh and to suffer death upon the cross. Mercifully grant that we may follow the example of His great humility and patience and be made partakers of His resurrection; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Amen.

SIT

THE OLD TESTAMENT

ZECHARIAH 9:9-12

In those days, the prophet Zechariah said,

⁹ Rejoice greatly, O daughter of Zion!

Shout aloud, O daughter of Jerusalem!

Behold, your king is coming to you;

righteous and having salvation is he,

humble and mounted on a donkey,

on a colt, the foal of a donkey.

¹⁰ I will cut off the chariot from Ephraim

and the war horse from Jerusalem;

and the battle bow shall be cut off,

and he shall speak peace to the nations;

his rule shall be from sea to sea,

and from the River to the ends of the earth.

¹¹ As for you also, because of the blood of my covenant with you,

I will set your prisoners free from the waterless pit.

¹² Return to your stronghold, O prisoners of hope;

today I declare that I will restore to you double.

This is the Word of the Lord.

Thanks be to God.

THE GRADUAL

PSALM 73:23B-24, 1-3



Thou hast holden me by my right hand, Thou shalt guide me / with thy counsel,*
and afterward re- / ceive me to glory.

Truly God is / good to Israel,*

even to such as / are of a clean heart.

But as for me, my / feet were almost gone,*

- / my steps had well nigh slipped.

For I was envious / at the foolish,*

when I saw the prosperi- / ty of the wicked.

THE EPISTLE

PHILIPPIANS 2:5-11

Brethren: ⁵Have this mind among yourselves, which is yours in Christ Jesus, ⁶who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. ⁹Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

This is the Word of the Lord.

Thanks be to God.

STAND

THE TRACT

PSALM 22: 1, 6, 19, 22, 31



My God, my God, why hast / thou forsaken me?*

Why art thou so far from helping me, and from the / words of my roaring?



**But I am a / worm, and no man;*
a reproach of men, and de- / spised of the people.**

But be not thou / far from me, O LORD.*

O my strength, / haste thee to help me.

**I will declare thy name un- / to my brethren:*
in the midst of the congrega- / tion will I praise thee.**

They shall come, and shall declare his righteousness

unto a peo- / ple that shall be born,*

- / that he hath done this.

SIT

THE HOLY PASSION ACCORDING TO ST. MATTHEW ST. MATTHEW 26:1-27:66

*The congregation remains seated and joins in the reading of the Passion of our Lord, Jesus Christ, according to Saint Matthew by reading the **boldface** portions. The usual responses are omitted.*

✠ Now it came to pass, when Jesus had finished all these sayings, that He said to His disciples, *“You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified.”*

Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, and plotted to take Jesus by trickery and kill Him. But they said, **“Not during the feast, lest there be an uproar among the people.”**

And when Jesus was in Bethany at the house of Simon the leper, a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured it on His head as he sat at the table. But when His disciples saw it, they were indignant, saying, **“Why this waste? For this fragrant oil might have been sold for much and given to the poor.”** But when Jesus was aware of it, He said to them, *“Why do you trouble the woman? For she has done a good work for Me. For you have the poor with you always, but Me you do not have always. For in pouring this fragrant oil on My body, she did it for My burial. Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.”*

Then one of the twelve, called Judas Iscariot, went to the chief priests and said, **“What are you willing to give me if I deliver Him to you?”** And they counted out to him thirty pieces of silver. So from that time he sought opportunity to betray Him.

Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, **“Where do You want us to prepare for You to eat the Passover?”** And He said, *“Go into the city to a certain man, and say to him, ‘The Teacher says, ‘My time is at hand; 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.

When evening had come, He sat down with the twelve. Now as they were eating, He said, *“Assuredly, I say to you, one of you will betray Me.”* And they were exceedingly sorrowful, and each of them began to say to Him, **“Lord, is it I?”** He answered and said, *“He who dipped his hand with Me in the dish will betray Me. The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.”* Then Judas, who was betraying Him, answered and said, **“Rabbi, is it I?”** He said to him, *“You have said it.”*

And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, *“Take, eat; this is My body.”* Then He took the cup, and gave thanks, and gave it to them, saying, *“Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”*

And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, *“All of you will be made to stumble because of Me this night, for it is written: ‘I will strike the Shepherd, And the sheep of the flock will be scattered.’ But after I have been raised, I will go before you to Galilee.”* Peter answered and said to Him, **“Even if all are made to stumble because of You, I will never be made to stumble.”** Jesus said to him, *“Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times.”* Peter said to Him, **“Even if I have to die with You, I will not deny You!”** And so said all the disciples.

Then Jesus came with them to a place called Gethsemane, and said to the disciples, *“Sit here while I go and pray over there.”* And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. Then He said to

them, *“My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.”* He went a little farther and fell on His face, and prayed, saying, *“O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.”* Then He came to the disciples and found them asleep, and said to Peter, *“What? Could you not watch with Me one hour? Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.”* Again, a second time, He went away and prayed, saying, *“O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done.”* And He came and found them asleep again, for their eyes were heavy. So He left them, went away again, and prayed the third time, saying the same words. Then He came to His disciples and said to them, *“Are you still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. Rise, let us be going. See, My betrayer is at hand.”*

And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people. Now His betrayer had given them a sign, saying, **“Whomever I kiss, He is the One; seize Him.”** Immediately he went up to Jesus and said, **“Greetings, Rabbi!”** and kissed Him. But Jesus said to him, *“Friend, why have you come?”* Then they came and laid hands on Jesus and took Him. And suddenly, one of those who were with Jesus stretched out his hand and drew his sword, struck the servant of the high priest, and cut off his ear. But Jesus said to him, *“Put your sword in its place, for all who take the sword will perish by the sword. Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? How then could the Scriptures be fulfilled, that it must happen thus?”* In that hour Jesus said to the multitudes, *“Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me. But all this was done that the Scriptures of the prophets might be fulfilled.”* Then all the disciples forsook Him and fled.

And those who had laid hold of Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed Him at a distance to the high priest’s courtyard. And he went in and sat with the servants to see the end. Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward and said, **“This fellow said, ‘I am able to destroy the temple of God and to build it in three days.’”** And the high priest arose and said to Him, **“Do You answer nothing? What is it these men testify against You?”** But Jesus kept

silent. And the high priest answered and said to Him, **“I put You under oath by the living God: Tell us if You are the Christ, the Son of God!”** Jesus said to him, *“It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.”* Then the high priest tore his clothes, saying, **“He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! What do you think?”** They answered and said, **“He is deserving of death.”** Then they spat in His face and beat Him; and others struck Him with the palms of their hands, saying, **“Prophecy to us, Christ! Who is the one who struck You?”**

Now Peter sat outside in the courtyard. And a servant girl came to him, saying, **“You also were with Jesus of Galilee.”** But he denied it before them all, saying, **“I do not know what you are saying.”** And when he had gone out to the gateway, another girl saw him and said to those who were there, **“This fellow also was with Jesus of Nazareth.”** But again he denied with an oath, **“I do not know the Man!”** And a little later those who stood by came up and said to Peter, **“Surely you also are one of them, for your speech betrays you.”** Then he began to curse and swear, saying, **“I do not know the Man!”** Immediately a rooster crowed. And Peter remembered the word of Jesus who had said to him, *“Before the rooster crows, you will deny Me three times.”* So he went out and wept bitterly.

When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, saying, **“I have sinned by betraying innocent blood.”** And they said, **“What is that to us? You see to it!”** Then he threw down the pieces of silver in the temple and departed, and went and hanged himself. But the chief priests took the silver pieces and said, **“It is not lawful to put them into the treasury, because they are the price of blood.”** And they consulted together and bought with them the potter’s field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what was spoken by Jeremiah the prophet, saying, **“And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, and gave them for the potter’s field, as the Lord directed me.”**

Now Jesus stood before the governor. And the governor asked Him, saying, **“Are You the King of the Jews?”** So Jesus said to him, *“It is as you say.”* And while He was being accused by the chief priests and elders, He answered nothing. Then Pilate said to Him, **“Do You not hear how many things they testify against You?”** But He answered him not one word, so that the governor marveled greatly.

Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. Therefore, when they had gathered together, Pilate said to them, **“Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?”** For he knew that they had handed Him over because of envy. While he was sitting on the judgment seat, his wife sent to him, saying, **“Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him.”** But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. The governor answered and said to them, **“Which of the two do you want me to release to you?”** They said, **“Barabbas!”** Pilate said to them, **“What then shall I do with Jesus who is called Christ?”** They all said to him, **“Let Him be crucified!”** Then the governor said, **“Why, what evil has He done?”** But they cried out all the more, saying, **“Let Him be crucified!”**

When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, **“I am innocent of the blood of this just Person. You see to it.”** And all the people answered and said, **“His blood be on us and on our children.”** Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified.

Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. And they stripped Him and put a scarlet robe on Him. When they had twisted a crown of thorns, they put it on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, **“Hail, King of the Jews!”** Then they spat on Him, and took the reed and struck Him on the head. And when they had mocked Him, they took the robe off Him, put His own clothes on Him, and led Him away to be crucified.

Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear His cross. And when they had come to a place called Golgotha, that is to say, Place of a Skull, they gave Him sour wine mingled with gall to drink. But when He had tasted it, He would not drink. Then they crucified Him, and

divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet: *“They divided My garments among them, And for My clothing they cast lots.”* Sitting down, they kept watch over Him there. And they put up over His head the accusation written against Him: This is Jesus the King of the Jews. Then two robbers were crucified with Him, one on the right and another on the left. And those who passed by blasphemed Him, wagging their heads and saying, **“You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross.”** Likewise the chief priests also, mocking with the scribes and elders, said, **“He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now if He will have Him; for He said, ‘I am the Son of God.’”** Even the robbers who were crucified with Him reviled Him with the same thing.

Now from the sixth hour until the ninth hour there was darkness over all the land. And about the ninth hour Jesus cried out with a loud voice, saying, *“Eli, Eli, lama sabachthani?”* that is, *“My God, My God, why have You forsaken Me?”* Some of those who stood there, when they heard that, said, **“This Man is calling for Elijah!”** Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink. The rest said, **“Let Him alone; let us see if Elijah will come to save Him.”** And Jesus cried out again with a loud voice, and yielded up His spirit.

Pause for silence and meditation.

The bell is tolled 33 times for the years of Our Lord's humiliation.

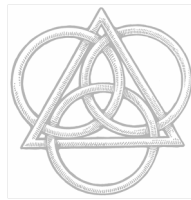
Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many. So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, **“Truly this was the Son of God!”**

And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar, among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.

Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him. When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, saying, “Sir, we remember, while He was still alive, how that deceiver said, ‘After three days I will rise.’ Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him away, and say to the people, ‘He has risen from the dead.’ So the last deception will be worse than the first.” Pilate said to them, “You have a guard; go your way, make it as secure as you know how.” So they went and made the tomb secure, sealing the stone and setting the guard.

STAND



THE NICENE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven *and was incarnate by the Holy Spirit of the virgin Mary and was made man*; and was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day He rose again according to the Scriptures and ascended into heaven and sits at the right hand of the Father. And He will come again with glory to judge both the living and the dead, whose kingdom will have no end.

And I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets. And I believe in one holy Christian and apostolic Church, I acknowledge one Baptism for the remission of sins, and I look for the resurrection of the dead and the life of the world to come. Amen.

SIT

THE HYMN OF THE DAY

LSB 441 *Ride On, Ride On in Majesty*

THE SERMON

STAND

THE OFFERTORY

PSALM 51:10–12

Cre - ate in me a clean heart, O God, and re -
 new a right spir - it with - in me. Cast me not a -
 way from Thy pres - ence, and take not Thy Ho - ly Spir - it
 from me. Re - store un - to me the joy of Thy sal - va -
 tion, and up - hold me with Thy free spir - it. A - men.

THE OFFERING – *Before or after the service, you may place your offering in the congregation respective plates available near the front of the nave close to the exit doors. They are labeled according to congregation membership:*

Abiding Savior—wooden; *Mount Olive*—brass.

THE ANNOUNCEMENTS

The Litany is used as THE PRAYER OF THE CHURCH during Lent.

THE LITANY (*please grab a copy from the bulletin stand at this time if you do not have one; also, please return the copies to the stand after service unless you'd like to take the copy for home devotion use.*)

SIT

THE HYMN

443 *Hosanna, Loud Hosanna*

STAND

THE SERVICE OF ✠ THE SACRAMENT OF THE ALTAR ✠

THE PREFACE

The Lord be with you.

2 TIMOTHY 4:22

And with thy spirit.

Lift up your hearts.

[COLOSSIANS 3:1]

We lift them up unto the Lord.

Let us give thanks unto the LORD our God.

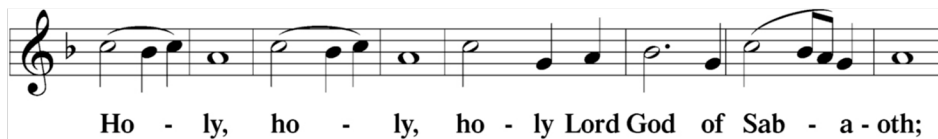
[PSALM 136]

It is meet and right so to do.

It is truly meet, right, and salutary that we should at all times and in all places give thanks unto You, Holy Lord, Almighty Father, Everlasting God, who on the Tree of the Cross did give salvation unto mankind that, whence death arose, thence Life also might rise again; and that he who by a tree once overcame likewise by a Tree might be overcome, through Jesus Christ, our Lord; through whom with angels and archangels and with all the company of heaven we laud and magnify Your glorious Name, evermore praising You and saying:

THE SANCTUS

ISAIAH 6:3; ST. MATTHEW 21:9



heav'n and earth are full of Thy glo - ry. Ho - san - na,
ho - san - na, ho - san - na in the high - est. ✠ Bless - ed is He,
bless - ed is He, bless - ed is He that com - eth in the name of the Lord.
Ho - san - na, ho - san - na, ho - san - na in the high - est.

THE LORD'S PRAYER

ST. MATTHEW 6:9-13

**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.**

THE WORDS OF CHRIST'S TESTAMENT

ST. MATTHEW 26:26-28; ST. MARK 14:22-24; ST. LUKE 22:19-20; 1 CORINTHIANS 11:23-25

Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: TAKE, EAT, ✠ THIS IS MY BODY, which is given for you. This do in remembrance of Me.

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying, DRINK OF IT, ALL OF YOU; ✠ THIS CUP IS THE NEW TESTAMENT IN MY BLOOD, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me.

THE PAX DOMINI

ST. JOHN 20:19

The ✠ peace of the Lord be with you always.
Amen.

THE AGNUS DEI

ST. JOHN 1:29

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.

SIT

THE COMMUNION HYMNS

- 455 *The Royal Banners Forward Go*
- 438 *A Lamb Goes Uncomplaining Forth*
- 634 *The Death of Jesus Christ, Our Lord*

STAND

THE NUNC DIMITTIS

ST. LUKE 2:29-32

Lord, now lettest Thou Thy servant de - part in peace ac-cord-ing to Thy word, for mine eyes have seen Thy salvation, which Thou hast pre - pared be - fore the face of all people, a light to light - en the Gen - tiles and the glo - ry of Thy peo-ple Is - ra - el. Glo - ry be to the Father and

THE THANKSGIVING

PSALM 107: 1

Oh, give thanks unto the LORD for He is good.
And His mercy endureth forever.

Let us Pray. O God the Father, the fountain and source of all goodness, who in loving-kindness sent Your only-begotten Son into the flesh, we thank You that for His sake You have given us pardon and peace in this Sacrament, and we ask You not to forsake Your children but always to rule our hearts and minds by Your Holy Spirit that we may be enabled constantly to serve You; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.
Amen.

THE SALUTATION

The Lord be with you.
And with thy spirit.

THE BENEDICAMUS

Bless we the LORD.
Thanks be to God.

THE BENEDICTION

The LORD bless you and keep you.
The LORD make His face shine upon you and be gracious unto you.
The LORD lift up His countenance upon you and ☩ give you peace.
Amen. Amen. Amen.

THE RETIRING PROCESSION WITH POSTLUDE

Once the Retiring Procession reaches the narthex, depart in ☩ peace.



2 TIMOTHY 4:22

[PSALM 103:1]

NUMBERS 6:24–26

PASSIONTIDE

The final stage in our symbolic journey toward Easter is *Passiontide*. Passiontide begins with Judica, the 5th Sunday in Lent. The crosses are now covered at the conclusion of the Holy Gospel and even the *Gloria Patri* disappears for a while.

We do this because we do not deserve to look upon them. We are not worthy of the sacrifice. The cross is our greatest and most cherished symbol. So it is partially taken away from us for a short time, that we might better appreciate it when it returns.

The crosses are not taken away completely. They are not removed. They are only covered. We can see outlines of the crosses, but their beauty and details are fuzzy. This symbolizes the reality that our grief prevents us from seeing clearly until the Good Friday liturgy and, of course, Easter. Faith always views the cross in the light of the empty tomb.

The veiling also reminds us of Our Lord's actions in response to the violence of the people in the Judica Gospel. There we are told that "Jesus hid Himself." That is why the crucifixes in the sanctuary are veiled during the service, after the reading of the Gospel, and not before.

The idea of removing the *Gloria Patri* is much the same. The Triune name given at the Ascension is the fullest revelation of God's name given to men. To take away the *Gloria Patri* for two weeks is a bit jarring. It is particularly awkward to not sing it at the end of the *Nunc Dimittis*. But, again, its short-term removal serves to draw attention to it and highlight our privilege for the other fifty weeks of the year.

All of this is that we would learn to mortify the flesh and to depend more and more upon the grace of God in Christ. For never, even in our most somber of ceremonies, is the Church in doubt about the end. Jesus died, but He is not dead. Jesus lives. Easter is coming. Our *Alleluias*, *Gloria Patris*, crucifixes, fatty foods, and the like shall all return. But even better than that, we shall have them forever in the life of the world to come when our own resurrections occur.

Passiontide extends through Holy Week and the Triduum ("three holy days"—which includes Maundy Thursday, Good Friday, and Holy Saturday). At the conclusion of the Maundy Thursday service the altar will be stripped, the sanctuary decorations, such as the candelabra, paraments, etc., will be removed. Even the altar crucifix will be carried out. All that will be left in the sanctuary are the pieces of furniture, laid bare. The intensity builds from now until the Easter Vigil when we finally arrive at the empty tomb but not at an empty altar.

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