

Palm Sunday

ST. JOHN LUTHERAN CHURCH

We Welcome You!
We are very pleased you are with us today in worship and we pray the Lord will bless your time with us.

Please fill in the blanks and place in the offering plate.

Today's Date _____
Member Visitor Guest

Names: _____

Local Address: _____ Zip: _____

Phone: _____

Email: _____

Change of Address
Visiting Today Only
Desire a Call or Visit
Looking for a Church Home
Entering Hospital

Please read our communion statement on the back of this card.

HOLY COMMUNION
Our Lord Jesus Christ gave His disciples not only bread and wine but His very body and blood to eat and to drink for the forgiveness of sins and to strengthen with Him and with one another. He invites to His table baptized Christians who trust His words, repent of their sins, and set aside any refusal to receive as He forgives and loves.

Who partake of Holy Communion believing the Lord's presence are present do so to receive because Holy Communion is the sacrament of the faith. Only those who hold a membership in the church are asked to partake.

Please take a moment to fill out the pew card in front of you; and then place it in the offering plate at the end of service. Thank you.



Greeting

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

C **Amen.**

P Blessed is He who comes in the name of the Lord.

C **Hosanna to the Son of David.**

Collect

P Let us pray.

Most merciful God, as the people of Jerusalem, with palms in their hands, gathered to greet Your dearly beloved Son when He came into His Holy City, grant that we may ever hail Him as our King and, when He comes again, may go forth to meet Him with trusting and steadfast hearts and follow Him in the way that leads to eternal life;

Collect

P through the same Jesus Christ, our Lord,
who lives and reigns with You and the Holy
Spirit, one God, now and forever.

C **Amen.**

Holy Gospel: John 12:12–19

P The Holy Gospel according to St. John, the twelfth chapter.

C **Glory to You, O Lord.**

P The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying out,

Holy Gospel: John 12:12–19

P “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!”
And Jesus found a young donkey and sat on it, just as it is written,

“Fear not, daughter of Zion;
behold, your king is coming,
sitting on a donkey’s colt!”

Holy Gospel: John 12:12–19

P His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him. The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness.

Holy Gospel: John 12:12–19

The reason why the crowd went to meet him was that they heard he had done this sign. So the Pharisees said to one another, “You see that you are gaining nothing. Look, the world has gone after him.”

Holy Gospel: John 12:12–19

P This is the Gospel of the Lord.

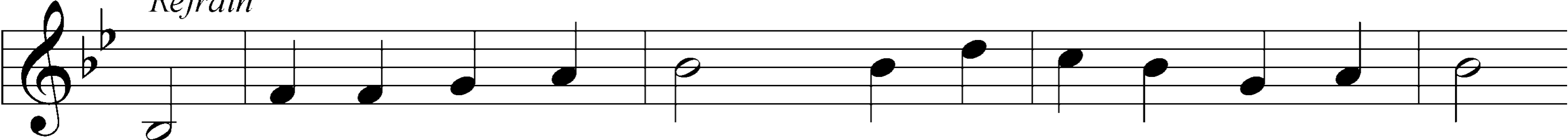
C **Praise to You, O Christ.**

P Let us go forth in peace,

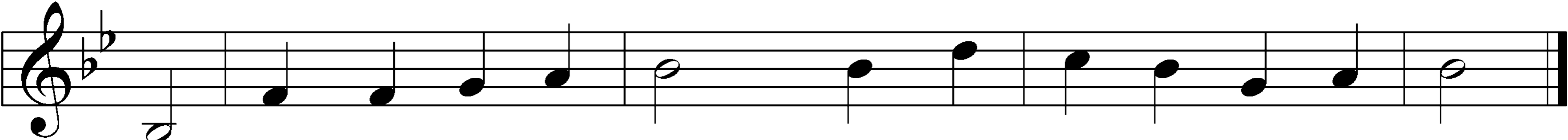
C **in the name of the Lord.**

442 All Glory, Laud, and Honor

Refrain

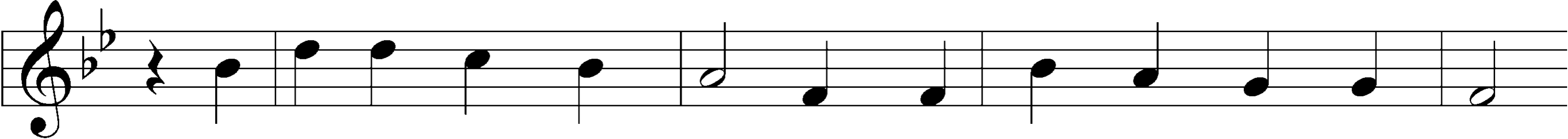


All glo - ry, laud, and hon - or To You, Re - deem - er, King,

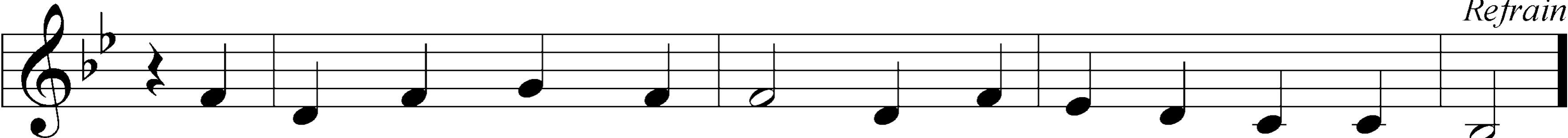


To whom the lips of chil - dren Made sweet ho - san - nas ring.

442 All Glory, Laud, and Honor



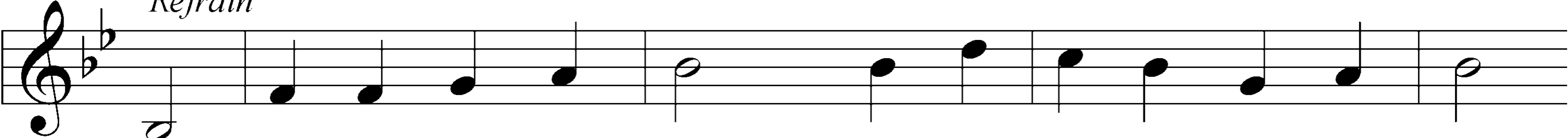
1 You are the King of Is - rael And Da - vid's roy - al Son,



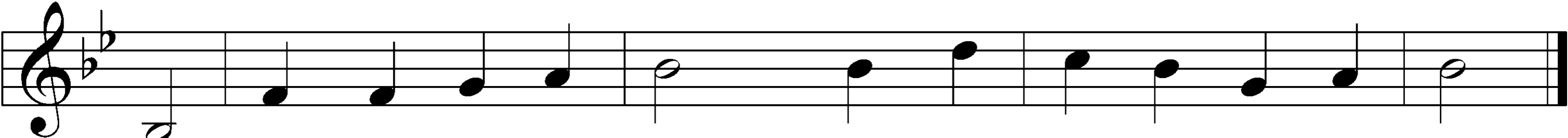
Now in the Lord's name com - ing, Our King and Bless - ed One.

442 All Glory, Laud, and Honor

Refrain

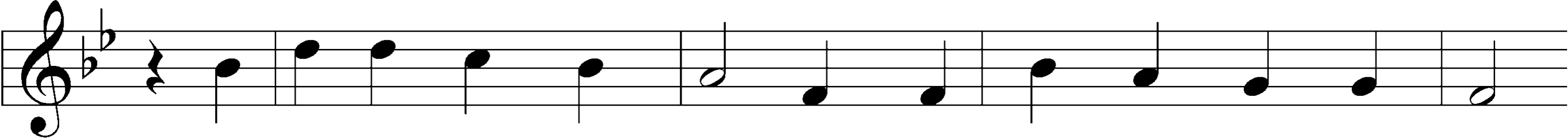


All glo - ry, laud, and hon - or To You, Re - deem - er, King,

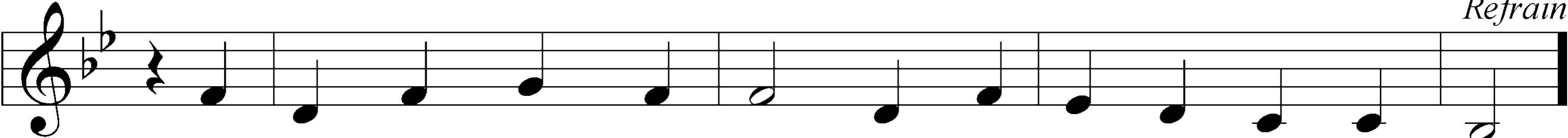


To whom the lips of chil - dren Made sweet ho - san - nas ring.

442 All Glory, Laud, and Honor



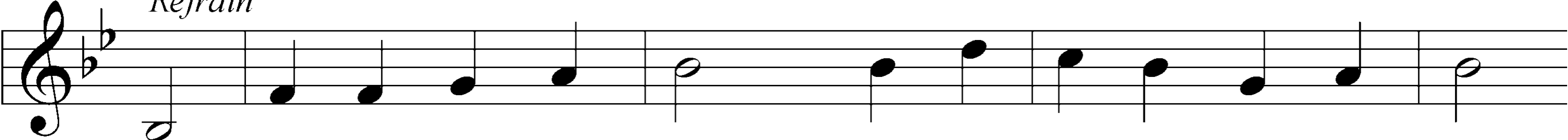
2 The com - pa - ny of an - gels Is prais - ing You on high,



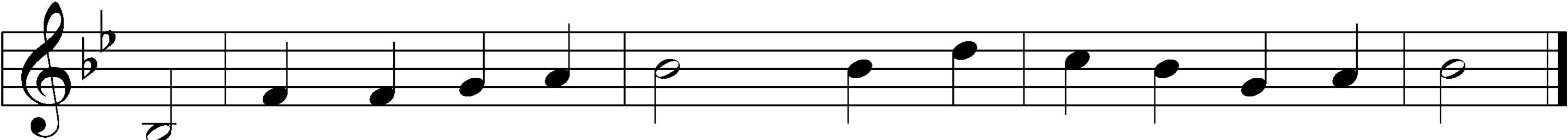
And we with all cre - a - tion In cho - rus make re - ply.

442 All Glory, Laud, and Honor

Refrain

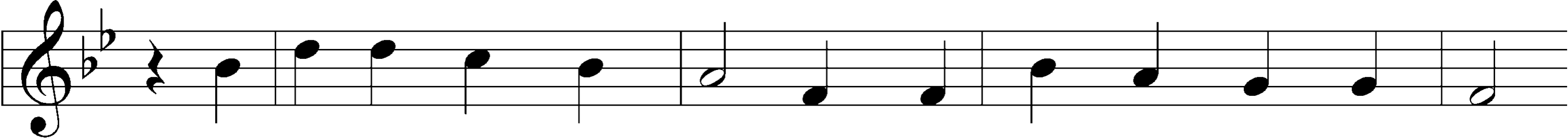


All glo - ry, laud, and hon - or To You, Re - deem - er, King,

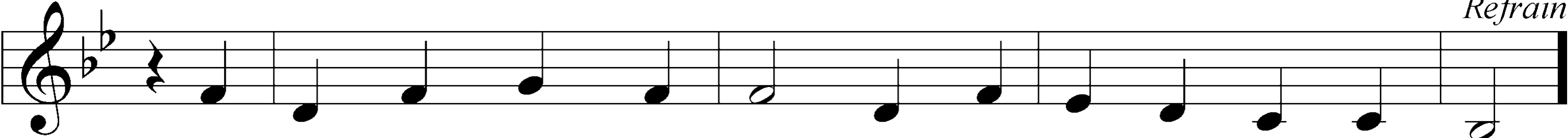


To whom the lips of chil - dren Made sweet ho - san - nas ring.

442 All Glory, Laud, and Honor



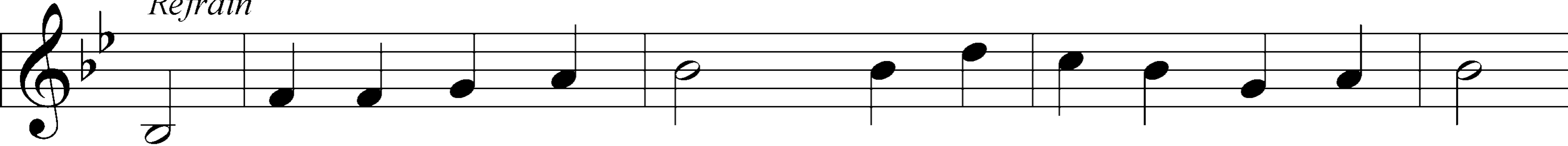
3 The mul - ti - tude of pil - grims With palms be - fore You went;



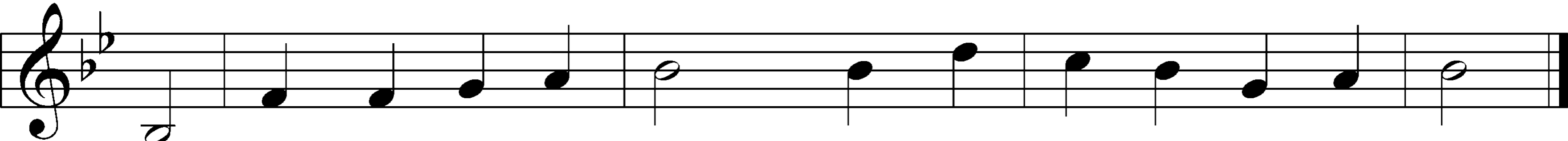
Our praise and prayer and an - thems Be - fore You we pre - sent.

442 All Glory, Laud, and Honor

Refrain

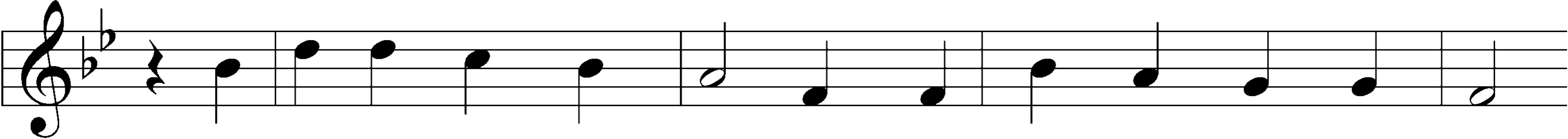


All glo - ry, laud, and hon - or To You, Re - deem - er, King,

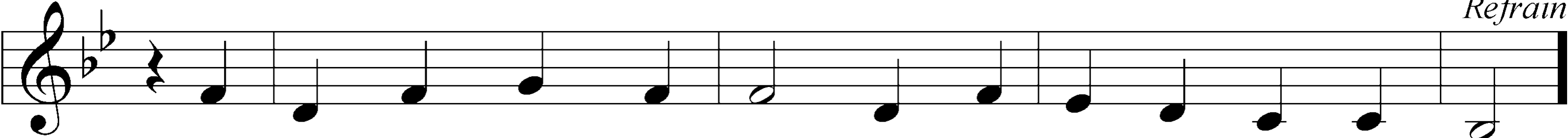


To whom the lips of chil - dren Made sweet ho - san - nas ring.

442 All Glory, Laud, and Honor



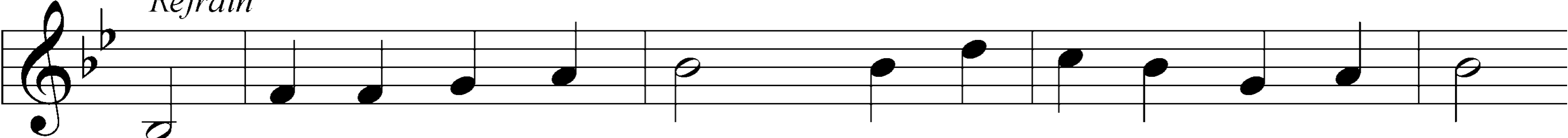
4 To You be - fore Your pas - sion They sang their hymns of praise;



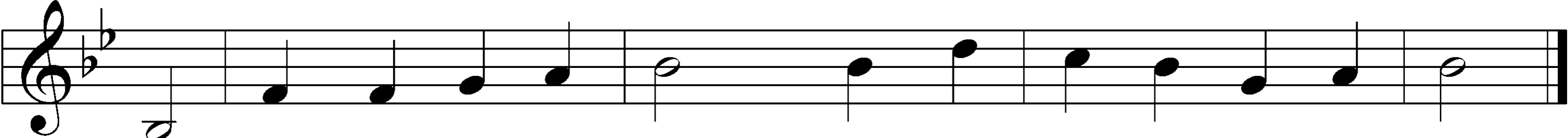
To You, now high ex - alt - ed, Our mel - o - dy we raise.

442 All Glory, Laud, and Honor

Refrain

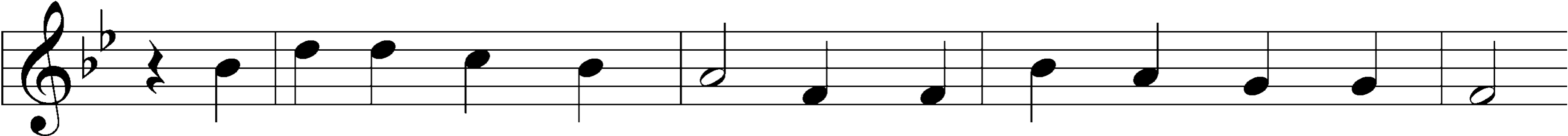


All glo - ry, laud, and hon - or To You, Re - deem - er, King,

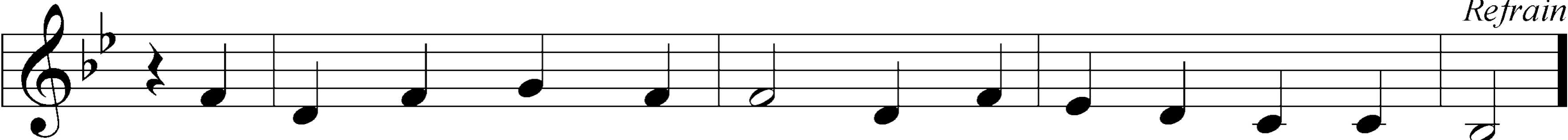


To whom the lips of chil - dren Made sweet ho - san - nas ring.

442 All Glory, Laud, and Honor



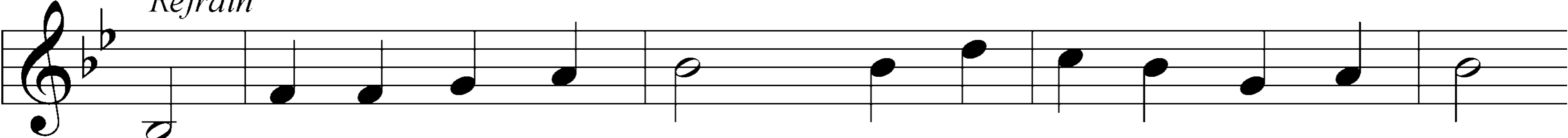
5 As You re-ceived their prais - es, Ac - cept the prayers we bring,



O Source of ev - 'ry bless - ing, Our good and gra - cious King.

442 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.

Text: Theodulf of Orléans, c. 762–821; tr. John Mason Neale, 1818–66, alt.
Tune: Melchior Teschner, 1584–1635, alt.
Text and tune: Public domain

Invocation

P In the name of the Father and of the ✠ Son and of the Holy Spirit.

C **Amen.**

P Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

Exhortation

P Our help is in the name of the Lord,

C **who made heaven and earth.**

P I said, I will confess my transgressions unto
the Lord,

C **and You forgave the iniquity of my sin.**

***Silence for reflection on God's Word and
for self-examination.***

I. You shall have no other gods.

***Silence for reflection on God's Word and
for self-examination.***

***II. You shall not misuse the name of
the Lord your God.***

***Silence for reflection on God's Word and
for self-examination.***

***III. Remember the Sabbath day by
keeping it holy.***

***Silence for reflection on God's Word and
for self-examination.***

IV. Honor your father and your mother.

***Silence for reflection on God's Word and
for self-examination.***

V. You shall not murder.

***Silence for reflection on God's Word and
for self-examination.***

VI. You shall not commit adultery.

***Silence for reflection on God's Word and
for self-examination.***

VII. You shall not steal.

***Silence for reflection on God's Word and
for self-examination.***

***VIII. You shall not give false testimony
against your neighbor.***

***Silence for reflection on God's Word and
for self-examination.***

***IX. You shall not covet your neighbor's
house.***

***Silence for reflection on God's Word and
for self-examination.***

***X. You shall not covet your neighbor's
wife, or his manservant or
maidservant, his ox or donkey, or
anything that belongs to your
neighbor.***

Confession of Sins

P O almighty God, merciful Father,

C **I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment.**

Confession of Sins

☞ But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.

Absolution

P Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.

C **Amen.**

Introit



Blessèd is he who comes in the name | of the
LORD!*

We bless you from the house | of the LORD.
**Lift up your heads, O gates! And be lifted
up, O | ancient doors,***
that the King of glory | may come in.

Introit



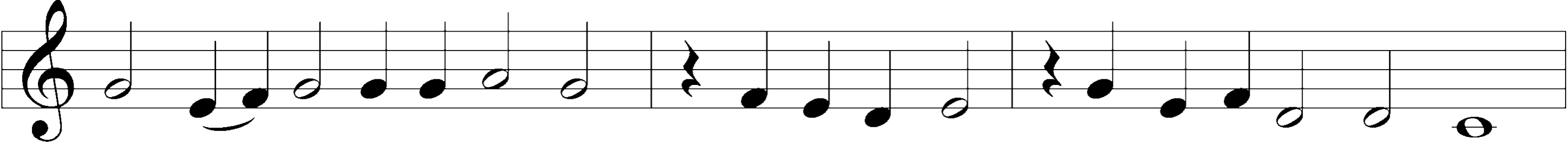
Who is this King of | glory?*

The LORD, strong and mighty, the LORD,
mighty in | battle!

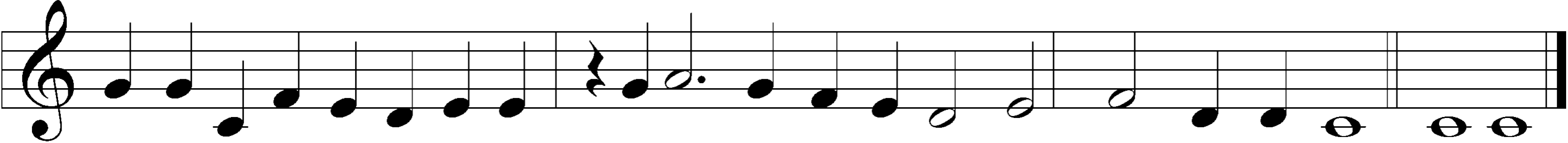
**Lift up your heads, O gates! And lift them
up, O | ancient doors,***

that the King of glory | may come in.

Gloria Patri

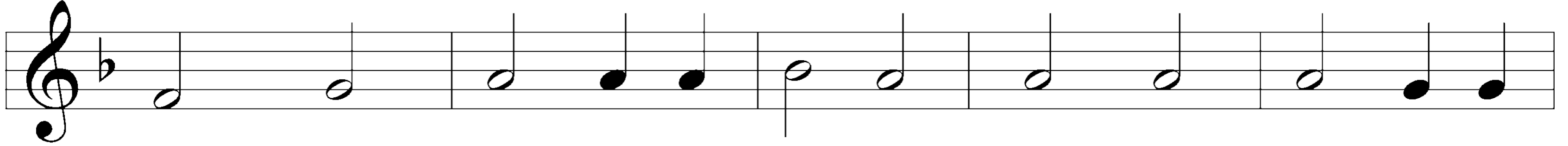


C Glo - ry be to the Fa - ther and to the Son and to the Ho - ly Ghost;

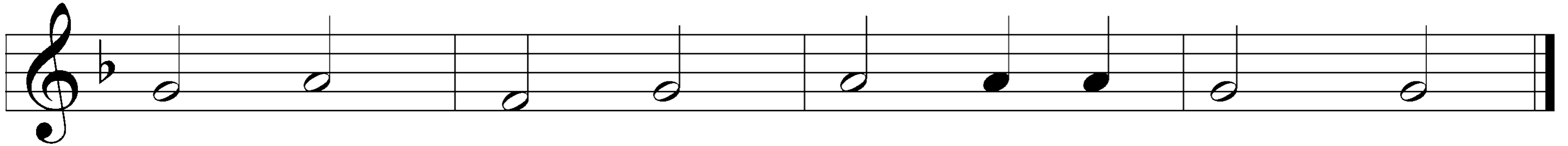


as it was in the be - gin - ning, is now, and ev - er shall be, world with - out end. A - men.

Kyrie



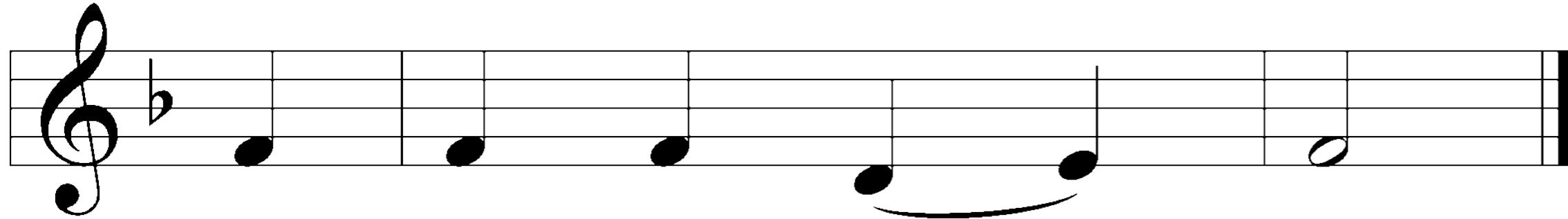
C Lord, have mer - cy up - on us. Christ, have mer - cy up -



on us. Lord, have mer - cy up - on us.

Salutation and Collect of the Day

P The Lord be with you.



C And with thy spir - it.

P 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.

Salutation and Collect of the Day

P 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, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C A - men.

The image shows a musical staff with a treble clef and a key signature of one flat (B-flat). The melody consists of five notes: a half note on G4, a quarter note on A4, a quarter note on Bb4, a quarter note on A4, and a half note on G4. A slur is placed under the A4 notes. Below the staff, the lyrics 'A - men.' are written, with a square 'C' time signature symbol to the left of the first note.

Old Testament Reading: Isaiah 50:4–9a

The Lord GOD has given me
the tongue of those who are taught,
that I may know how to sustain with a word
him who is weary.

Morning by morning he awakens;
he awakens my ear
to hear as those who are taught.

The Lord GOD has opened my ear,
and I was not rebellious;

Old Testament Reading: Isaiah 50:4–9a

I turned not backward.

I gave my back to those who strike,
and my cheeks to those who pull out the
beard;

I hid not my face
from disgrace and spitting.

But the Lord GOD helps me;
therefore I have not been disgraced;

Old Testament Reading: Isaiah 50:4–9a

therefore I have set my face like a flint,
and I know that I shall not be put to
shame.

He who vindicates me is near.
Who will contend with me?

Let us stand up together.
Who is my adversary?

Let him come near to me.

Old Testament Reading: Isaiah 50:4–9a

Behold, the Lord GOD helps me;
who will declare me guilty?

A This is the Word of the Lord.

C **Thanks be to God.**

Epistle: Philippians 2:5–11

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

Epistle: Philippians 2:5–11

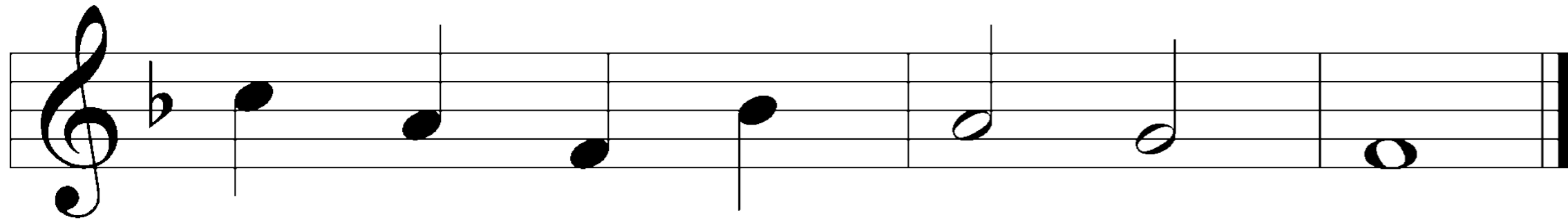
Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

A This is the Word of the Lord.

C **Thanks be to God.**

Holy Gospel: Matthew 27:11–66

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



C Glo - ry be to Thee, O Lord.

Now Jesus stood before the governor, and the governor asked him, “Are you the King of the Jews?” Jesus said, **“You have said so.”**

Holy Gospel: Matthew 27:11–66

But when he was accused by the chief priests and elders, he gave no answer. Then Pilate said to him, “Do you not hear how many things they testify against you?” But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted.

Holy Gospel: Matthew 27:11–66

And they had then a notorious prisoner called Barabbas. So when they had gathered, Pilate said to them, “Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?” For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent word to him,

Holy Gospel: Matthew 27:11–66

“Have nothing to do with that righteous man, for I have suffered much because of him today in a dream.” Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus. 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 shall I do with Jesus who is called Christ?”

Holy Gospel: Matthew 27:11–66

They all said, “Let him be crucified!” And he said, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!”

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, “I am innocent of this man’s blood; see to it yourselves.” And all the people answered, “His blood be on us and on our children!”

Holy Gospel: Matthew 27:11–66

Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe on him, and twisting together a crown of thorns, they put it on his head and put a reed in his right hand.

Holy Gospel: Matthew 27:11–66

And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” And they spit on him and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.

As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross.

Holy Gospel: Matthew 27:11–66

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 garments among them by casting lots. Then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Holy Gospel: Matthew 27:11–66

Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying, “You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.” So also the chief priests, with the scribes and elders, mocked him, saying, “He saved others; he cannot save himself. He is the King of Israel;

Holy Gospel: Matthew 27:11-66

let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him. For he said, 'I am the Son of God.'" And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour.

Holy Gospel: Matthew 27:11–66

And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” And some of the bystanders, hearing it, said, “This man is calling Elijah.” And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink.

Holy Gospel: Matthew 27:11–66

But the others said, “Wait, let us see whether Elijah will come to save him.” And Jesus cried out again with a loud voice and yielded up his spirit.

And behold, the curtain of the temple was torn in two, from top to bottom. And 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,

Holy Gospel: Matthew 27:11–66

and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!”

There were also many women there, looking on from a distance,

Holy Gospel: Matthew 27:11–66

who had followed Jesus from Galilee, ministering to him, among whom 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 also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him.

Holy Gospel: Matthew 27:11–66

And Joseph took the body and wrapped it in a clean linen shroud and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

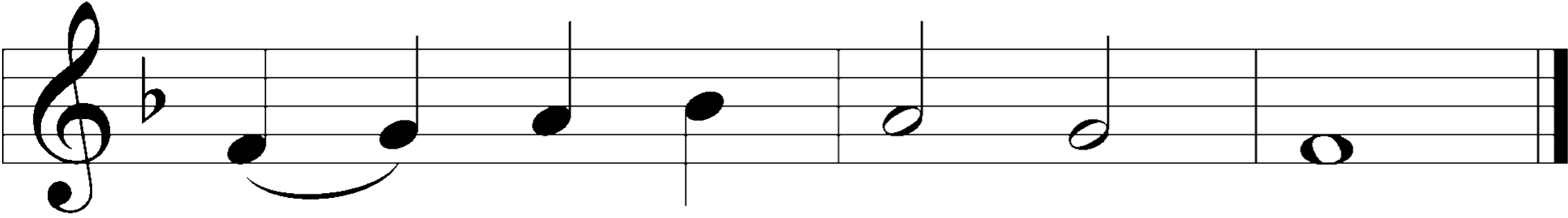
Next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said,

Holy Gospel: Matthew 27:11-66

“Sir, we remember how that impostor said, while he was still alive, ‘After three days I will rise.’ Therefore order the tomb to be made secure until the third day, lest his disciples go and steal him away and tell the people, ‘He has risen from the dead,’ and the last fraud will 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 and made the tomb secure by sealing the stone and setting a guard.

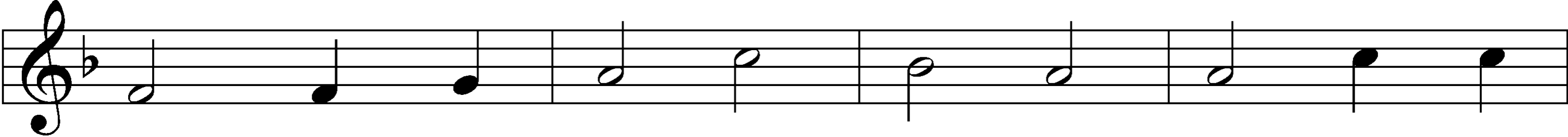
Holy Gospel: Matthew 27:11-66

P This is the Gospel of the Lord.

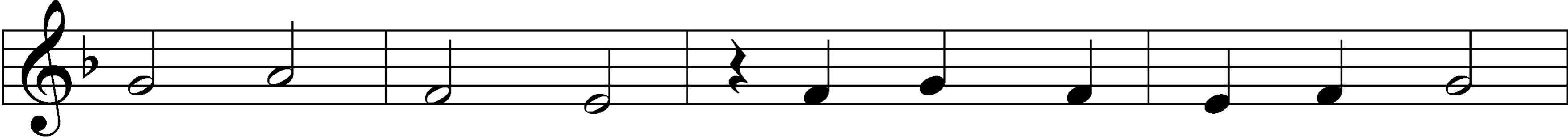


C Praise be to Thee, O Christ.

453 Upon the Cross Extended

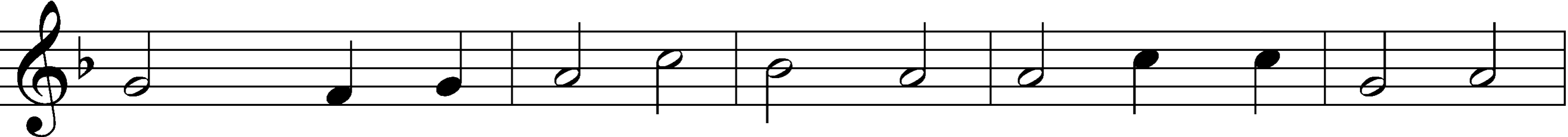


1 Up - on the cross ex - tend - ed See, world, your



Lord sus - pend - ed. Your Sav - ior yields His breath.

453 Upon the Cross Extended



The Prince of Life from heav - en Him - self has free - ly



giv - en To shame and blows and bit - ter death.

453 Upon the Cross Extended



2 Come, see these things and pon - der, Your soul will

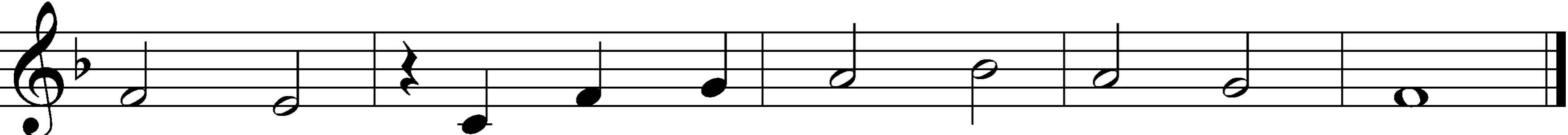


fill with won - der As blood streams from each pore.

453 Upon the Cross Extended

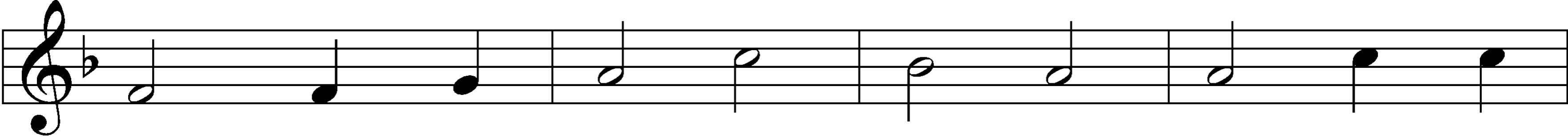


Through grief be - yond all know - ing From His great heart came

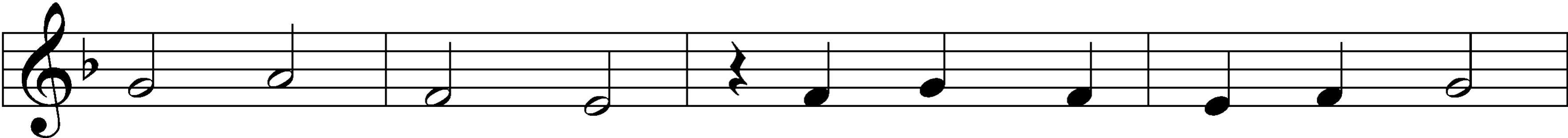


flow - ing Sighs well - ing from its deep - est core.

453 Upon the Cross Extended

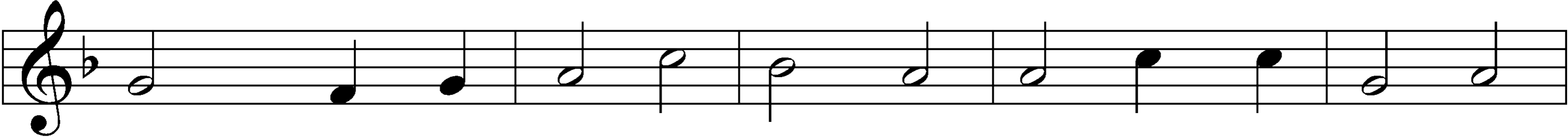


3 Who is it, Lord, that bruised You? Who has so

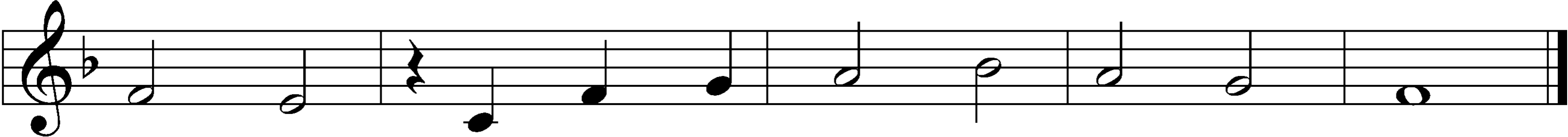


sore a - bused You And caused You all Your woe?

453 Upon the Cross Extended

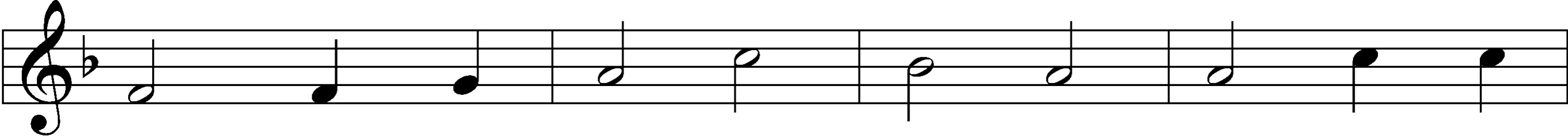


We all must make con - fes - sion Of sin and dire trans -

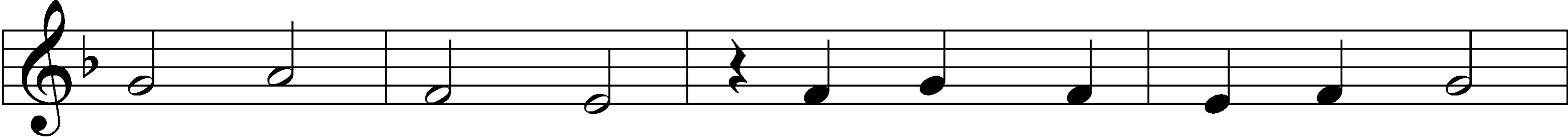


gres - sion While You no ways of e - vil know.

453 Upon the Cross Extended

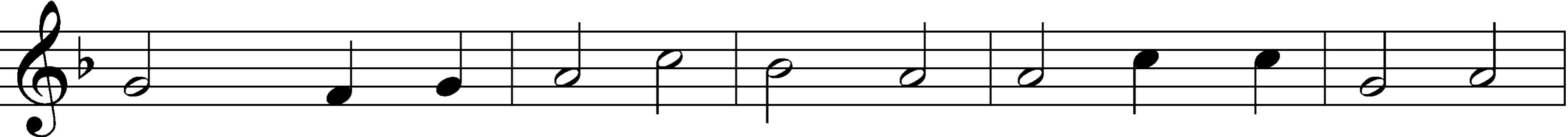


4 I caused Your grief and sigh - ing By e - vils

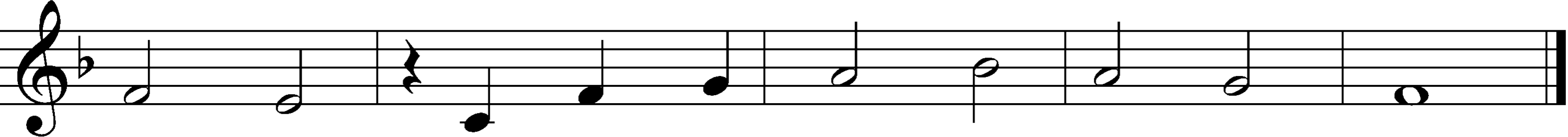


mul - ti - ply - ing As count - less as the sands.

453 Upon the Cross Extended



I caused the woes un - num - bered With which Your soul is

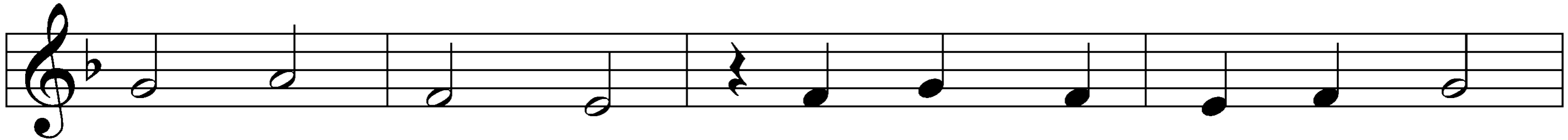


cum - bered, Your sor - rows raised by wick - ed hands.

453 Upon the Cross Extended

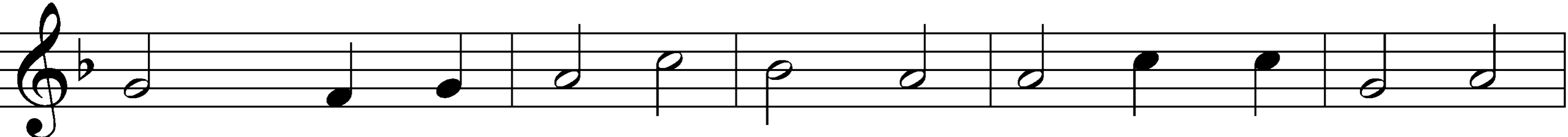


5 Your soul in griefs un - bound - ed, Your head with



thorns sur - round - ed, You died to ran - som me.

453 Upon the Cross Extended



The cross for me en - dur - ing, The crown for me se -

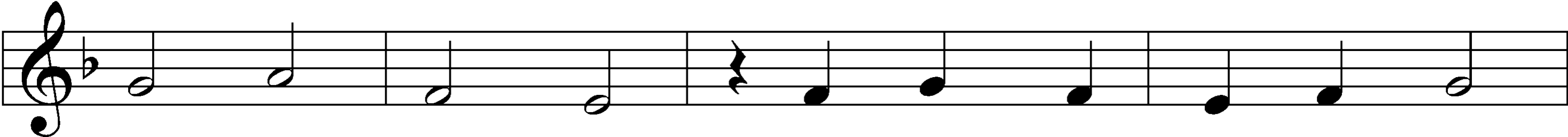


cur - ing, You healed my wounds and set me free.

453 Upon the Cross Extended

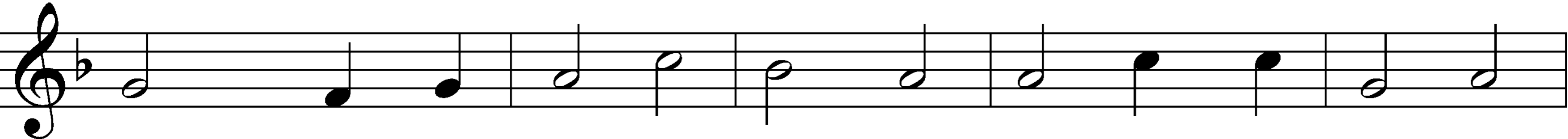


6 Your cords of love, my Sav - ior, Bind me to



You for - ev - er, I am no long - er mine.

453 Upon the Cross Extended

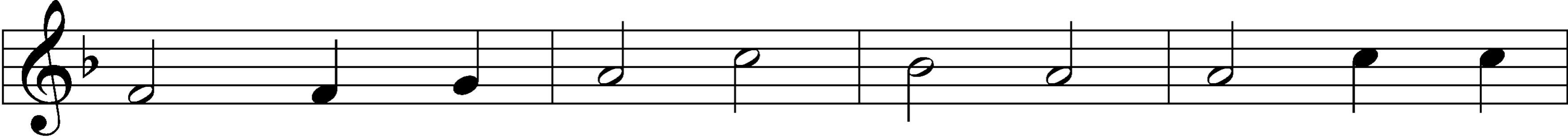


To You I glad - ly ten - der All that my life can

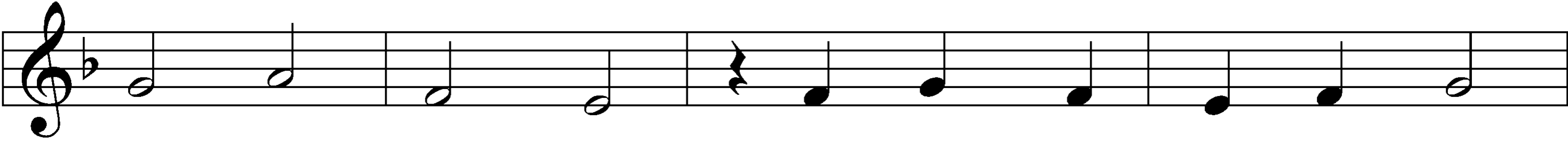


ren - der And all I have to You re - sign.

453 Upon the Cross Extended



7 Your cross I place be - fore me; Its sav - ing



pow'r re - store me, Sus - tain me in the test.

453 Upon the Cross Extended

The image shows a musical score for the hymn 'Upon the Cross Extended'. It consists of two staves of music in a single system. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is written in a simple, diatonic style. The lyrics are placed below the notes. The second staff continues the melody and ends with a double bar line. The lyrics are also placed below the notes.

It will, when life is end - ing, Be guid - ing and at -
tend - ing My way to Your e - ter - nal rest.

Text: Paul Gerhardt, 1607–76; tr. John Kelly, 1833–90, alt.

Tune: Heinrich Isaac, c. 1450–1517

Text and tune: Public domain

Sermon

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,**

Nicene Creed

**☩ 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**

Nicene Creed

**☐ 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**

Nicene Creed

**☐ 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,**

Nicene Creed

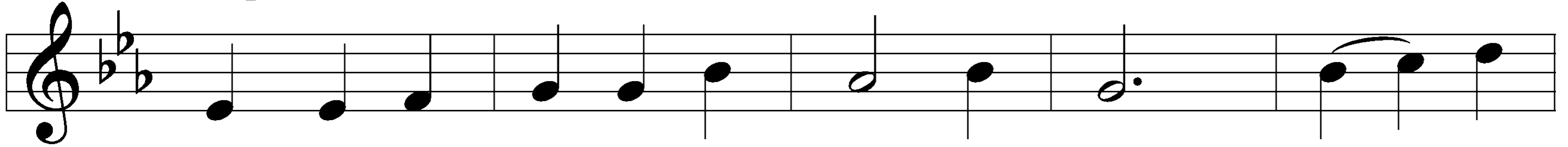
**☐ who proceeds from the Father
and the Son,
who with the Father and the Son
together is worshiped and glorified,
who spoke by the prophets.
And I believe in one holy Christian
and apostolic Church,
I acknowledge one Baptism for the
remission of sins,**

Nicene Creed

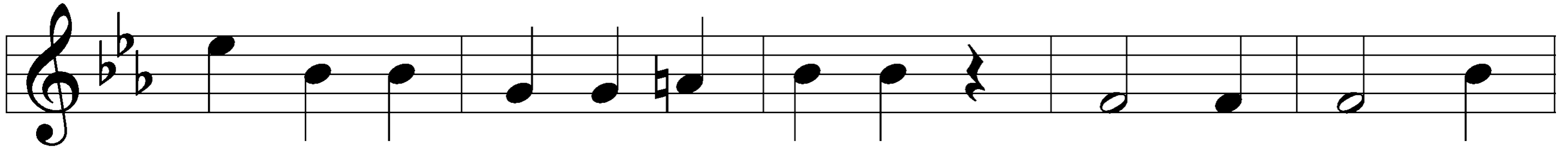
**☩ and I look for the resurrection
of the dead
and the life ✝ of the world to come.
Amen.**

Offering

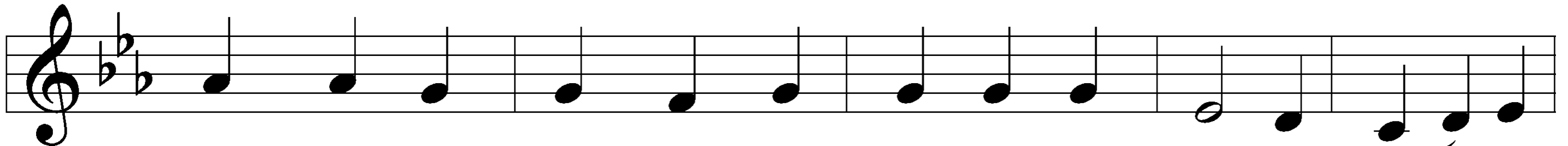
Offertory



C Cre-ate in me a clean heart, O God, and re -



new a right spir - it with - in me. Cast me not a -

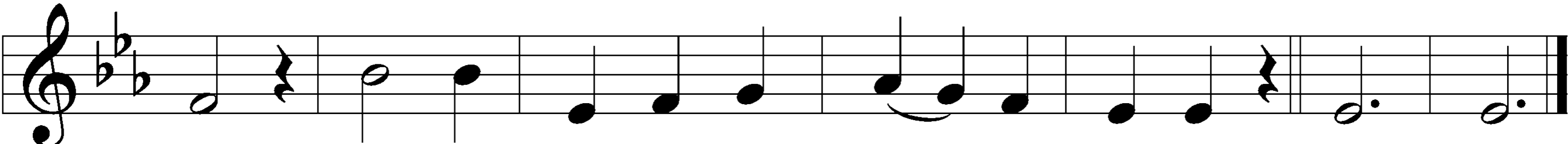


way from Thy pres - ence, and take not Thy Ho - ly Spir - it

Offertory



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.

Prayer of the Church

P Let us pray for the whole people of God in Christ Jesus, and for all people according to their needs.

P ...Lord, in Your mercy,

C **hear our prayer.**

P ...let us pray to the Lord:

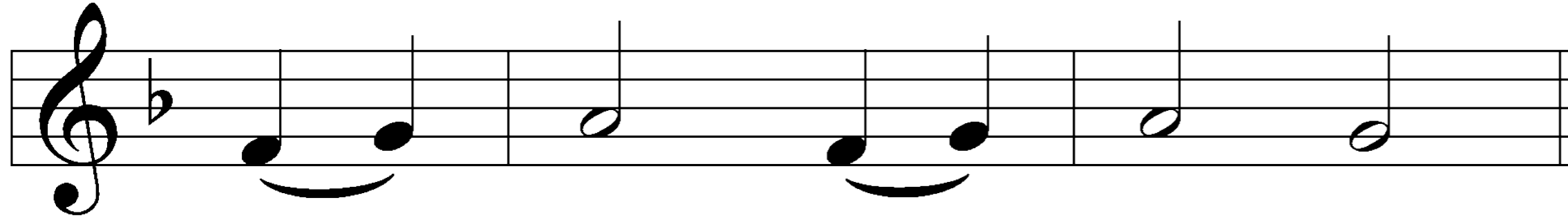
C **Lord, have mercy.**

P Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy; through Your Son Jesus Christ, our Lord.

C **Amen.**

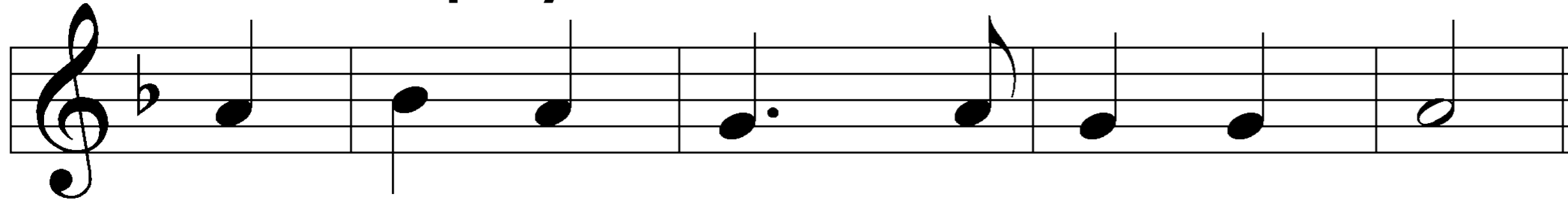
Preface

P The Lord be with you.



C And with thy spir - it.

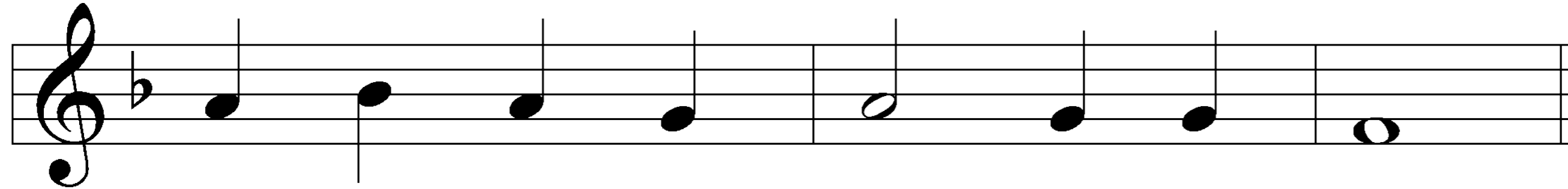
P Lift up your hearts.



C We lift them up un - to the Lord.

Preface

P Let us give thanks unto the Lord, our God.



C It is meet and right so to do.

Proper Preface (Full)

P It is truly meet, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, whose way John the Baptist prepared, proclaiming Him the promised Messiah, the very Lamb of God who takes away the sin of the world,

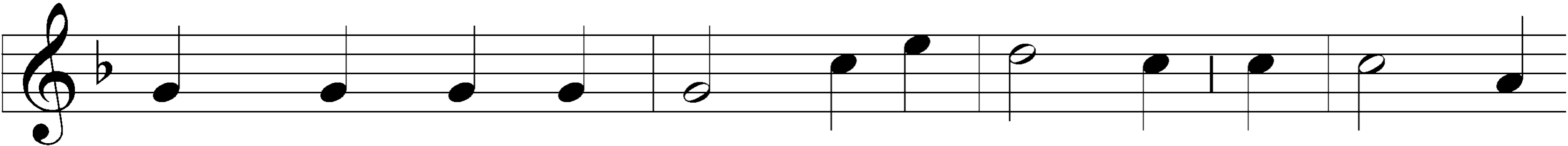
Proper Preface (Full)

P and calling sinners to repentance that they might escape from the wrath to be revealed when He comes again in glory. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

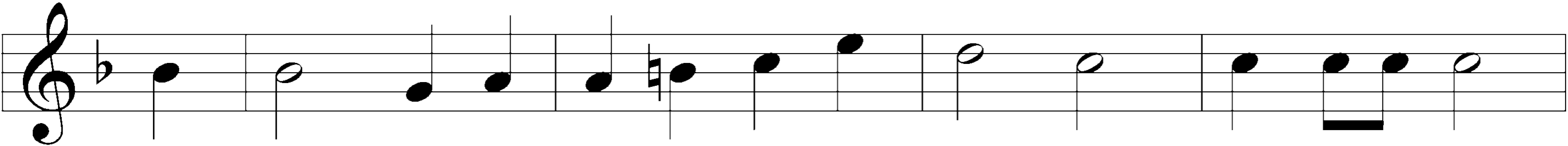
Sanctus



C Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;



heav'n and earth are full of Thy glo - ry. Ho - san - na,



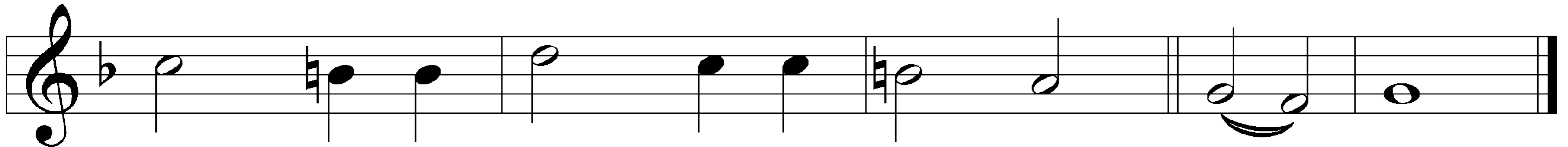
ho - san - na, ho - san - na in the high - est. Bless-ed is He,

Lord's Prayer

P Our Father who art in heaven.....



C For Thine is the kingdom and the power and the

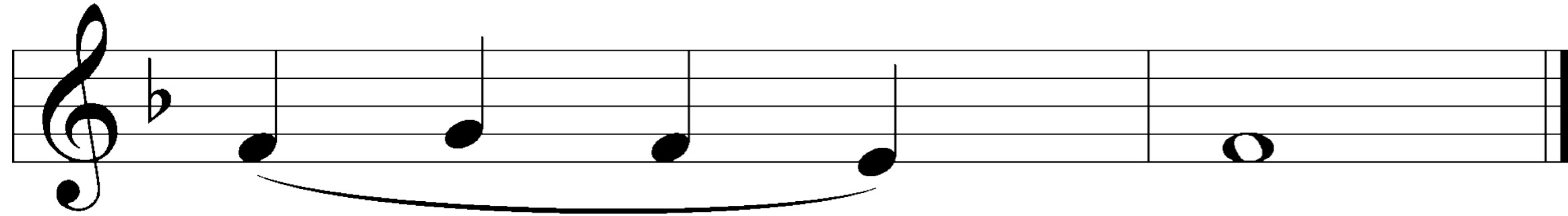


glo - ry for - ev - er and ev - er. A - men.

The Words of Our Lord

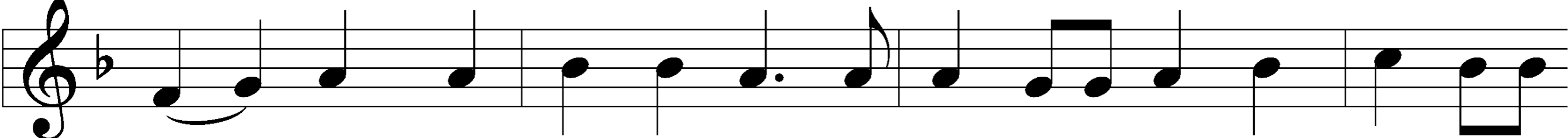
Pax Domini

P The peace of the Lord be with you always.

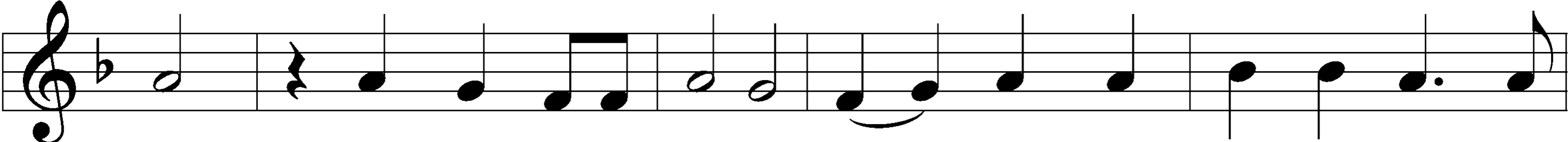


C A - men.

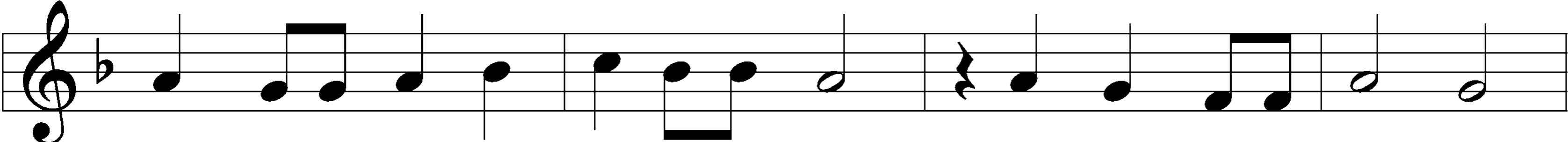
Agnus Dei



O Christ, Thou Lamb of God, that tak - est a-way the sin of the

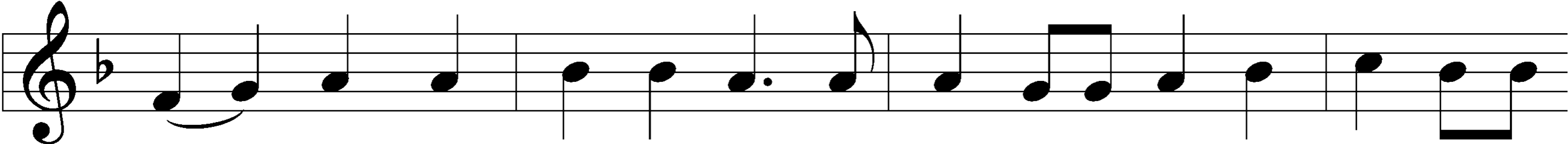


world, have mer - cy up - on us. O Christ, Thou Lamb of God, that



tak - est a-way the sin of the world, have mer - cy up - on us.

Agnus Dei

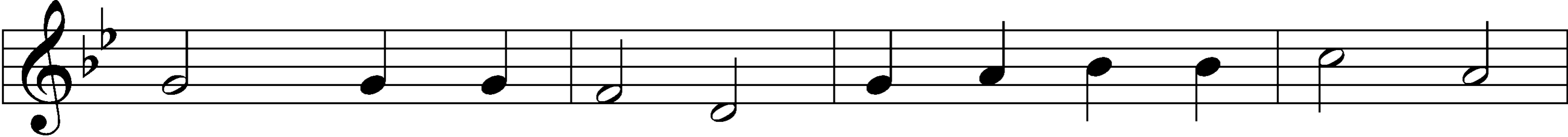


O Christ, Thou Lamb of God, that tak - est a - way the sin of the

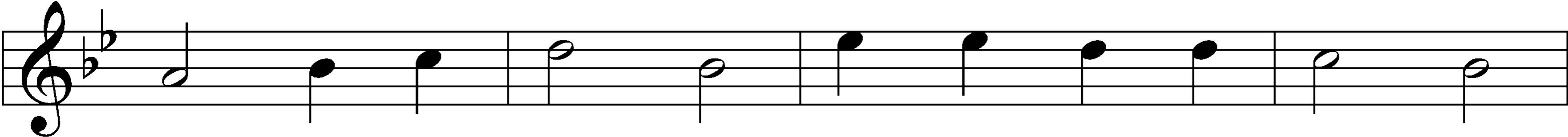


world, grant us Thy peace. A - men.

439 O Dearest Jesus, What Law Hast Thou Broken



1 O dear - est Je - sus, what law hast Thou bro - ken



That such sharp sen - tence should on Thee be spo - ken?

439 O Dearest Jesus, What Law Hast Thou Broken

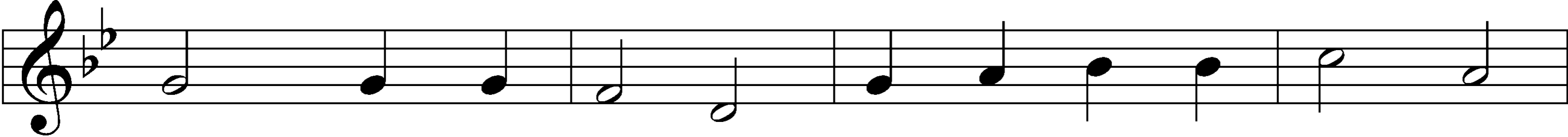


Of what great crime hast Thou to make con -

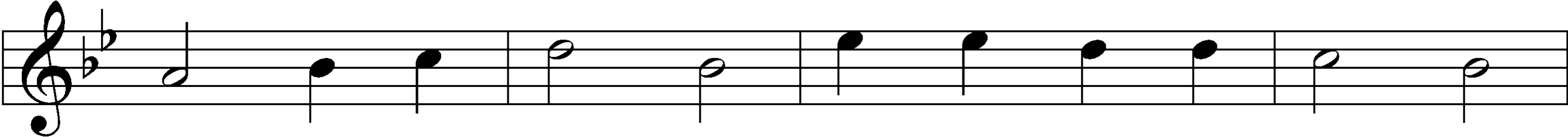


fes - sion, What dark trans - gres - sion?

439 O Dearest Jesus, What Law Hast Thou Broken



2 They crown Thy head with thorns, they smite, they scourge Thee;



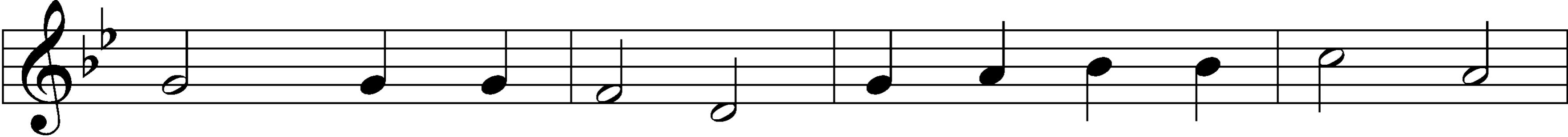
With cru - el mock - ings to the cross they urge Thee;

439 O Dearest Jesus, What Law Hast Thou Broken

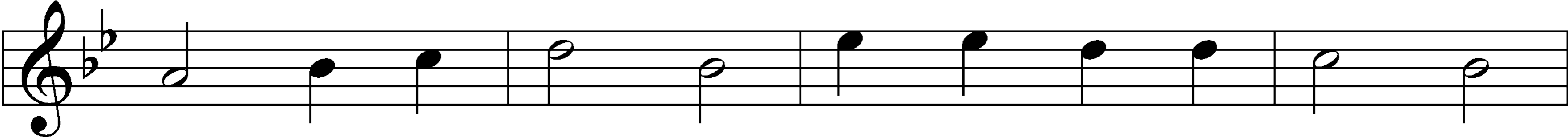
The image shows two staves of musical notation in G minor (one flat). The first staff contains the lyrics: "They give Thee gall to drink, they still de -". The second staff contains the lyrics: "cry Thee; They cru - ci - fy Thee." The music consists of quarter and eighth notes, with a final double bar line at the end of the second staff.

They give Thee gall to drink, they still de -
cry Thee; They cru - ci - fy Thee.

439 O Dearest Jesus, What Law Hast Thou Broken



3 Whence come these sor - rows, whence this mor - tal an - guish?



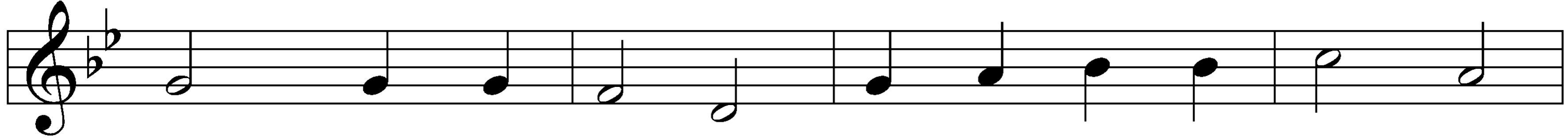
It is my sins for which Thou, Lord, must lan - guish;

439 O Dearest Jesus, What Law Hast Thou Broken

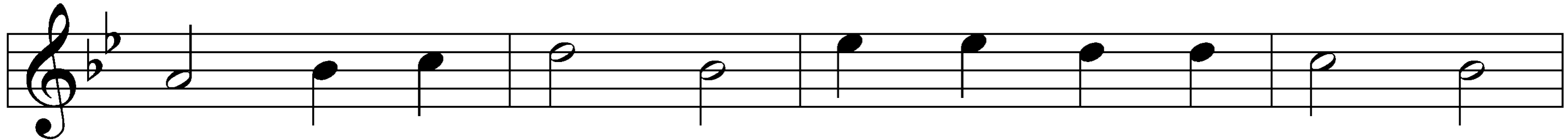
Yea, all the wrath, the woe, Thou dost in -
her - it, This I do mer - it.

The image shows a musical score for a hymn. It consists of two staves of music in G minor, indicated by one flat (Bb). The first staff contains the melody for the first line of the lyrics: "Yea, all the wrath, the woe, Thou dost in -". The second staff contains the melody for the second line: "her - it, This I do mer - it." The music is written in a simple, clear style with a treble clef and a key signature of one flat. The lyrics are printed below the notes, with hyphens indicating that a single note spans across two words.

439 O Dearest Jesus, What Law Hast Thou Broken



4 What pun - ish - ment so strange is suf - fered yon - der!



The Shep - herd dies for sheep that loved to wan - der;

439 O Dearest Jesus, What Law Hast Thou Broken

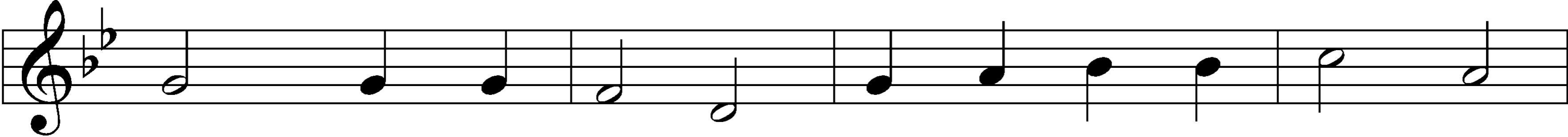


The Mas - ter pays the debt His ser - vants

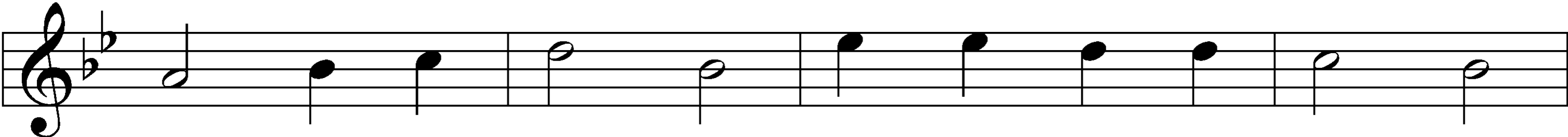


owe Him, Who would not know Him.

439 O Dearest Jesus, What Law Hast Thou Broken



5 The sin - less Son of God must die in sad - ness;



The sin - ful child of man may live in glad - ness;

439 O Dearest Jesus, What Law Hast Thou Broken

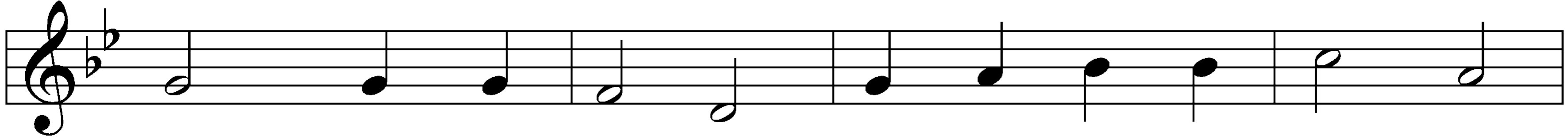


Man for - feit - ed his life and is ac -

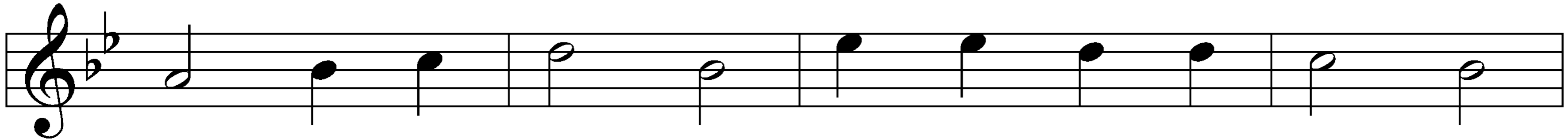


quit - ted; God is com - mit - ted.

439 O Dearest Jesus, What Law Hast Thou Broken



6 There was no spot in me by sin un - taint - ed;

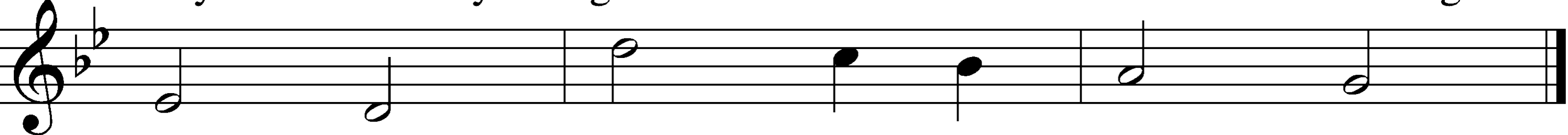


Sick with sin's poi - son, all my heart had faint - ed;

439 O Dearest Jesus, What Law Hast Thou Broken

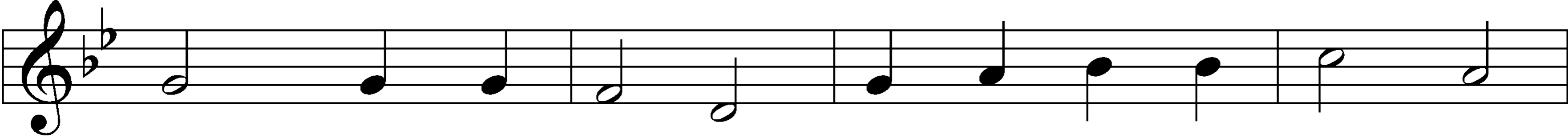


My heav - y guilt to hell had well - nigh

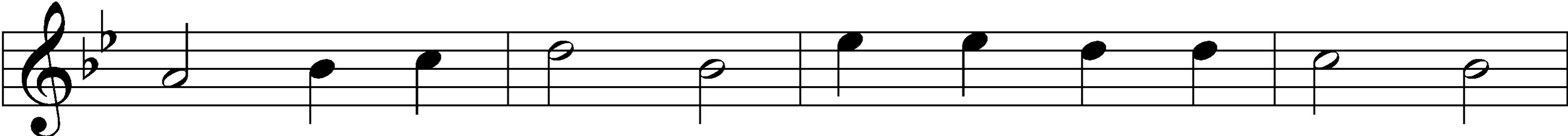


brought me, Such woe it wrought me.

439 O Dearest Jesus, What Law Hast Thou Broken

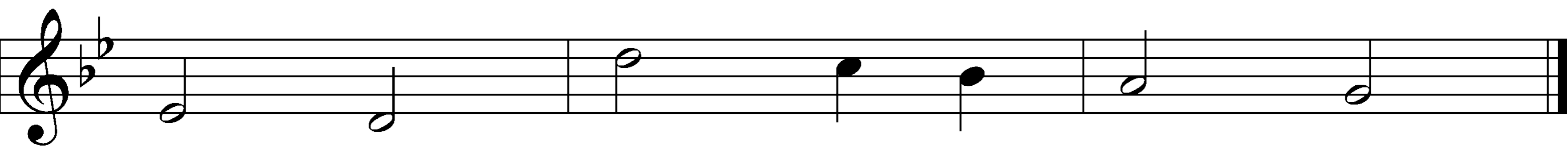


7 O won - drous love, whose depth no heart hath sound - ed,



That brought Thee here, by foes and thieves sur - round - ed!

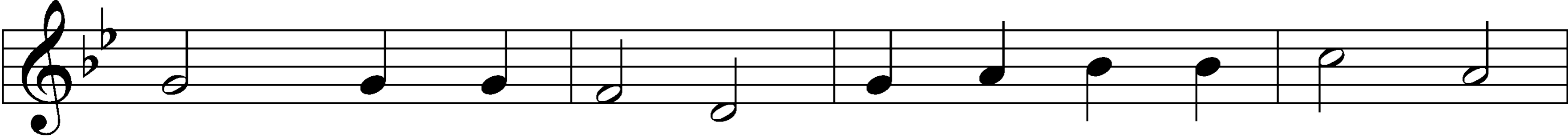
439 O Dearest Jesus, What Law Hast Thou Broken



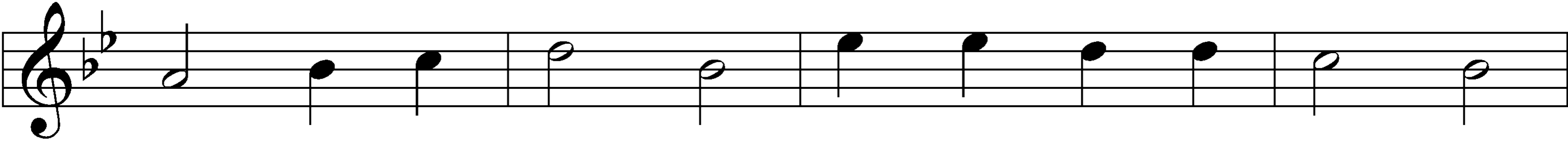
All world - ly plea - sures, heed - less, I was

try - ing While Thou wert dy - ing.

439 O Dearest Jesus, What Law Hast Thou Broken



8 O might - y King, no time can dim Thy glo - ry!



How shall I spread a - broad Thy won - drous sto - ry?

439 O Dearest Jesus, What Law Hast Thou Broken



How shall I find some wor - thy gifts to



prof - fer? What dare I of - fer?

439 O Dearest Jesus, What Law Hast Thou Broken

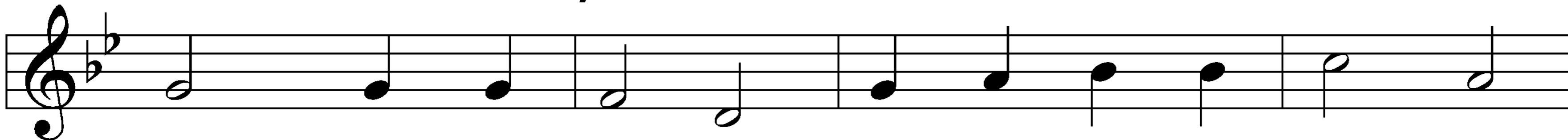


Oh, how should I do I aught that could de -

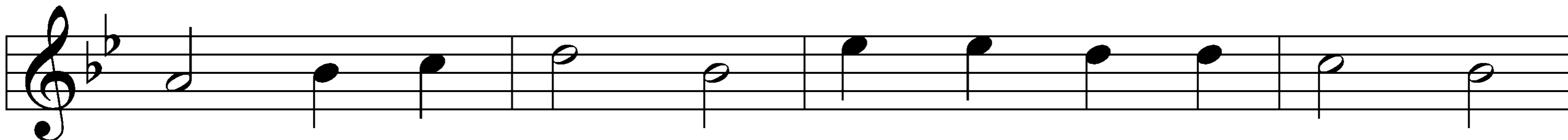


light Thee! Can I re - quite Thee?

439 O Dearest Jesus, What Law Hast Thou Broken



10 Yet un - re - quit - ed, Lord, I would not leave Thee;

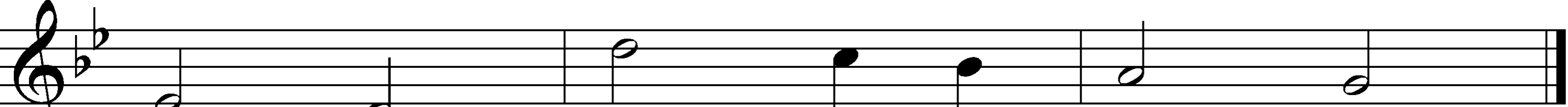


I will re - nounce what - e'er doth vex or grieve Thee

439 O Dearest Jesus, What Law Hast Thou Broken

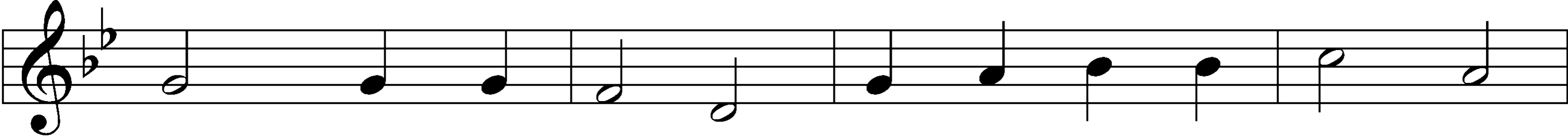


And quench with thoughts of Thee and prayers most

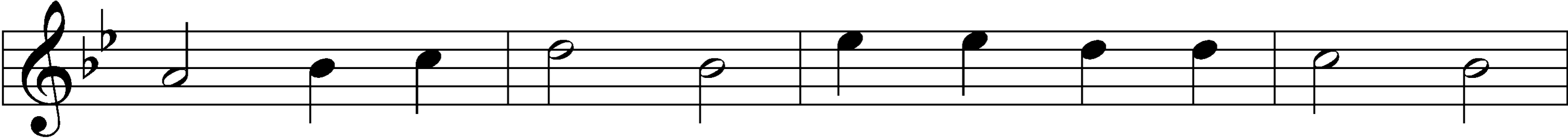


low - ly All fires un - ho - ly.

439 O Dearest Jesus, What Law Hast Thou Broken



11 But since my strength will nev - er - more suf - fice me



To cru - ci - fy de - sires that still en - tice me,

439 O Dearest Jesus, What Law Hast Thou Broken

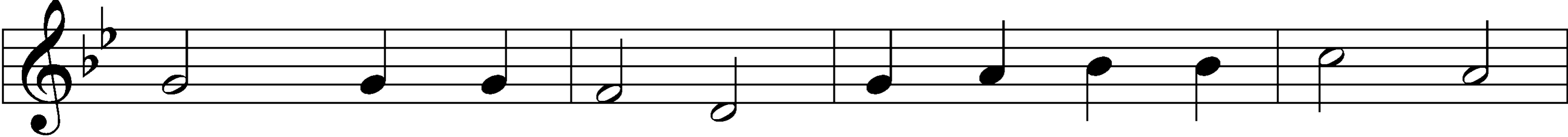


To all good deeds O let Thy Spir - it

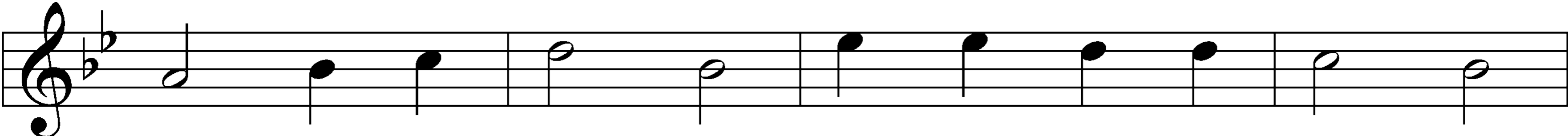


win me And reign with - in me!

439 O Dearest Jesus, What Law Hast Thou Broken



12 I'll think up - on Thy mer - cy with - out ceas - ing,



That earth's vain joys to me no more be pleas - ing;

439 O Dearest Jesus, What Law Hast Thou Broken

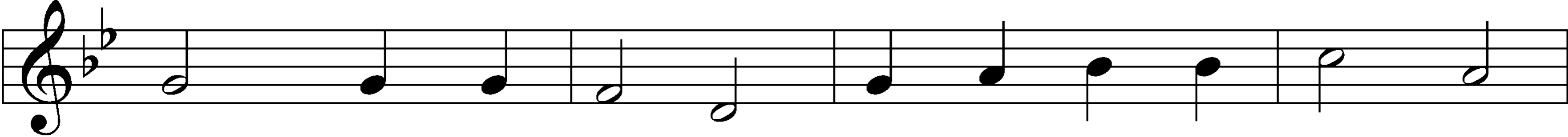


To do Thy will shall be my sole en -

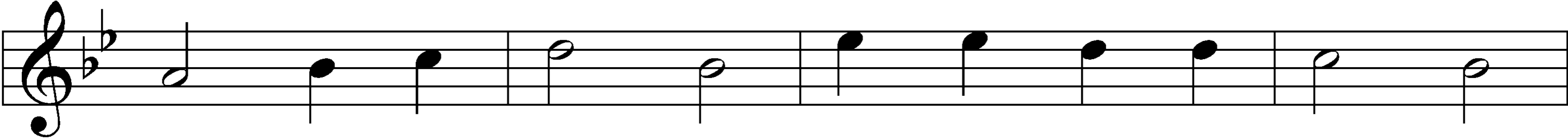


deav - or Hence - forth for - ev - er.

439 O Dearest Jesus, What Law Hast Thou Broken



13 What - e'er of earth - ly good this life may grant me,

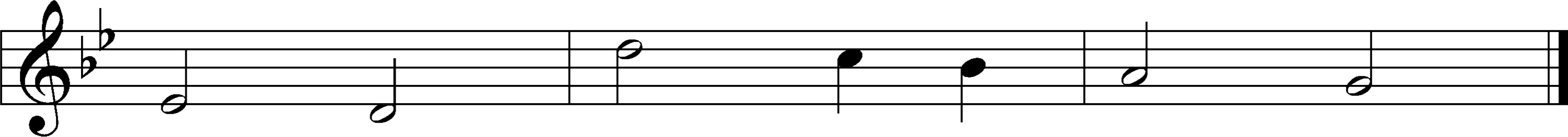


I'll risk for Thee; no shame, no cross, shall daunt me.

439 O Dearest Jesus, What Law Hast Thou Broken

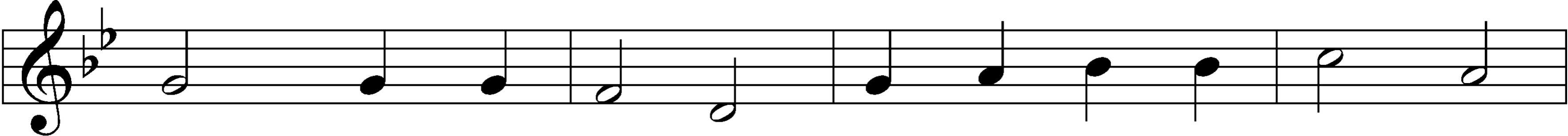


I shall not fear what foes can do to

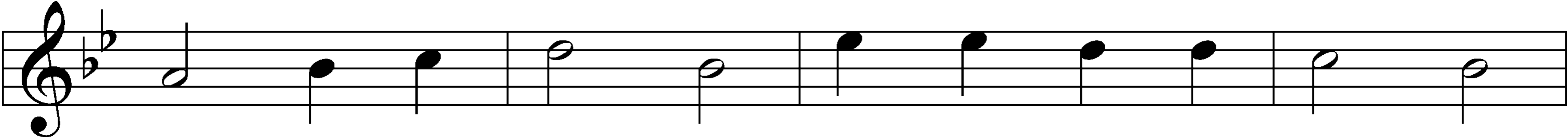


harm me Nor death a - larm me.

439 O Dearest Jesus, What Law Hast Thou Broken



14 But worth - less is my sac - ri - fice, I own it;



Yet, Lord, for love's sake Thou wilt not dis - own it;

439 O Dearest Jesus, What Law Hast Thou Broken

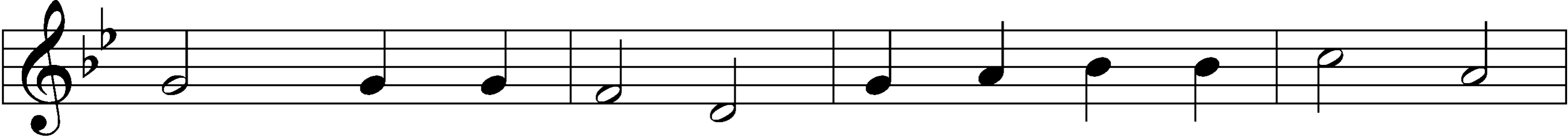


Thou wilt accept my gift in Thy great

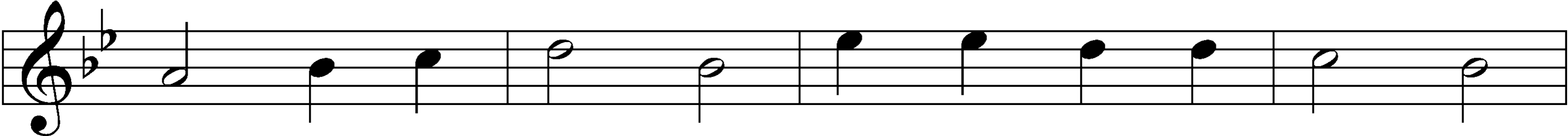


meek - ness Nor shame my weak - ness.

439 O Dearest Jesus, What Law Hast Thou Broken



15 And when, dear Lord, be - fore Thy throne in heav - en



To me the crown of joy at last is giv - en,

439 O Dearest Jesus, What Law Hast Thou Broken

Where sweet - est hymns Thy saints for - ev - er
raise Thee, I, too, shall praise Thee.

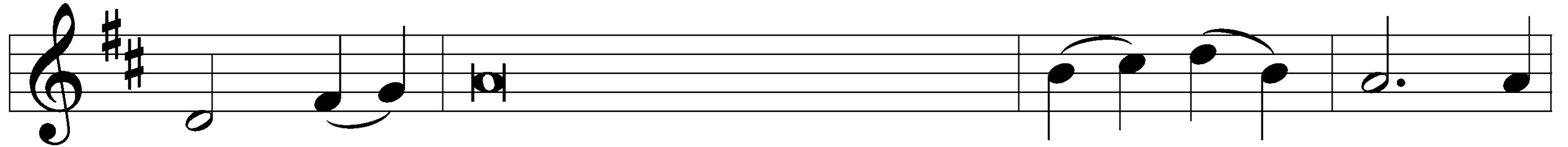
The image shows two staves of musical notation in G minor (one flat). The first staff contains the melody for the first line of the hymn, and the second staff contains the melody for the second line. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes. The music is written in a simple, clear style with a treble clef and a key signature of one flat.

Text: Johann Heermann, 1585–1647; tr. Catherine Winkworth, 1827–78, alt.

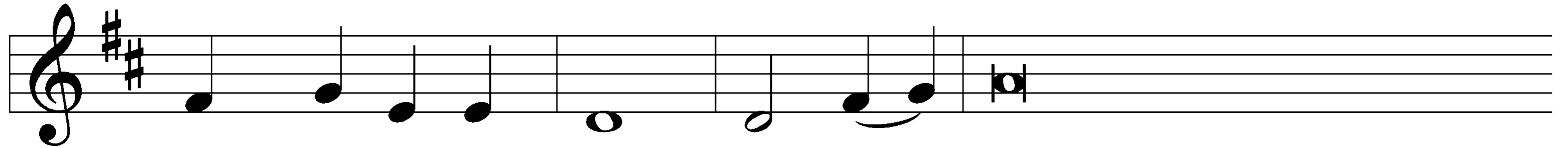
Tune: Johann Crüger, 1598–1662

Text and tune: Public domain

Nunc Dimittis



C Lord, now lettest Thou Thy servant de - part in peace ac-



cord - ing to Thy word, for mine eyes have seen Thy salvation,



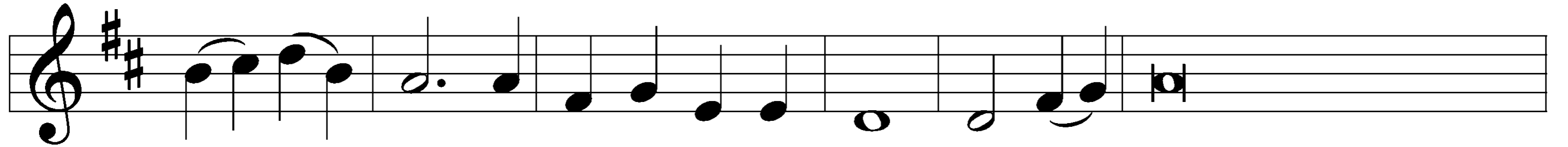
which Thou hast pre - pared be - fore the face of all people,

Nunc Dimittis

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

Nunc Dimittis



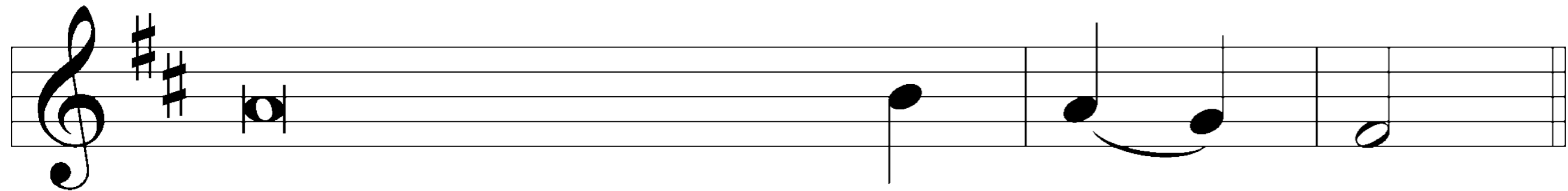
to the Son and to the Ho-ly Ghost; as it was in the beginning,



is now, and ev - er shall be, world with - out end. A - men.

Thanksgiving

A O give thanks unto the Lord, for He is good,



C and His mercy endureth for - ev - er.

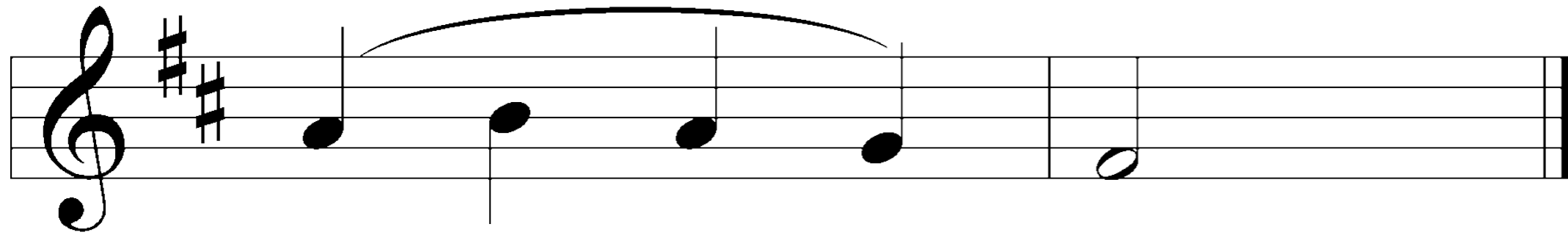
Post-Communion Collect

P Let us pray.

We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another;

Post-Communion Collect

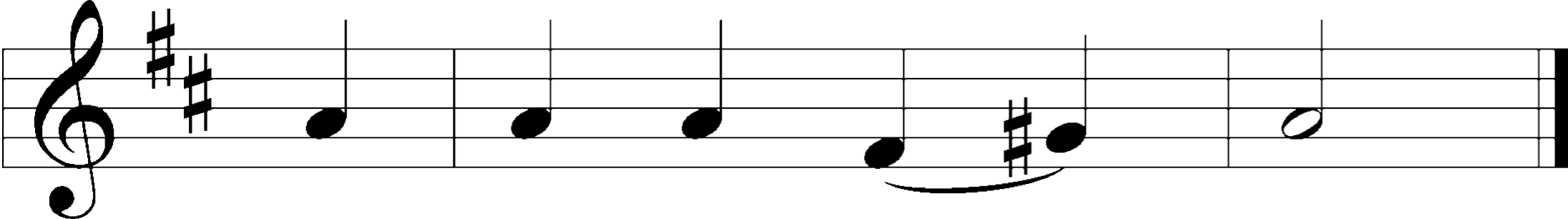
P through Jesus Christ, Your Son, our Lord,
who lives and reigns with You and the Holy
Spirit, one God, now and forever.



C A - men.

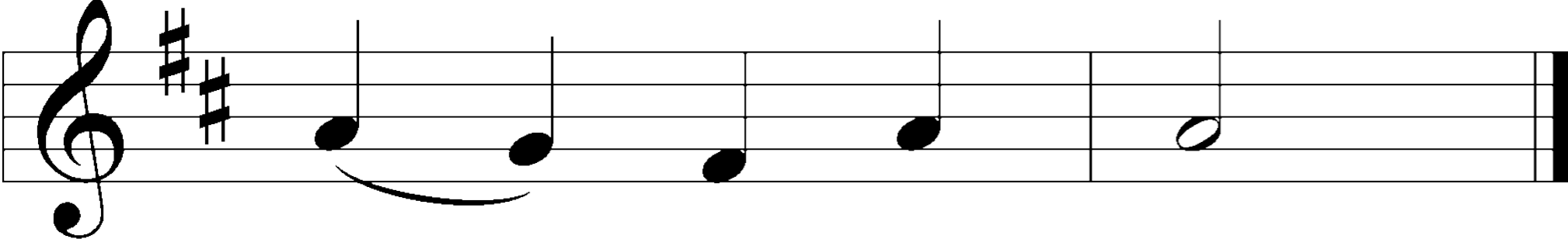
Salutation

P The Lord be with you.



C And with thy spir - it.

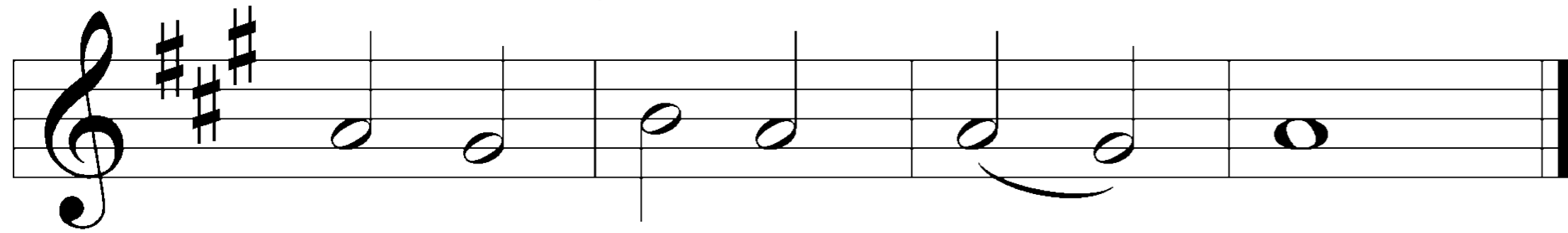
P Bless we the Lord.



C Thanks be to God.

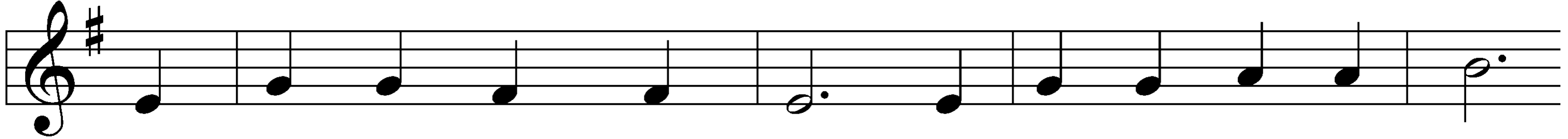
Benediction

P 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.



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

452 O Perfect Life of Love

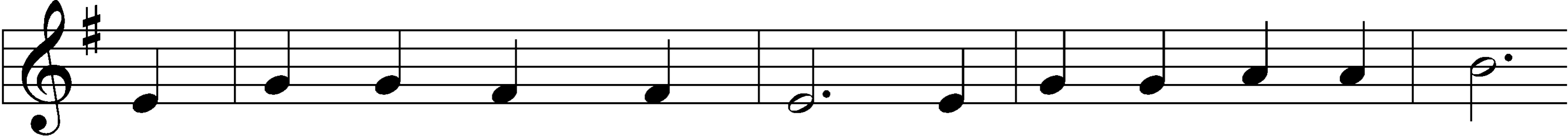


1 O per - fect life of love! All, all, is fin - ished now,



All that He left His throne a - bove To do for us be - low.

452 O Perfect Life of Love

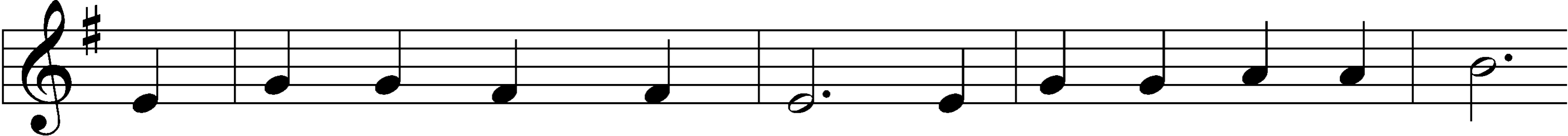


2 No work is left un - done Of all the Fa - ther willed;

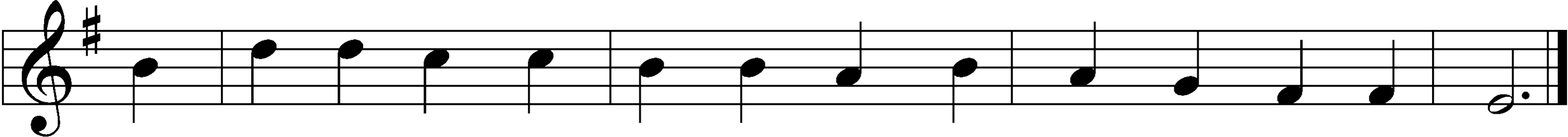


His toil, His sor - rows, one by one, The Scrip - tures have ful - filled.

452 O Perfect Life of Love

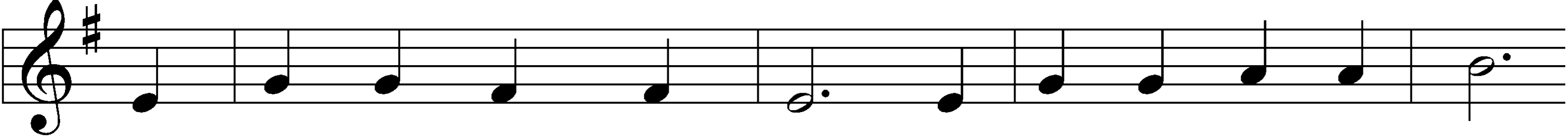


3 No pain that we can share But He has felt its smart;



All forms of hu - man grief and care Have pierced that ten - der heart.

452 O Perfect Life of Love

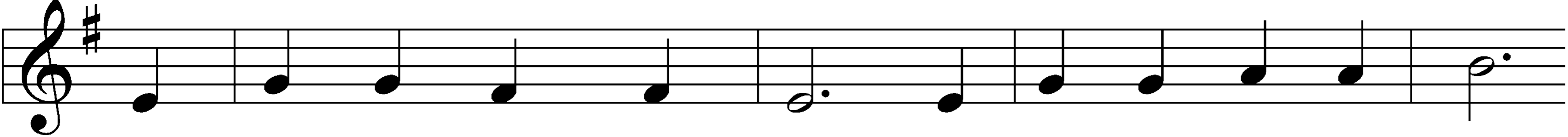


4 And on His thorn - crowned head And on His sin - less soul



Our sins in all their guilt were laid That He might make us whole.

452 O Perfect Life of Love

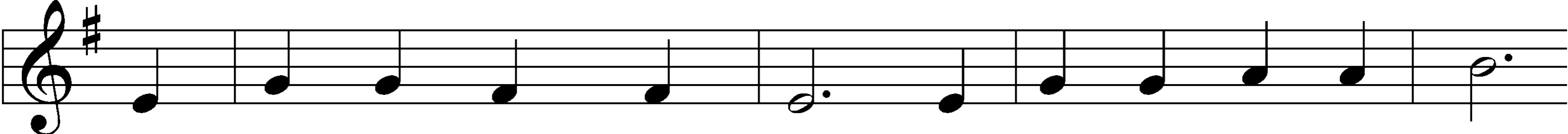


5 In per - fect love He dies; For me He dies, for me.

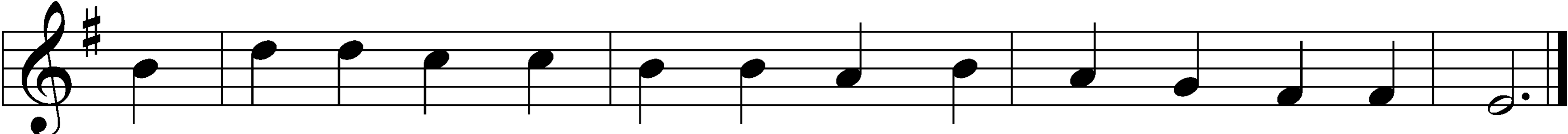


O all - a - ton - ing Sac - ri - fice, I cling by faith to Thee.

452 O Perfect Life of Love

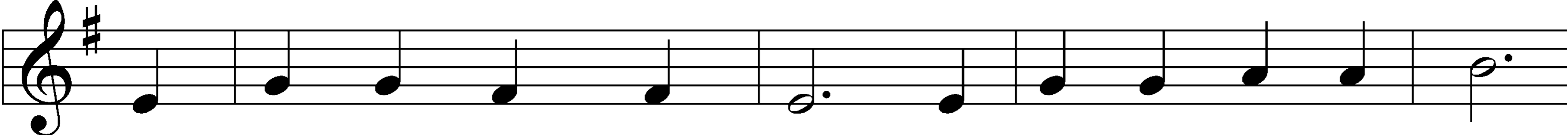


6 In ev - 'ry time of need, Be - fore the judg-ment throne,



Thy work, O Lamb of God, I'll plead, Thy mer - its, not mine own.

452 O Perfect Life of Love



7 Yet work, O Lord, in me As Thou for me hast wrought;



And let my love the an - swer be To grace Thy love has brought.

Text: Henry W. Baker, 1821-77, alt.
Tune: William Daman, c. 1540-1591
Text and tune: Public domain

Palm Sunday





ANNOUNCEMENTS



Please contribute
Three Dimes
in March.

Red socks are located by the mailboxes
and in the Fellowship Hall

\$16.95 Collected in January and February

Go in peace and
serve the Lord.

**Thanks be
to God.**

