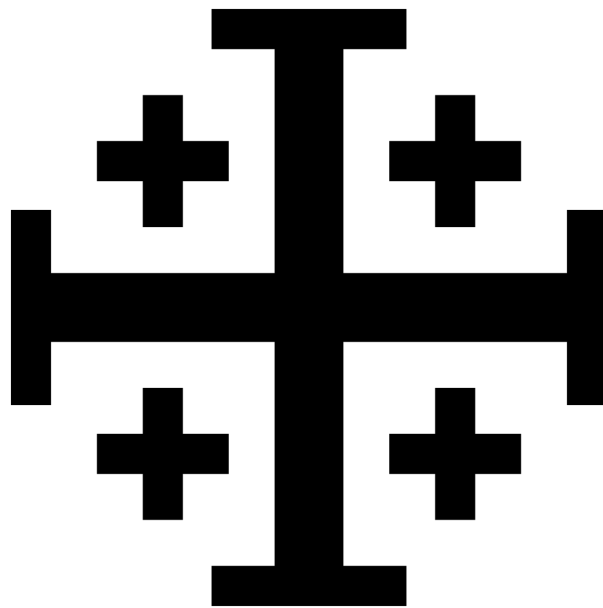


ST. MARTIN'S EVANGELICAL LUTHERAN CHURCH
606 W 15TH STREET, AUSTIN, TEXAS | WWW.SAINTMARTINS.ORG

APRIL 2, 2023

11:00 AM

PALM/PASSION SUNDAY



LOVE, SHARE, & SERVE BOLDLY.

No matter where you find yourself on your faith journey—join us!

Here you have found a church home where believers congregate to encourage each other and grow spiritually in an abundant relationship with the Lord. At St. Martin's, we promote and value an inclusive fellowship. Whether you are young, old, gay, straight, single, married, partnered—from all walks of life, backgrounds, and cultures—we welcome you!

In worship, the Holy Spirit gathers us around the means of grace—the saving Word of God and the sacraments. From the table of communion where Jesus Christ comes with forgiveness, life, and salvation, God sends us out to share the good news and to care for those in need.

Families with small children may enjoy playing with toys on the Playground rug in the Narthex. The nursery is open for children 0-5 years. The joyful noise of our young ones is always welcome in this space.

Hearing Assistance Devices are available in the Narthex or you can listen through your smartphone. The ushers are available to help you.

*Notes in italics offer directions about the service. **The people's responses are in bold.***

PRELUDE

FANFARE

JACQUE LEMMENS

GATHERING

The Holy Spirit calls us together as the people of God

**WE INVITE THE CONGREGATION TO GATHER ON THE MALL SO THAT WE
CAN PROCESS TRIUMPHANTLY INTO THE SANCTUARY.**

WELCOME

The people stand as they are able.

PROCESSIONAL GOSPEL

MATTHEW 21:1-11

¹When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, ²saying to them, “Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. ³If anyone says anything to you, just say this, ‘The Lord needs them.’ And he will send them immediately.” ⁴This took place to fulfill what had been spoken through the prophet, saying,

⁵“Tell the daughter of Zion,
Look, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey.”

⁶The disciples went and did as Jesus had directed them; ⁷they brought the donkey and the colt, and put their cloaks on them, and he sat on them. ⁸A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹The crowds that went ahead of him and that followed were shouting,

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

¹⁰When he entered Jerusalem, the whole city was in turmoil, asking, “Who is this?” ¹¹The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.”

BLESSING OF PALMS

PROCESSION

Let us go forth in peace, **in the name of Christ. Amen.**

PROCESSIONAL HYMN

VALET WILL ICH DIR GEBEN

Refrain

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

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

1 You are the king of Is - rael and Da - vid's roy - al Son,
 2 The com - pa - ny of an - gels are prais - ing you on high;
 3 The mul - ti - tude of pil - grims with palms be - fore you went;
 4 To you, be - fore your pas - sion, they sang their hymns of praise.
 5 Their prais - es you ac - cept - ed; ac - cept the prayers we bring,

Refrain

now in the Lord's name com - ing, our King and Bless - ed One.
 cre - a - tion and all mor - tals in cho - rus make re - ply.
 our praise and prayer and an - thems be - fore you we pre - sent.
 To you, now high ex - alt - ed, our mel - o - dy we raise.
 great au - thor of all good - ness, O good and gra - cious King.

PRAYER OF THE DAY

Let us pray. **Almighty God, your Son came into the world to free us all from sin and death. Breathe upon us the power of your Spirit, that we may be raised to new life in Christ and serve you in righteousness all our days, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.**

A CELEBRATION OF PALMS

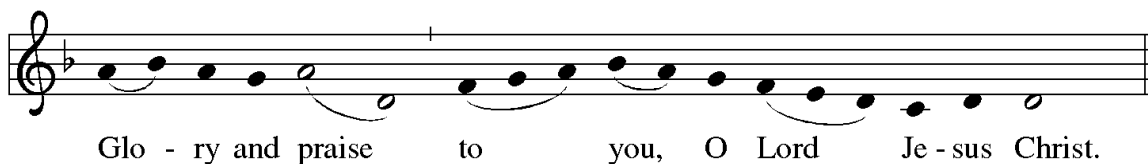
DAN R. EDWARDS

WORD

God speaks to us in scripture reading, preaching and song.

GOSPEL ACCLAMATION

The people stand as they are able.



GOSPEL

MATTHEW 26:14—27:66

¹⁴⁻¹⁶ That is when one of the Twelve, the one named Judas Iscariot, went to the cabal of high priests and said, “What will you give me if I hand him over to you?” They settled on thirty silver pieces. He began looking for just the right moment to hand him over.

¹⁷ On the first of the Days of Unleavened Bread, the disciples came to Jesus and said, “Where do you want us to prepare your Passover meal?”

¹⁸⁻¹⁹ He said, “Enter the city. Go up to a certain man and say, ‘The Teacher says, My time is near. I and my disciples plan to celebrate the Passover meal at your house.’” The disciples followed Jesus’ instructions to the letter, and prepared the Passover meal.

²⁰⁻²¹ After sunset, he and the Twelve were sitting around the table. During the meal, he said, “I have something hard but important to say to you: One of you is going to hand me over to the conspirators.”

²² They were stunned, and then began to ask, one after another, “It isn’t me, is it, Master?”

²³⁻²⁴ Jesus answered, “The one who hands me over is someone I eat with daily, one who passes me food at the table. In one sense the Son of Man is entering into a way of treachery well-marked by the Scriptures—no surprises here. In another sense that man who turns him in, turns traitor to the Son of Man—better never to have been born than do this!”

²⁵ Then Judas, already turned traitor, said, “It isn’t me, is it, Rabbi?”

Jesus said, “Don’t play games with me, Judas.”

The Bread and the Cup

²⁶⁻²⁹ During the meal, Jesus took and blessed the bread, broke it, and gave it to his disciples:

Take, eat.

This is my body.

Taking the cup and thanking God, he gave it to them:

Drink this, all of you.

This is my blood,

God’s new covenant poured out for many people
for the forgiveness of sins.

“I’ll not be drinking wine from this cup again until that new day when I’ll drink with you in the kingdom of my Father.”

³⁰ They sang a hymn and went directly to Mount Olives.

Gethsemane

³¹⁻³² Then Jesus told them, “Before the night’s over, you’re going to fall to pieces because of what happens to me. There is a Scripture that says,

I’ll strike the shepherd;

dazed and confused, the sheep will be scattered.

But after I am raised up, I, your Shepherd, will go ahead of you, leading the way to Galilee.”

³³ Peter broke in, “Even if everyone else falls to pieces on account of you, I won’t.”

³⁴ “Don’t be so sure,” Jesus said. “This very night, before the rooster crows up the dawn, you will deny me three times.”

³⁵ Peter protested, “Even if I had to die with you, I would never deny you.” All the

others said the same thing.

³⁶⁻³⁸ Then Jesus went with them to a garden called Gethsemane and told his disciples, “Stay here while I go over there and pray.” Taking along Peter and the two sons of Zebedee, he plunged into an agonizing sorrow. Then he said, “This sorrow is crushing my life out. Stay here and keep vigil with me.”

³⁹ Going a little ahead, he fell on his face, praying, “My Father, if there is any way, get me out of this. But please, not what I want. You, what do *you* want?”

⁴⁰⁻⁴¹ When he came back to his disciples, he found them sound asleep. He said to Peter, “Can’t you stick it out with me a single hour? Stay alert; be in prayer so you don’t wander into temptation without even knowing you’re in danger. There is a part of you that is eager, ready for anything in God. But there’s another part that’s as lazy as an old dog sleeping by the fire.”

⁴² He then left them a second time. Again he prayed, “My Father, if there is no other way than this, drinking this cup to the dregs, I’m ready. Do it your way.”

⁴³⁻⁴⁴ When he came back, he again found them sound asleep. They simply couldn’t keep their eyes open. This time he let them sleep on, and went back a third time to pray, going over the same ground one last time.

⁴⁵⁻⁴⁶ When he came back the next time, he said, “Are you going to sleep on and make a night of it? My time is up, the Son of Man is about to be handed over to the hands of sinners. Get up! Let’s get going! My betrayer is here.”

⁴⁷⁻⁴⁹ The words were barely out of his mouth when Judas (the one from the Twelve) showed up, and with him a gang from the high priests and religious leaders brandishing swords and clubs. The betrayer had worked out a sign with them: “The one I kiss, that’s the one—seize him.” He went straight to Jesus, greeted him, “How are you, Rabbi?” and kissed him.

⁵⁰⁻⁵¹ Jesus said, “Friend, why this charade?”

Then they came on him—grabbed him and roughed him up. One of those with Jesus pulled his sword and, taking a swing at the Chief Priest’s servant, cut off his ear.

⁵²⁻⁵⁴ Jesus said, “Put your sword back where it belongs. All who use swords are destroyed by swords. Don’t you realize that I am able right now to call to my Father, and twelve companies—more, if I want them—of fighting angels would be here, battle-ready? But if I did that, how would the Scriptures come true that say this is the way it has to be?”

⁵⁵⁻⁵⁶ Then Jesus addressed the mob: “What is this—coming out after me with swords

and clubs as if I were a dangerous criminal? Day after day I have been sitting in the Temple teaching, and you never so much as lifted a hand against me. You've done it this way to confirm and fulfill the prophetic writings.”

Then all the disciples cut and ran.

⁵⁷⁻⁵⁸ The gang that had seized Jesus led him before Caiaphas the Chief Priest, where the religion scholars and leaders had assembled. Peter followed at a safe distance until they got to the Chief Priest's courtyard. Then he slipped in and mingled with the servants, watching to see how things would turn out.

⁵⁹⁻⁶⁰ The high priests, conspiring with the Jewish Council, tried to cook up charges against Jesus in order to sentence him to death. But even though many stepped up, making up one false accusation after another, nothing was believable.

⁶⁰⁻⁶¹ Finally two men came forward with this: “He said, ‘I can tear down this Temple of God and after three days rebuild it.’”

⁶² The Chief Priest stood up and said, “What do you have to say to the accusation?”

⁶³ Jesus kept silent.

Then the Chief Priest said, “I command you by the authority of the living God to say if you are the Messiah, the Son of God.”

⁶⁴ Jesus was curt: “You yourself said it. And that's not all. Soon you'll see it for yourself:

The Son of Man seated at the right hand of the Mighty One,
Arriving on the clouds of heaven.”

⁶⁵⁻⁶⁶ At that, the Chief Priest lost his temper, ripping his robes, yelling, “He blasphemed! Why do we need witnesses to accuse him? You all heard him blaspheme! Are you going to stand for such blasphemy?”

They all said, “Death! That seals his death sentence.”

⁶⁷⁻⁶⁸ Then they were spitting in his face and knocking him around. They jeered as they slapped him: “Prophecy, Messiah: Who hit you that time?”

⁶⁹ All this time, Peter was sitting out in the courtyard. One servant girl came up to him and said, “You were with Jesus the Galilean.”

⁷⁰ In front of everybody there, he denied it. “I don't know what you're talking about.”

⁷¹ As he moved over toward the gate, someone else said to the people there, “This man was with Jesus the Nazarene.”

⁷² Again he denied it, salting his denial with an oath: “I swear, I never laid eyes on the man.”

⁷³ Shortly after that, some bystanders approached Peter. “You’ve got to be one of them. Your accent gives you away.”

⁷⁴⁻⁷⁵ Then he got really nervous and swore. “I don’t know the man!”

Just then a rooster crowed. Peter remembered what Jesus had said: “Before the rooster crows, you will deny me three times.” He went out and cried and cried and cried.

27 ¹⁻² In the first light of dawn, all the high priests and religious leaders met and put the finishing touches on their plot to kill Jesus. Then they tied him up and paraded him to Pilate, the governor.

³⁻⁴ Judas, the one who betrayed him, realized that Jesus was doomed. Overcome with remorse, he gave back the thirty silver coins to the high priests, saying, “I’ve sinned. I’ve betrayed an innocent man.”

They said, “What do we care? That’s *your* problem!”

⁵ Judas threw the silver coins into the Temple and left. Then he went out and hung himself.

⁶⁻¹⁰ The high priests picked up the silver pieces, but then didn’t know what to do with them. “It wouldn’t be right to give this—a payment for murder!—as an offering in the Temple.” They decided to get rid of it by buying the “Potter’s Field” and use it as a burial place for the homeless. That’s how the field got called “Murder Meadow,” a name that has stuck to this day. Then Jeremiah’s words became history:

They took the thirty silver pieces,

The price of the one priced by some sons of Israel,

And they purchased the potter’s field.

And so they unwittingly followed the divine instructions to the letter.

¹¹ Jesus was placed before the governor, who questioned him: “Are you the ‘King of the Jews’?”

Jesus said, “If you say so.”

¹²⁻¹⁴ But when the accusations rained down hot and heavy from the high priests and religious leaders, he said nothing. Pilate asked him, “Do you hear that long list of accusations? Aren’t you going to say something?” Jesus kept silence—not a word from his mouth. The governor was impressed, really impressed.

¹⁵⁻¹⁸ It was an old custom during the Feast for the governor to pardon a single pris-

oner named by the crowd. At the time, they had the infamous Jesus Barabbas in prison. With the crowd before him, Pilate said, “Which prisoner do you want me to pardon: Jesus Barabbas, or Jesus the so-called Christ?” He knew it was through sheer spite that they had turned Jesus over to him.

¹⁹ While court was still in session, Pilate’s wife sent him a message: “Don’t get mixed up in judging this noble man. I’ve just been through a long and troubled night because of a dream about him.”

²⁰ Meanwhile, the high priests and religious leaders had talked the crowd into asking for the pardon of Barabbas and the execution of Jesus.

²¹ The governor asked, “Which of the two do you want me to pardon?” They said, “Barabbas!”

²² “Then what do I do with Jesus, the so-called Christ?” They all shouted, “Nail him to a cross!”

²³ He objected, “But for what crime?”

But they yelled all the louder, “Nail him to a cross!”

²⁴ When Pilate saw that he was getting nowhere and that a riot was imminent, he took a basin of water and washed his hands in full sight of the crowd, saying, “I’m washing my hands of responsibility for this man’s death. From now on, it’s in your hands. You’re judge and jury.”

²⁵ The crowd answered, “We’ll take the blame, we and our children after us.”

²⁶ Then he pardoned Barabbas. But he had Jesus whipped, and then handed over for crucifixion.

²⁷⁻³¹ The soldiers assigned to the governor took Jesus into the governor’s palace and got the entire brigade together for some fun. They stripped him and dressed him in a red robe. They plaited a crown from branches of a thornbush and set it on his head. They put a stick in his right hand for a scepter. Then they knelt before him in mocking reverence: “Bravo, King of the Jews!” they said. “Bravo!” Then they spit on him and hit him on the head with the stick. When they had had their fun, they took off the robe and put his own clothes back on him. Then they proceeded out to the crucifixion.

³²⁻³⁴ Along the way they came on a man from Cyrene named Simon and made him carry Jesus’ cross. Arriving at Golgotha, the place they call “Skull Hill,” they offered him a mild painkiller (a mixture of wine and myrrh), but when he tasted it he wouldn’t drink it.

³⁵⁻⁴⁰ After they had finished nailing him to the cross and were waiting for him to die, they killed time by throwing dice for his clothes. Above his head they had posted the criminal charge against him: THIS IS JESUS, THE KING OF THE JEWS. Along with him, they also crucified two criminals, one to his right, the other to his left. People passing along the road jeered, shaking their heads in mock lament: “You bragged that you could tear down the Temple and then rebuild it in three days—so show us your stuff! Save yourself! If you’re really God’s Son, come down from that cross!”

⁴¹⁻⁴⁴ The high priests, along with the religion scholars and leaders, were right there mixing it up with the rest of them, having a great time poking fun at him: “He saved others—he can’t save himself! King of Israel, is he? Then let him get down from that cross. We’ll *all* become believers then! He was so sure of God—well, let him rescue his ‘Son’ now—if he wants him! He did claim to be God’s Son, didn’t he?” Even the two criminals crucified next to him joined in the mockery.

⁴⁵⁻⁴⁶ From noon to three, the whole earth was dark. Around mid-afternoon Jesus groaned out of the depths, crying loudly, “*Eli, Eli, lama sabachthani?*” which means, “My God, my God, why have you abandoned me?”

⁴⁷⁻⁴⁹ Some bystanders who heard him said, “He’s calling for Elijah.” One of them ran and got a sponge soaked in sour wine and lifted it on a stick so he could drink. The others joked, “Don’t be in such a hurry. Let’s see if Elijah comes and saves him.”

⁵⁰ But Jesus, again crying out loudly, breathed his last.

⁵¹⁻⁵³ At that moment, the Temple curtain was ripped in two, top to bottom. There was an earthquake, and rocks were split in pieces. What’s more, tombs were opened up, and many bodies of believers asleep in their graves were raised. (After Jesus’ resurrection, they left the tombs, entered the holy city, and appeared to many.)

⁵⁴ The captain of the guard and those with him, when they saw the earthquake and everything else that was happening, were scared to death. They said, “This has to be the Son of God!”

⁵⁵⁻⁵⁶ There were also quite a few women watching from a distance, women who had followed Jesus from Galilee in order to serve him. Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the Zebedee brothers.

⁵⁷⁻⁶¹ Late in the afternoon a wealthy man from Arimathea, a disciple of Jesus, arrived. His name was Joseph. He went to Pilate and asked for Jesus’ body. Pilate granted his request. Joseph took the body and wrapped it in clean linens, put it in his own tomb, a new tomb only recently cut into the rock, and rolled a large stone

across the entrance. Then he went off. But Mary Magdalene and the other Mary stayed, sitting in plain view of the tomb.

⁶²⁻⁶⁴ After sundown, the high priests and Pharisees arranged a meeting with Pilate. They said, “Sir, we just remembered that that liar announced while he was still alive, ‘After three days I will be raised.’ We’ve got to get that tomb sealed until the third day. There’s a good chance his disciples will come and steal the corpse and then go around saying, ‘He’s risen from the dead.’ Then we’ll be worse off than before, the final deceit surpassing the first.”

⁶⁵⁻⁶⁶ Pilate told them, “You will have a guard. Go ahead and secure it the best you can.” So they went out and secured the tomb, sealing the stone and posting guards.

The Gospel of the Lord. Praise to you, O Christ.

HYMN OF THE DAY

The people stand to sing. Prayer cards are collected by the ushers during the hymn. Prayer requests may also be sent via email or text message to prayer@saintmartins.org.

JESUS, KEEP ME NEAR THE CROSS

ELW 335

PATMOS

1 Je - sus, keep me near the cross, there's a pre - cious foun - tain;
2 Near the cross, a trem - bling soul, love and mer - cy found me;
3 Near the cross! O Lamb of God, bring its scenes be - fore me;
4 Near the cross I'll watch and wait, hop - ing, trust - ing ev - er,

free to all, a heal - ing stream flows from Cal - v'ry's moun - tain.
there the bright and morn - ing star sheds its beams a - round me.
help me walk from day to day with its shad - ow o'er me.
till I reach the gold - en strand just be - yond the riv - er.

Refrain

In the cross, in the cross be my glo - ry ev - er;

till my ran - somed soul shall find rest be - yond the riv - er.

APOSTLES' CREED

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,

PRAYERS OF INTERCESSION

Merciful God, **receive our prayer.**

THE PEACE

The peace of Christ be with you always. **And also with you.**

MEAL

God feeds us with the presence of Jesus Christ

The people are seated.

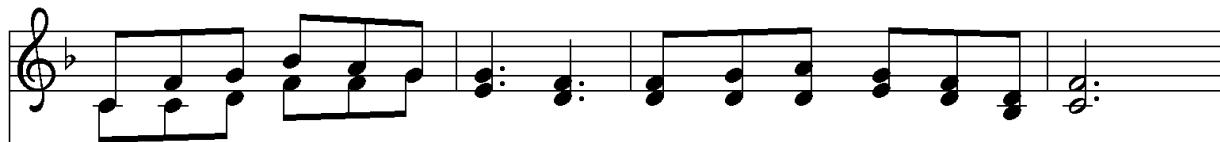
AT THE TABLE

COME TO THE TABLE

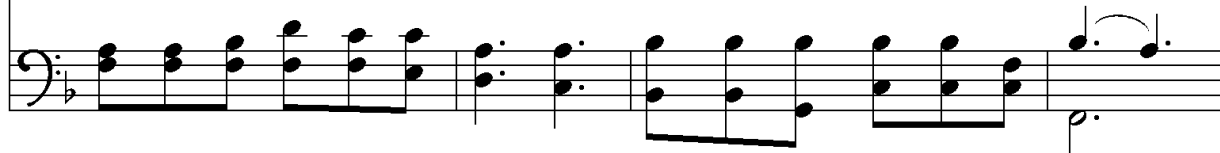
COME TO THE TABLE



Come to the ta - ble of mer - cy, pre - pared with the wine and the bread.



All who are hun - gry and thirst - y, come, and your souls will be fed.



Come at the Lord's in - vi - ta - tion; re - ceive from his nail - scarred hand.



Eat of the bread of sal - va - tion; drink of the blood of the Lamb.



AT THE TABLE REFLECTION

Throughout 2023, members of our congregation share on our Stewardship theme “At the Table”.

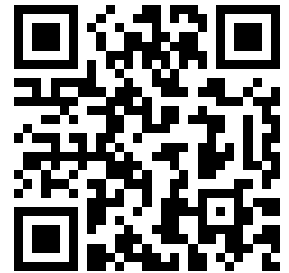
Being at the table means people becoming closer and enjoying each other’s company. Being at my table that I imagined felt comforting because I am with the people that I love and the people that I can count on to be there for me no matter what.

By anonymous

OFFERING

The people are seated.

St. Martin’s and its ministries are supported by our offerings of ourselves, our time, and our possessions. We give now as God has so graciously given to us. To donate, go to saintmartins.org/giving or scan the QR code.



MUSICAL OFFERING

RECORDARE: DROP, DROP, SLOW TEARS FROM *ETERNAL LIGHT*

HOWARD GOODALL

Drop, drop, slow tears,
And bathe those beauteous feet,
Which brought from Heav’n
The news and Prince of Peace.
Cease not, wet tears,
His mercies to entreat;
To cry for vengeance:
Sin doth never cease.
In your deep floods
Drown all my faults and fears;

Nor let His eye see
Sin, but through my tears.

*Recordare, Jesu pie,
Quod sum causa tuae viae;
Ne me perdas illa die.*

(Remember, faithful Jesus,
That I am the cause of your path;
Do not lose me on that day)

OFFERING HYMN

The people stand as they are able.

OH SACRED HEAD, NOW WOUNDED

ELW 351

HERZLICH TUT MICH VERLANGEN

4 Lord, be my con - so - la - tion; shield me when I must die;
re - mind me of thy pas - sion when my last hour draws nigh.
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;
for all who die be - liev - ing die safe - ly in thy love.

The musical score consists of four systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has one sharp (F#), and the time signature is 4/4. The lyrics are printed below the vocal line of each system. The score ends with a double bar line and repeat dots.

OFFERING PRAYER

Let us pray together, **God our provider, you have not fed us with bread alone, but with words of grace and life. Bless us and these your gifts, which we receive from your bounty, through Jesus Christ our Lord. Amen.**

THE GREAT THANKSGIVING

The Lord be with you. And al - so with you.
Lift up your hearts. We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

The image shows four staves of musical notation in G major (one flat) and 4/4 time. Each staff contains a melody line with lyrics underneath. The first staff has two measures, the second and third have two measures each, and the fourth has two measures. The lyrics are: 'The Lord be with you. And al - so with you.', 'Lift up your hearts. We lift them to the Lord.', 'Let us give thanks to the Lord our God.', and 'It is right to give our thanks and praise.'

PREFACE

It is indeed right, our duty and our joy, ... and join their unending hymn:

SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
heav - en and earth are full of your glo - ry.
Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord.
Ho - san - na in the high - est.

The image shows five staves of musical notation in G major (one flat) and 4/4 time. Each staff contains a melody line with lyrics underneath. The lyrics are: 'Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,', 'heav - en and earth are full of your glo - ry.', 'Ho - san - na in the high - est.', 'Bless - ed is he who comes in the name of the Lord.', and 'Ho - san - na in the high - est.'

Blessed are you, O God of the universe.
Your mercy is everlasting ...
as we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

O God of resurrection and new life: ...

Grace our table with your presence.

Come, Holy Spirit.

Reveal yourself to us in the breaking of the bread.

burning with justice, peace, and love.

Come, Holy Spirit.

With your holy ones of all times and places,

we praise you, O God, blessed and holy Trinity,

now and forever.

Amen.

THE LORD'S PRAYER

**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.**

INVITATION TO COMMUNION

The people are seated. Our communion table is open to all. Everyone is welcome to receive communion regardless of age or denomination. You will receive the bread in your hands, please consume and then pick up a plastic cup to receive the wine. Grape juice cups are in the center of each tray. Gluten free bread is available. If you prefer to remain in your seat, please pick up a communion cup in the narthex or ask an usher to let the minister know to bring communion to you.

A Stephen Minister will be in front near the pulpit to offer healing prayer during communion. You are invited to pause and light a prayer candle in the left front of the church during communion.

AGNUS DEI



A - gnus De - i, qui tollis pec-ca-ta mun - di: mi - se - re - re no - bis.
Lamb of God, . . you take away the sin of the world; have . . mer - cy on . . us.



A - gnus De - i, qui tollis pec-ca-ta mun - di: mi - se - re - re no - bis.
Lamb of God, . . you take away the sin of the world; have . . mer - cy on . . us.



A - gnus De - i, qui tollis pec-ca-ta mun - di: do - na no - bis pa - cem.
Lamb of God, . . you take away the sin of the world; grant . . us . . . peace.

HOLY COMMUNION

MUSIC AT COMMUNION

CARILLON

H. DEAN WAGNER

TABLE BLESSING

The people stand as they are able.

May the body and blood of our Lord and Savior Jesus Christ strengthen you and give you peace today, tomorrow and always. **Amen.**

NUNC DIMITTIS



Lord, now you let your ser - vant go in peace;
your word has been ful - filled. My own eyes have
seen the sal - va - tion which you have pre - pared
in the sight of ev - 'ry peo - ple: A light to re -
veal you to the na - tions and the glo - ry of your
peo - ple Is - ra - el. Glo - ry to the
Fa - ther, and to the Son, and to the Ho - ly Spir - it,
as it was in the be - gin - ning, is now, and will
be for - ev - er. A - men

PRAYER AFTER COMMUNION

Let us pray together. **Compassionate God, you have fed us with the bread of heaven. Sustain us in our Lenten pilgrimage: may our fasting be hunger for justice; our alms, a making of peace; and our prayer, the song of grateful hearts, through Jesus Christ, our Savior and Lord. Amen.**

SENDING

God blesses us and sends us in mission to the world.

ANNOUNCEMENTS

The people are seated.

BLESSING

The people stand as they are able.

The Lord bless you and keep you.

The Lord's face shine on you with grace and mercy.

The Lord look upon you with favor and + give you peace.

Amen.

SENDING HYMN

LEAD, KINDLY LIGHT

ARR. HOWARD GOODALL

1. Lead kind - ly light a - mid th'en - cir - cling gloom, Lead Thou me on! The night is
2. I was not ev - er thus, nor pray'd that Thou Shouldst lead me on. I loved to
3. So long thy pow'r hath blessed me, sure it still Will lead me on O'er moor and

4

dark, and I am far from home. Lead Thou me on! Keep Thou my
choose and see my path, but now, Lead Thou me on! I loved the
fen, o'er crag and tor - rent till The night is gone; And with the

7

feet, I do not ask to see The dis - tant scene, — one step en - ough for me.
gar - ish day, and spite of fears, Pride ruled my will; — re - mem - ber not past years
morn those an - gel fa - ces smile Which I have loved — long since and lost a while.

DISMISSAL

Go in peace. Christ is with you. **Thanks be to God.**

POSTLUDE

ELEGY

C. HUBERT PARRY

SERVING TODAY

Pastor Ellen Williams - *presiding*

Vicar Cecie Suknaic Saulnier - *assisting minister*

Anne Bergstrom, Sally Gavin - *communion assistants*

Mo McGovern - *acolyte*

Tim O'Brien - *Director of Music*

Austin Haller - *Organist & Associate Director of Music*

St. Martin's Ringers

Susie Cobb, Brian Powell, Lynn Powell, Michelle McGovern, Matt Wall,
Martha Dorow, Carey Henderson, Viera Buzgova, Christina Martin, Leslie Boerger,
David Cross, Ron Boerger, Mike Kaase

St. Martin's Choir

June Julian, *soprano*; Katherine Altobello O'Brien, *mezzo-soprano*;

Jameson James, *tenor*; Steve Olivares, *bass*

Eddie Jenkins - *video*

Norm Hummell - *ushers*