



Immanuel Lutheran Church

122 East 88th Street, New York, NY 10128

212-289-8128

www.immanuelnyc.org

www.facebook.com/ImmanuelLutheranChurchNYC

Immanuel's YouTube Channel:

<https://www.youtube.com/channel/UCixDAacoJS7umLndrBnugmw>

You can tune in at 10:55 a.m. for the prelude and service
or later for a recording.

Palm and Passion Sunday

11 a.m., Sunday, March 24, 2024

THROUGH THY CROSS AND PASSION O LORD + DELIVER US

Warm welcome, everyone, to Immanuel Lutheran Church.

Now commences Holy Week. During this most holy week of the Christian year, we worship often. The golden hour is 7 p.m. for the three holy days, Maundy Thursday, Good Friday, and Easter Vigil. Then our worship culminates with the great Easter morning liturgy at 11 a.m. next Sunday.

We are honored and delighted that you are here and hope that you will return. If you do not already have a church home in our city, please consider joining this congregation. We would rejoice to have you. Just send me an email (gpfryer@gmail.com) or speak with Pastor Carol Fryer (ceafryer@gmail.com) or with Pastor Lara Bhasin (lara.bhasin@tsm.edu).

In Christ,

Pastor Gregory P. Fryer

Lutheran Book of Worship, Setting One

- ✝ Our congregation is one of the historic Lutheran churches in town, going back to the middle of the Civil War, 1863. We are a member of the North American Lutheran Church (NALC).
- ✝ A hint about acoustics: you will be able to hear the cantors and organ better if you sit toward the front half of the church. The overhanging choir balcony obscures some of the beauty of the music for those sitting under it.

Palms are distributed before the service begins.

PRELUDE *Mov. I from L'Ascension* Olivier Messiaen (1908-1992)

BELLS

Please stand when the ministers approach the center aisle.

Liturgy of the Palms

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

C Hosanna in the highest.

P The Lord be with you.

C And also with you.

P Let us pray. Mercifully assist us, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts whereby you have given us life everlasting; through your Son, Jesus Christ our Lord.

C Amen.

OUR LORD'S ENTRANCE INTO JERUSALEM Mark 11:1-11, RSV

Before the Gospel, with spoken response:

P The Holy Gospel according to St. Mark, the Eleventh Chapter:

C Glory to you, O Lord.

¹And when they drew near to Jerusalem, to Beth'phage and Bethany, at the Mount of Olives, he sent two of his disciples, ²and said to them, "Go into the village opposite you, and immediately as you enter it you will find a colt tied, on which no one has ever sat; untie it and bring it. ³If any one says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here

immediately.'" ⁴And they went away, and found a colt tied at the door out in the open street; and they untied it. ⁵And those who stood there said to them, "What are you doing, untying the colt?" ⁶And they told them what Jesus had said; and they let them go. ⁷And they brought the colt to Jesus, and threw their garments on it; and he sat upon it. ⁸And many spread their garments on the road, and others spread

leafy branches which they had cut from the fields. ⁹And those who went before and those who followed cried out, "Hosanna! Blessed is he who comes in the name of the Lord! ¹⁰Blessed is the kingdom of our father David that is coming! Hosanna in the highest!"

¹¹And he entered Jerusalem, and went into the temple; and when he had looked round at everything, as it was already late, he went out to Bethany with the twelve.

- P** The Gospel of the Lord!
- C** Praise to you, O Christ.

The minister begins the thanksgiving. The members of the congregation raise their branches.

- P** The Lord be with you.
- C** And also with you.
- P** Let us give thanks to the Lord our God.
- C** It is right to give him thanks and praise.

P We praise and thank you, O God, for the great acts of love by which you have redeemed us through your Son, Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was acclaimed Son of David and King of kings by those who scattered their garments and branches of palm in his path.

We ask that you bless these † branches and those † who bear them, and grant that we may ever hail him as our Lord and King and follow him with perfect confidence; through the same Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C Amen.

Please face the processional cross for the entrance hymn. (Next page)

All Glory, Laud, and Honor

Refrain

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

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

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

Refrain

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

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

☐ Blessed is he who comes in the name of the Lord.

☑ **Hosanna in the highest.**

The Liturgy of the Word of God

PRAYER OF THE DAY

☐ The Lord be with you.

☑ **And also with you.**

☐ Let us pray. Almighty God, you sent your Son, our Savior Jesus Christ, to take our flesh upon him and to suffer death on the cross. Grant that we may share in his obedience to your will and in the glorious victory of his resurrection; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

☑ **Amen.**

Sit

FIRST LESSON Isaiah 50:4-9a, RSV

The Servant of the LORD expresses absolute confidence in his final vindication, despite the fact that he has been struck and spit upon. This characteristic of the Servant played an important role in the early church's understanding of the suffering, death, and resurrection of Jesus.

⁴The Lord GOD has given me the tongue of those who are taught,
that I may know how to sustain with a word him that is weary.

Morning by morning he wakens,
he wakens my ear
to hear as those who are taught.

⁵The Lord GOD has opened my ear,
and I was not rebellious,
I turned not backward.

⁶I gave my back to the smiters,
and my cheeks to those who pulled out the beard;
I hid not my face from shame and spitting.

⁷For the Lord GOD helps me;
therefore I have not been confounded;
therefore I have set my face like a flint,
and I know that I shall not be put to shame;

⁸he 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.
⁹Behold, the Lord GOD helps me;
who will declare me guilty?

A The word of the Lord.

G Thanks be to God.

PSALM 31:9-16, LBW

HERZLICH TUT MICH VERLANGEN



Cantor ⁹Have mercy on me, O LORD, for I | am in trouble;*
my eye is consumed with sorrow, and also my throat | and my belly.

All ¹⁰**For my life is wasted with grief, and my | years with sighing;***
my strength fails me because of affliction,
and my bones | are consumed.

Cantor ¹¹I have become a reproach to all my enemies and even to my neighbors,
a dismay to those of | my acquaintance;*
when they see me in the street | they avoid me.

All ¹²**I am forgotten like a dead man, | out of mind;***
I am as useless as a | broken pot.

Cantor ¹³For I have heard the whispering of the crowd; fear is | all around;*
they put their heads together against me; they plot to | take my life.

All ¹⁴**But as for me, I have trusted in | you, O LORD.***
I have said, "You | are my God.

Cantor ¹⁵My times are | in your hand;*
rescue me from the hand of my enemies,
and from those who | persecute me.

All ¹⁶**Make your face to shine up- | on your servant,***
and in your loving- | kindness save me."

SECOND LESSONPhilippians 2:5-11, NRSV

Saint Paul teaches that God has made Jesus Christ lord over all reality. The perspective of the cross becomes the way we rightly understand God, Christ, our own lives, and fellowship within the community of Christ.

⁵Let the same mind be in you that was in Christ Jesus,

⁶who, though he was in the form of God,
did not regard equality with God
as something to be exploited,

⁷but emptied himself,
 taking the form of a slave,
 being born in human likeness.
 And being found in human form,
⁸he humbled himself
 and became obedient to the point of death—
 even death on a cross.
⁹Therefore God also highly exalted him
 and gave him the name
 that is above every name,
¹⁰so that at the name of Jesus
 every knee should bend,
 in heaven and on earth and under the earth,
¹¹and every tongue should confess
 that Jesus Christ is Lord,
 to the glory of God the Father.

A The word of the Lord.

C Thanks be to God.

Please remain seated for the Congregational reading of the Holy Gospel. The usual acclamations before and after the Gospel are omitted.

HOLY GOSPEL Mark 14:1 - 15:47, RSV

The Congregation is invited to read the group parts – Disciples, People, etc - in unison.

It was now two days before the Passover and the feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth, and kill him; for they said,

People Not during the feast, lest there be a tumult of the people.

And while he was at Bethany in the house of Simon the leper, as he sat at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. But there were some who said to themselves indignantly,

People Why was the ointment thus wasted? For this ointment might have been sold for more than three hundred denarii, and given to the poor.

And they reproached her. But Jesus said,

Jesus Let her alone; why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you will, you can do

good to them; but you will not always have me. She has done what she could; she has anointed my body beforehand for burying. And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her.

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. And when they heard it they were glad, and promised to give him money. And he sought an opportunity to betray him. And on the first day of Unleavened Bread, when they sacrificed the passover lamb, his disciples said to him,

People **Where will you have us go and prepare for you to eat the passover?**

And he sent two of his disciples, and said to them,

Jesus Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the householder, "The Teacher says, Where is my guest room, where I am to eat the passover with my disciples?" And he will show you a large upper room furnished and ready; there prepare for us.

And the disciples set out and went to the city, and found it as he had told them; and they prepared the passover. And when it was evening he came with the twelve. And as they were at table eating, Jesus said,

Jesus Truly, I say to you, one of you will betray me, one who is eating with me.

They began to be sorrowful, and to say to him one after another, "Is it I?" He said to them,

Jesus It is one of the twelve, one who is dipping bread into the dish with me. For the Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born.

And as they were eating, he took bread, and blessed, and broke it, and gave it to them, and said,

Jesus Take; this is my body.

And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them,

Jesus This is my blood of the covenant, which is poured out for many. Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.

And when they had sung a hymn, they went out to the Mount of Olives. And Jesus

said to them,

Jesus You will all fall away; for it is written, "I will strike the shepherd, and the sheep will be scattered." But after I am raised up, I will go before you to Galilee.

Peter said to him,

Peter Even though they all fall away, I will not.

And Jesus said to him,

Jesus Truly, I say to you, this very night, before the cock crows twice, you will deny me three times.

But he said vehemently,

Peter If I must die with you, I will not deny you.

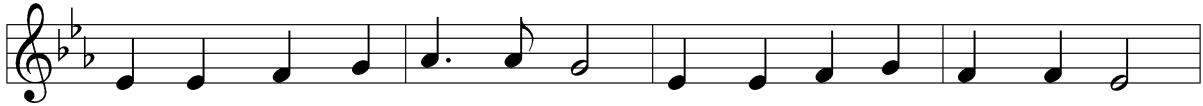
And they all said the same. And they went to a place which was called Gethsemane; and he said to his disciples,

Jesus Sit here, while I pray.

And he took with him Peter and James and John, and began to be greatly distressed and troubled. And he said to them,

Jesus My soul is very sorrowful, even to death; remain here, and watch.

Go to Dark Gethsemane



1 Go to dark Geth-sem - a - ne, all who feel the tempt-er's pow'r;
2 Fol-low to the judg-ment hall, view the Lord of life ar-raigned;



your Re-deem-er's con-flict see. Watch with him one bit - ter hour;
oh, the worm-wood and the gall! Oh, the pangs his soul sus-tained!



turn not from his griefs a - way; learn from Je - sus Christ to pray.
Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.

Text: James Montgomery, 1771–1854
Music: GETHSEMANE, Richard Redhead, 1820–1901

And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. And he said,

Jesus Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt.

And he came and found them sleeping, and he said to Peter,

Jesus Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.

And again he went away and prayed, saying the same words. And again he came and found them sleeping, for their eyes were very heavy; and they did not know what to answer him. And he came the third time, and said to them,

Jesus Are you still sleeping and taking your rest? It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.

And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. Now the betrayer had given them a sign, saying,

Judas The one I shall kiss is the man; seize him and lead him away under guard.

And when he came, he went up to him at once, and said,

Judas Master!

And he kissed him. And they laid hands on him and seized him. But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear.

And Jesus said to them,

Jesus Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in the temple teaching, and you did not seize me. But let the scriptures be fulfilled.

And they all forsook him and fled. And a young man followed him, with nothing but a linen cloth about his body; and they seized him, but he left the linen cloth and ran away naked. And they led Jesus to the high priest; and all the chief priests and the elders and the scribes were assembled. And Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, and warming himself at the fire. Now the chief priests and the whole council sought testimony against Jesus to put him to death; but they found none. For many bore false witness against him, and their witness did not agree. And some stood up and bore false witness against him, saying,

People **We heard him say, "I will destroy this temple that is made with hands, and in three days I will build another, not made with hands."**

Yet not even so did their testimony agree. And the high priest stood up in the midst, and asked Jesus,

High Priest Have you no answer to make? What is it that these men testify against you?

But he was silent and made no answer. Again the high priest asked him,

High Priest Are you the Christ, the Son of the Blessed?

And Jesus said,

Jesus I am; and you will see the Son of man seated at the right hand of Power, and coming with the clouds of heaven.

And the high priest tore his garments, and said,

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

And they all condemned him as deserving death. And some began to spit on him, and to cover his face, and to strike him, saying to him, "Prophecy!" And the guards received him with blows. And as Peter was below in the courtyard, one of the maids of the high priest came; and seeing Peter warming himself, she looked at him, and said,

Maid You also were with the Nazarene, Jesus.

But he denied it, saying,

Peter I neither know nor understand what you mean.

And he went out into the gateway. And the maid saw him, and began again to say to the bystanders,

Maid This man is one of them.

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

People **Certainly you are one of them; for you are a Galilean.**

But he began to invoke a curse on himself and to swear,

Peter I do not know this man of whom you speak.

And immediately the cock crowed a second time. And Peter remembered how Jesus had said to him,

Jesus Before the cock crows twice, you will deny me three times.

And he broke down and wept.

Ah, Holy Jesus, How Hast Thou Offended



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that man to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my



judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,



by thine own re - ject - ed, O most af - flict - ed.
I it was de - nied thee; I cru - ci - fied thee.

And as soon as it was morning the chief priests, with the elders and scribes, and the whole council held a consultation; and they bound Jesus and led him away and delivered him to Pilate. And Pilate asked him,

Pilate Are you the King of the Jews?

And he answered him,

Jesus You have said so.

And the chief priests accused him of many things. And Pilate again asked him,

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

But Jesus made no further answer, so that Pilate wondered.

Now at the feast he used to release for them one prisoner for whom they asked. And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. And the crowd came up and began to ask Pilate to do as he was wont to do for them. And he answered them,

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

For he perceived that it was out of envy that the chief priests had delivered him up. But the chief priests stirred up the crowd to have him release for them Barabbas instead. And Pilate again said to them,

Pilate Then what shall I do with the man whom you call the King of the Jews?

And they cried out again,

People **Crucify him.**

And Pilate said to them,

Pilate Why, what evil has he done?

But they shouted all the more,

People **Crucify him.**

So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having scourged Jesus, he delivered him to be crucified. And the soldiers led him away inside the palace (that is, the praetorium); and they called together the whole battalion. And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. And they began to salute him,

People **Hail, King of the Jews!**

And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him out to crucify him. And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. And they brought him to the place called Golgotha (which means the place of a skull). And they offered him wine mingled with myrrh; but he did not take it. And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take. And it was the third hour, when they crucified him.

Were You There



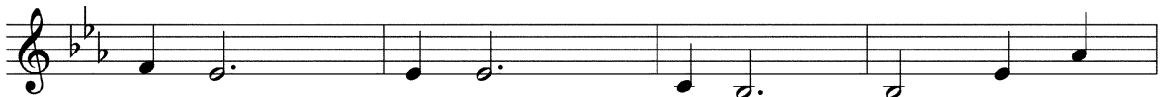
1. Were you there when they cru - ci - fied my Lord?
 2. Were you there when they nailed him to the tree?



Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed him to the tree?



Oh! Some-times it caus - es me to



trem-ble, trem-ble, trem-ble, Were you



there when they cru - ci - fied my Lord?
 there when they nailed him to the tree?

Text: African-American spiritual

Tune: WERE YOU THERE, 10 10 with refrain; African-American spiritual; harm. by Robert J. Batastini, b.1942

And the inscription of the charge against him read, "The King of the Jews." And with him they crucified two robbers, one on his right and one on his left. And those who passed by derided him, wagging their heads, and saying,

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

So also the chief priests mocked him to one another with the scribes, saying,

People He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe.

Those who were crucified with him also reviled him.

Please stand for the conclusion of the reading.

And when the sixth hour had come there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice,

Jesus Eloi, Eloi, lama sabachthani?

which means, "My God, my God, why hast thou forsaken me?" And some of the bystanders hearing it said,

People Behold, he is calling Elijah.

And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink, saying,

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

And Jesus uttered a loud cry, and breathed his last. And the curtain of the temple was torn in two, from top to bottom. And when the centurion, who stood facing him, saw that he thus breathed his last, he said,

Centurion Truly this man was the Son of God!

Alas! And Did My Savior Bleed



1 A - las! And did my Sav - ior bleed, and did my sov-'reign die?
2 Was it for sins that I had done he groaned up - on the tree?



Would he de - vote that sa - cred head for sin - ners such as I?
A - maz - ing pit - y, grace un-known, and love be - yond de - gree!

There were also women looking on from afar, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome, who, when he was in Galilee, followed him, and ministered to him; and also many other women who came up with him to Jerusalem.

And when evening had come, since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the body to Joseph. And he

bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joseph saw where he was laid.

Were You There

Were you there when they laid him in the tomb?

Were you there when they laid him in the tomb?

Oh! Some-times it caus - es me to

trem-ble, trem-ble, trem-ble, Were you

there when they laid him in the tomb?

Text: African-American spiritual

Tune: WERE YOU THERE, 10 10 with refrain; African-American spiritual; harm. by Robert J. Batastini, b.1942

SERMON

Silence for reflection, and then stand for the Creed.

NICENE CREED *In the Second Article of the Creed, in awe and gratitude for the Holy Incarnation, Passion, and Resurrection of the Second Person of the Holy Trinity, you might want briefly to bow your head, as was customary in the time of the Reformers. If you would like to do so, the place is marked by italics in this text:*

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

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten,

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

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

THE PRAYERS

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

After each portion of the prayers:

A Lord, in your mercy,
C hear our prayer.

The prayers conclude:

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

The Liturgy of the Eucharistic Meal

GREETING OF PEACE

P The peace of the Lord be with you always.
C And also with you.

The congregation may greet one another in the name of the Lord: "Peace be with you."

Sit

The Eucharistic Bread and Wine are moved from the credence table to the altar. The congregation remains in the pews until the Distribution of the Sacrament.

THE OFFERING *You can give your tithes and offerings via our QR code. Just point the camera on your smart phone to this code on your screen:*



Or you can donate via this link: [Donate](#) Here are some other options for giving: [Ways to Give](#)

Organ Offertory *Ich ruf' zu dir, Herr Jesu Christ, BWV 639* J. S. Bach (1685-1750)

The gifts are presented.

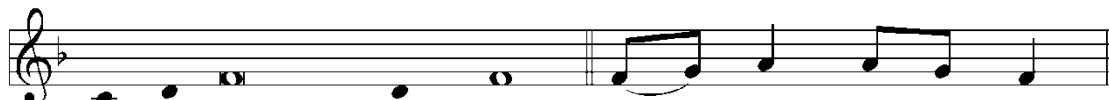
Offertory Prayer

A Merciful Father,

C we offer with joy and thanksgiving what you have first given us – our selves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord. Amen.

THE GREAT THANKSGIVING

Eucharistic Dialog



P The Lord be with you. **C** And al - so with you.



P Lift up your hearts. **C** We lift them to the Lord.



P Let us give thanks to the Lord our God.



C It is right to give him thanks and praise.

Preface for Passion Sunday

P It is indeed right and salutary that we should at all times and in all places offer thanks and praise to you, O Lord, holy Father, through Christ our Lord; who on the tree of the cross gave salvation to all, that, where death began, there life might be restored, and that he, who by a tree once overcame, might by a tree be overcome. And so, with the Church on earth and the host of heaven, we praise your name 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. Ho - san - na.
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.

Eucharistic Prayer III (This prayer is based on ancient models from the Liturgy of St. James, the Liturgy of St. John Chrysostom, Apostolic Constitutions, the Roman Missal, and the Liturgy of St. Basil. Its only congregational response is at the end, "Amen," which the congregation is encouraged to say loudly and boldly as the principle Amen of the service. See 1 Corinthians 14:16.)

P You are indeed holy, almighty and merciful God; you are most holy, and great is the majesty of your glory. You so loved the world that you gave your only Son, that whoever believes in him may not perish but have eternal life. Having come into the world, he fulfilled for us your holy will and accomplished our salvation.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

Remembering, therefore, his salutary command, his life-giving Passion and death, his glorious resurrection and ascension, and his promise to come again, we give thanks to you, Lord God Almighty, not as we ought, but as we are able; and we implore you mercifully to accept our praise and thanksgiving, and, with your Word and Holy Spirit, to bless us, your servants, and these your own gifts of bread and wine; that we and all who share in the body and blood of your Son may be filled

with heavenly peace and joy, and, receiving the forgiveness of sin, may be sanctified in soul and body, and have our portion with all your saints.

All honor and glory are yours, O God, Father, Son, and Holy Spirit, in your holy Church, 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.**

Sit

THE FRACTION (*The Eucharistic Bread is broken.*)

Agnus Dei

☩ Lamb of God, you take a - way the sin of the world; have
mer-cy on us. Lamb of God, you take a - way the sin of the
world; have mer-cy on us. Lamb of God, you take a - way the
sin of the world; grant us peace.

Sit

THE DISTRIBUTION OF THE SACRAMENT

✦ If you are home, worshipping online with us, here is a possible “Prayer for Spiritual Communion” lifted up in *Forum Letter* (May 2020). *Forum Letter* is a respected Lutheran newsletter published by the American Lutheran Publicity Bureau:

My Jesus, I believe that You are present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this

moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.

Hymn LBW 482

When I Survey the Wondrous Cross
(Next page)

ROCKINGHAM OLD

When I Survey the Wondrous Cross

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

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

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

Text: Isaac Watts, 1674–1748

Music: ROCKINGHAM OLD, adapt. Edward Miller, 1731–1807

Beneath the Cross of Jesus

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

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

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

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

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

Stand

POST-COMMUNION BLESSING

P The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

C **Amen.**

POST-COMMUNION PRAYER

A Almighty God, you gave your Son both as a sacrifice for sin and a model of the godly life. Enable us to receive him always with thanksgiving, and to conform our lives to his; through the same Jesus Christ our Lord.

C **Amen.**

Silence for reflection.

BENEDICTION (Spoken)

HYMN LBW 117

O Sacred Head, Now Wounded

HERZLICH TUT MICH VERLANGEN

(Next page)

O Sacred Head, Now Wounded



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



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



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



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



Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, c. 1250; tr. composite
 Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500, adapt. Hans L. Hassler, 1564–1612

DISMISSAL

☒ Go in peace. Serve the Lord.

☑ Thanks be to God.

POSTLUDE

Voluntary VIII

John Stanley (1712-1786)

Parish Announcements

✦ COPYRIGHTS: Parts of the liturgy and scripture introductions come from or are based on those from *Sundays and Seasons*, Copyright © 2024 Augsburg Fortress, license SAS022429. Permission to reprint, podcast, and or stream the music in this service obtained from ONE LICENSE with license #A-713464. Readings of Holy Scripture are often downloaded from Bible Gateway: <https://www.biblegateway.com/>. Copyright information for the various translations is included on the Bible Gateway website.

Service Notes

Organist and Choirmaster.....	Zac Schurman
Cantors	Teresa Castillo, Olivia Ericsson, Kerrigan Bigelow, Tony Beck
Greeters/Ushers.....	Luz Ortiz and Jazo Ichikawa
Crucifer	Matthias Bhasin
Lector.....	Maria Barbera
Preacher	Rev. Gregory P. Fryer
Presiding Minister.....	Rev. Carol E. A. Fryer
Assisting Minister	Rev. Lara Bhasin

Intercessions

FAIRLY NEW TO THE PRAYER LIST: Wolfgang Hahn, Richard Ortiz, his wife, Maria, and their daughter, Damaris (Richard is Luz Ortiz’s cousin), Edna Szmodis, Carole Smith, Davida Goldman, Clifford Rose, Susan McIntosh (Richard McIntosh’s sister), Stephen and Jean Fischer, Sally Graudons, Timna Rosenheimer (friend of David Kiehl)

RECENTLY DIED Joe Smith (brother-in-law to Ester and Eric Neubacher
(2/6/1963 to 3/21/2024)

BEREAVED.....Maria E Smith and children: Danny White,
Sammi Molher, Joseph M Smith, III and Grandchildren

Some Notes on Our Church Nave and Liturgy

- † Our congregation is one of the historic Lutheran churches in town, going back to the middle of the Civil War, 1863. We are a member of the North American Lutheran Church (NALC). The national bishop of the NALC is Rev. Daniel Selbo.
- † You might be interested to hear about our reredos — the wooden altarpiece at the front of our church. It was hand carved by artists in Germany's Black Forest. The left statue is Moses, with the Ten Commandments in his left arm and the two horn-like rays of light shining forth from his face after his encounter with the Lord on Mt. Sinai (Exodus 34:29-30). The right-hand statue is St. John the Evangelist, with a quill pen in his hand and an eagle at his feet. And the center statue is Jesus Christ, the personal unity and the most perfect meaning of the Law (Moses) and the Gospel (St. John).
- † Our painting of the Transfiguration of Our Lord, above the reredos, pays tribute to the founding liturgy of our congregation, Transfiguration Sunday, February 11, 1863. Our painting shows Jesus, Moses, and Elijah elevated above the ground, so that at first glance you might think that it is a painting of the Ascension. But the saintly company with Jesus — Moses and Elijah on either side, with Peter, James, and John fallen down in awe at the sight — point to the Transfiguration. Heaven knows and gives credit to the anonymous painter of our painting, but we note that it is in the style of Raphael's painting of *The Transfiguration* (1517-1520). Raphael also placed Jesus, Moses, and Elijah elevated above the disciples.
- † Our church windows were installed in 1973 and constitute a visual meditation on an ancient hymn of the Church, the *Te Deum*. Pamphlets are available in the rear of the church explaining the windows one by one.
- † Our church bells, named *Glaube*, *Hoffnung*, and *Liebe* for Faith, Hope, and Love, were a gift from German Empress Augusta Viktoria.
- † A hint about acoustics: you will be able to hear the choir and organ better if you sit toward the front half of the church. The overhanging choir balcony obscures some of the beauty of the music for those sitting under it.
- † Our worship book is the green hymnal, the *Lutheran Book of Worship* ("LBW"). This book contains both liturgies and hymns, with liturgies in the first half and hymns in the second. Sometimes we include hymns from *With One Voice* ("WOV") or from *Evangelical Lutheran Worship* ("ELW").
- † If you have a cell phone, please silence it for the liturgy. And please finish coffee or other drinks out in the narthex rather than in the main nave.

Immanuel Lutheran Church

122 East 88th Street ❖ New York, NY 10128 ❖ (212) 289-8128

Office Hours: 10 a.m. – 3 p.m. Monday - Friday

www.immanuelnyc.org

www.facebook.com/ImmanuelLutheranChurchNYC

LITURGY OF HOLY COMMUNION.....	11 a.m. Sundays
MIDWEEK HOLY COMMUNION.....	6:30 p.m. Wednesdays
SUNDAY SCHOOL.....	10 a.m. Sundays
BIBLE STUDY.....	Thursdays, 6:30 p.m. in the Martin Luther Room and Zoom
PARISH SECRETARY.....	Karen Katz-Shea
SEXTON.....	Gerry Britton
PARISH BOOKKEEPER.....	Charles Derderian
ORGANIST AND CHOIRMASTER.....	Zac Schurman
CANTOR.....	Olivia Ericsson oliviaer@umich.edu
SEMINARY INTERN.....	Vicar Lara Bhasin
PASTORAL ASSOCIATE.....	Rev. Carol E. A. Fryer
PASTOR.....	Rev. Gregory P. Fryer

Some Parish Ministry Opportunities:

CHOIR.....	Organist and Choirmaster Zac Schurman zac.schurman@juilliard.edu
MEALS ON HEELS.....	Barbara Chomko (bchomko@nyc.rr.com)

We extend to you a cordial welcome and hope that you will return. If you are a visitor, please fill out one of the cards in the pew rack and place it in the offering plate or hand it to Pastor Carol Fryer. If you are interested in membership here at Immanuel, please contact the church office for an appointment with Pastor Carol. Or you can email her at ceafryer@gmail.com.

- ✦ HOLY COMMUNION is offered to all baptized Christians who have been instructed in the Church's faith, who confess it with us (as in the Creeds), and who may in good conscience receive the Sacrament in keeping with the understanding with which it is celebrated here: namely, that the Body and Blood of Christ are truly present in the consecrated bread and wine and are distributed to and received by all who commune.
- ✦ IF YOU OR SOMEONE YOU KNOW IS ILL, hospitalized, homebound, or otherwise in need of the ministry of the Church, let us know. Please call one of the Pastors (212-289-8128) or email them: gpfryer@gmail.com or ceafryer@gmail.com.
- ✦ We mean for PRIVATE CONFESSION to be available as often as you need. Please call one of the Pastors (212-289-8128) or email them: gpfryer@gmail.com or ceafryer@gmail.com.

- ✦ LAYING ON OF HANDS AND ANOINTING WITH OIL FOR THE SICK is available. Again, simply contact either Pastor Fryer.
- ✦ FINANCIAL STEWARDSHIP: There is a long line of Christians, both rich and poor, who have disciplined themselves to budget a portion of their income, put it into an offering envelope first thing, and give it to the church. Pastors Carol and Gregory Fryer live by that tradition and commend it to you. Online giving is also available through our website, or by following this QR code with your phone camera:

