

PALM SUNDAY
24 MARCH 2024



OUR SAVIOR'S LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH IN AMERICA

SERVICE OF HOLY COMMUNION

EVANGELICAL LUTHERAN WORSHIP, SETTING 3

*The liturgy is in the front of the ELW with numbers at the bottom of the pages.
The hymns begin in the middle of the ELW with numbers at the top of the pages.*

PRELUDE

RINGING OF THE BELL

WELCOME AND ANNOUNCEMENTS

LITURGY OF THE PALMS

P: Blessed is the one who comes in the name of the Lord

C: Hosanna in the highest.

PROCESSIONAL GOSPEL (MARK 11:1-11)

P: The Holy Gospel according to Mark, the 11th chapter.

C: Glory to you, O Lord.

P: The Gospel of the Lord.

C: Praise to you, O Christ.

BLESSING OF THE PALMS

P: The Lord be with you.

C: And also with you.

P: Let us pray. (*concluding...now and forever.*)

C: Amen

PROCESSION

P: Let us go forth in peace,

C: in the name of Christ. Amen.

HYMN #344 “ALL GLORY, LAUD, AND HONOR”

LITURGY OF THE PASSION

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

C: Hosanna in the highest.

PRAYER OF THE DAY

P: The Lord be with you.

C: And also with you.

P: As we now enter....(*concluding...now and forever.*)

C: Amen

READINGS

L: The Word of the Lord.

C: Thanks be to God.

HYMN #627 “O DAY FULL OF GRACE”

STANZA 1, ALTERNATE TEXT, STANZAS 2-4

YOUTH SERMON – Rev. Leah Holloway-Nilsen

SERMON – Rev. Leah Holloway-Nilsen

HYMN #349 “AH, HOLY JESUS”

CONFESSION OF FAITH: APOSTLES’ CREED

P: Living together in trust and hope, we confess our faith.

**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,
and the life everlasting. Amen.**

PRAYERS OF INTERCESSION

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

(Each petition ends: P: Hear us, O God. C: Your mercy is great.)

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

C: Amen.

PEACE

P: The peace of Christ be with you always.

C: And also with you.

OFFERING

OFFERTORY PRAYER

P: Let us pray. (*concluding...our Savior and Lord.*)

C: Amen.

♫ GREAT THANKSGIVING

P: The Lord be with you.

C: And also with you.

P: Lift up your hearts.

C: We lift them to the Lord.

P: Let us give thanks to the Lord our God.

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

P: It is indeed right....and join their unending hymn:

♫ **Holy, holy, holy Lord, God of pow'r and might,
Heaven and earth are full of your glory.**

Hosanna, Hosanna. Hosanna in the highest.

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

Hosanna in the highest.

WORDS OF INSTITUTION

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.**

HOLY COMMUNION IS CELEBRATED TODAY

*All who are baptized into Christ Jesus are invited to receive Holy Communion
Gluten-free wafers and white grape juice are available.*

**♪ Lamb of God, you take away the sin of the world;
have mercy on us.**

**Lamb of God, you take away the sin of the world;
have mercy on us.**

**Lamb of God, you take away the sin of the world;
grant us peace.**

HYMN #353 “WERE YOU THERE”

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 HYMN (HYMN #811)

**♪ On my heart imprint your image,
blessed Jesus, king of grace,
that life’s troubles nor its pleasures
ever may your work erase.
Let the clear inscription be:
Jesus, crucified for me,
is my life, my hope’s foundation,
all my glory and salvation!**

POST COMMUNION PRAYER

P: Let us pray. (*concluding ... Jesus Christ our Lord.*)

C: Amen.

BLESSING

P: Almighty God, Father, Son, and Holy Spirit,
bless you now and forever.

C: Amen.

HYMN #338 “BENEATH THE CROSS OF JESUS”

DISMISSAL

P: Go in peace. Jesus meets you on the way.

C: Thanks be to God!

RINGING OF THE BELL

POSTLUDE

Pastor: Rev. Leah Holloway-Nilsen
Organist: Jason Bousselot or Linda Whitman
Acolyte: David Burke
Lector: Cindy Burke
Communion Assistant: Deb Detlefs
Usher: Dan Burke
Cleaners: Shane and Amy Glover

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This Week At A Glance

Wednesday	6:00 pm	Prep for Easter Breakfast at Faith
Thursday	7:00 pm	Maundy Thursday Service at Faith
Friday	7:00 pm	Good Friday Service at Our Savior's
Sunday	8:00 am	Easter Worship Service at Faith
	9:00 am	Easter breakfast at Faith
	10:30 am	Easter Worship Service at Our Savior's

Those to keep in prayer: Mallory Bousselot, Diane Sievers, Jade (great-granddaughter of Donna and Duane Petersen); the homebound: Carol Christensen, Ron Gasper, Delores Lahann, Lucy Lee Petersen, Myrna Kay Peterson, Rusty Porth, Betty Schau, Bus Seastrand and Vera St. John; and those serving in the military.

Jars of peanut butter (chunky or smooth, any size, any brand) will be gathered from Ash Wednesday through Easter Sunday for the Carroll Assistance Center in Wheatland.

There are several opportunities to support the youth of Our Savior's and Faith. On Easter Sunday, the **God Squad** will host an

Easter breakfast and egg hunt at Faith. Thank you to our youth, their parents and leaders.

Maundy Thursday: March 28

7:00 pm at Faith

Good Friday: March 29

7:00 pm at Our Savior's

Easter Sunday: March 31

8:00 am Worship at Faith

9:00 am Breakfast at Faith

9:45 am Easter Egg Hunt at Faith

10:30 am Worship at Our Savior's

The Joint Council wants to form a committee to develop an **online parish directory**. Needed are two or three people from each congregation to serve on that committee. You can contact Pastor Leah, Amy Glover, or Mark Witte to volunteer or to get more information.

You can help the four youth planning to attend the **2024 ELCA Youth Gathering** by becoming a stockholder. Shares cost \$50 each. Investors will receive mail from the youth while at the Gathering and an invitation to a supper when they return. Forms can be found at both churches. Contact Heather Grau (563-424-0507) or Pastor Leah (262-914-9392) if you have questions.

The Last Act Begins

by William Barclay

Mark 14:1-2 The Feast of the Passover and of Unleavened Bread was due in two days' time. And the chief priests and experts in the law were trying to find some way to seize Jesus by some stratagem and to kill him, for they said, "This must not be done at the Feast itself in case there should be a disturbance of the people."

The last crowded act of Jesus' life was now about to open. The Feast of the Passover and the Feast of Unleavened Bread were really two different things. The Feast of the Passover fell on 14th Nisan, that is, about 14th April. The Feast of Unleavened Bread consisted of the seven days following the Passover. The Passover itself was a major feast and was kept like a sabbath. The Feast of Unleavened Bread was called a minor festival, and, although no new work could be begun during it, such work as was "necessary for public interest or to provide against private loss" was allowable. The really great day was Passover Day.

The Passover was one of the three compulsory feasts. The others were the Feast of Pentecost and the Feast of Tabernacles. To these feasts every male adult Jew who lived within 15 miles of Jerusalem was bound to come.

The Passover had a double significance.

(a) It had an historical significance (Exodus 12:1-51). It commemorated the deliverance of the children of Israel from their bondage in Egypt. God had sent plague after plague on Egypt, and, as each plague came, Pharaoh promised to let the people go. But, when each plague abated, he hardened his heart and went back on his word. Finally there came a terrible night when the angel of death was to walk through the land of Egypt and slay every first-born son in every home. The Israelites were to slay a lamb. Using a bunch of hyssop they were to smear the lintel of the door-post with the blood of the lamb, and when the angel of death saw the door-post so marked, he would pass over that house and its occupants

would be safe. Before they went upon their way the Israelites were to eat a meal of a roasted lamb and unleavened bread. It was that "passover," that deliverance and that meal that the Feast of the Passover commemorated.

(b) It had an agricultural significance. It marked the ingathering of the barley harvest. On that day a sheaf of barley had to be waved before the Lord (Leviticus 23:10-11). Not till after that had been done could the barley of the new crop be sold in the shops or bread made with the new flour be eaten.

Every possible preparation was made for the Passover. For a month beforehand its meaning was expounded in the synagogue, and its lesson was taught daily in the schools. The aim was that no one should come ignorant and unprepared to the feast. the roads were all put in order, the bridges repaired. One special thing was done. It was very common to bury people beside the road. Now if any pilgrim had touched one of these wayside tombs he would technically have been in contact with a dead body and so rendered unclean and unable to take part in the feast. So, before the Passover, all the wayside tombs were white-washed so that they would stand out and the pilgrims could avoid them. Psalms 120:1-7; Psalms 121:1-8; Psalms 122:1-9; Psalms 123:1-4; Psalms 124:1-8; Psalms 125:1-5; Psalms 126:1-6; Psalms 127:1-5; Psalms 128:1-6; Psalms 129:1-8; Psalms 130:1-8; Psalms 131:1-3; Psalms 132:1-18; Psalms 133:1-3; Psalms 134:1-3 are entitled Psalms of Degree, and it may well be that these were the psalms which the pilgrims sang on their way to the feast, as they sought to lighten the road with their music. It is said that Psalms 122:1-9 was the one which they actually sang as they climbed the hill to the Temple on the last lap of their journey.

As we have already seen, it was compulsory for every adult male Jew who lived within 15 miles of Jerusalem to come to the Passover, but far more than these came. It was the one ambition of every Jew to eat at least one Passover in Jerusalem before he died. Therefore from every country in the world pilgrims came flocking to the Passover Feast. During the Passover all lodging was free. Jerusalem could not hold the crowds, and Bethany and Bethphage were two of the outlying villages where pilgrims lodged.

A passage in Josephus gives us an idea of how many pilgrims actually came. He tells that Cestius, governor of Palestine round about A.D. 65, had some difficulty in persuading Nero of the great importance of the Jewish religion. To impress him, he asked the then High Priest to take a census of the lambs slain at the Passover in one year. The number, according to Josephus, was 256,500. The law was that there must be a minimum party of ten people to one lamb, so that there must have been close on 3,000,000 pilgrims in Jerusalem.

It was just there that the problem of the Jewish authorities lay. During the Passover, feeling ran very high. The remembrance of the old deliverance from Egypt made the people long for a new deliverance from Rome. At no time was nationalist feeling so intense. Jerusalem was not the Roman headquarters in Judaea. The governor had his residence and the soldiers were stationed in Caesarea. During the Passover time special detachments of troops were drafted into Jerusalem and quartered in the Tower of Antonia which overlooked the Temple. The Romans knew that at Passover anything might happen and they were taking no chances. The Jewish authorities knew that in an inflammable atmosphere like that, the arrest of Jesus might well provoke a riot. That is why they sought some secret stratagem to arrest him and have him in their power before the populace knew anything about it.

The last act of Jesus' life was to be played out in a city crammed with Jews who had come from the ends of the earth. They had come to commemorate the event whereby their nation was delivered from slavery in Egypt long ago. It was at that very time that God's deliverer of mankind was crucified upon his Cross.

Barclay's Daily Study Bible (NT) – Public Domain