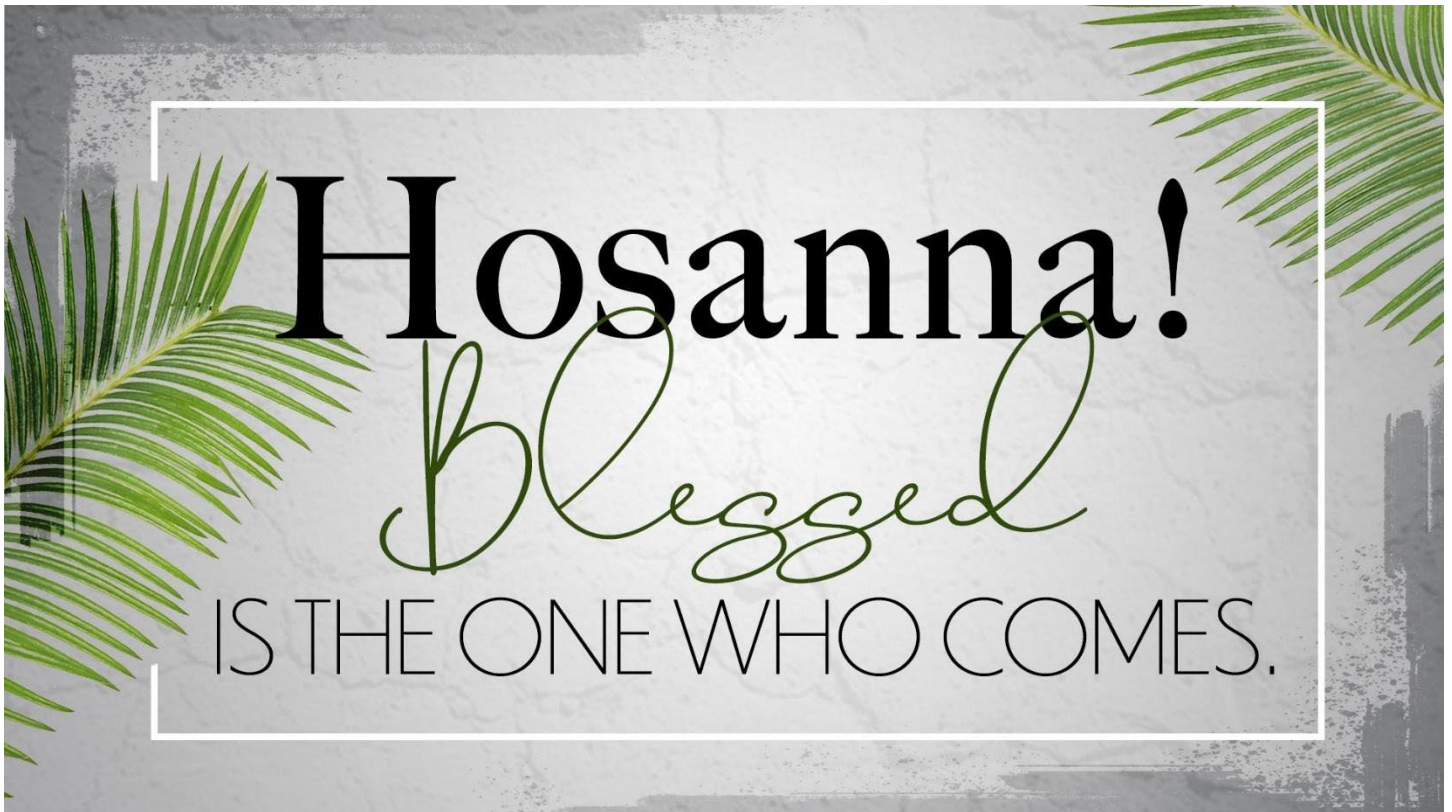


*Palm Sunday*  
*March 24, 2024*



***Lord of Love Lutheran Church (ELCA)***  
*“Celebrating and sharing God’s Love in a welcoming community of faith,  
while serving others”*

***9:00 a.m. Worship***

***Bold type indicates Congregational responses***

*\* Congregation please stand as you are able*

**Introduction:** This week, the center of the church’s year, is one of striking contrasts: Jesus rides into Jerusalem surrounded by shouts of glory, only to be left alone to die on the cross, abandoned by even his closest friends. Mark’s gospel presents Jesus in his complete human vulnerability: agitated, grieved, scared, forsaken. Though we lament Christ’s suffering and all human suffering, we also expect God’s salvation: in the wine and bread, Jesus promises that his death will mark a new covenant with all people. We enter this holy week thirsty for the completion of God’s astonishing work.

***Prelude***

***Announcements***

***Call to Worship Bells “Lord of the Dance”***

arr. Jason W. Klug

***Ringling of the Bell***

### **\*Greeting**

P: Hosanna to the Son of David!

**Blessed is the one who comes in the name of the Lord!**

By your holy cross

**You have redeemed the world.**

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

**Hosanna in the highest heaven.**

### **\*Processional Gospel: Mark 11:1-11**

P: The holy gospel according to Mark, the 11th chapter.

**Glory to you, O Lord.**

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, [Jesus] sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting,

"Hosanna!

Blessed is the one who comes in the name of the Lord!

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!"

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

The Gospel of the Lord.

**Praise to you, O Christ.**

### **\*Blessing of Palms**

P: The Lord be with you.

**And also with you.**

Let us pray. We praise you, O God, for redeeming the world through our Savior Jesus Christ. Today he entered the holy city in triumph and was proclaimed messiah and king by those who spread garments and branches along his way. Bless these branches and those who carry them. Grant us grace to follow our Lord in the way of the cross, so that, joined to his death and resurrection, we enter into life with you; through the same Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

**\*Processional Hymn: "Hosanna, Loud Hosanna"**

1. Ho - san - na, loud ho - san - - na, the lit - tle child - ren sang;  
 2. From O - li - vet they fol - - lowed mid an ex - ul - tant crowd,  
 3. "Ho - san - na in the high - - est!" that an - cient song we sing,

Through pil - lared court and tem - - ple the love - ly an - them rang.  
 The vic - tor palm branch wa - - ving, and chant - ing clear and loud.  
 For Christ is our Re - dee - - mer, the Lord of heav'n our King.

To Je - sus, Who had blessed - them close fold - ed to His breast,  
 The Lord of men and an - - gels rode on in low - ly state,  
 O may we ev - er praise Him with heart and life and voice,

The child - ren sang their prais - - es, the simp - lest and the best.  
 Nor scorned that lit - tle child - - ren should on His bid - ding wait.  
 And in His bliss - ful pre - - sence e - - ter - nal - ly re - joice!

*Please be seated.*

**Reflection**

Pastor Becky Sells

**Choir Anthem: "Hosanna We Sing"**

Robert Sterling

## ***Prayer of the Day***

L. As we now enter into the contemplation of the passion of our Lord Jesus Christ and meditate on the salvation of the world through his sufferings, death, burial and resurrection, let us pray.

**Sovereign God, you have established your rule in the human heart through the servanthood of Jesus Christ. By your Spirit, keep us in the joyful procession of those who with their tongues confess Jesus as Lord and with their lives praise him as Savior, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.**

## ***First Reading:*** Isaiah 50:4-9a

L: The Lord GOD has given me  
the tongue of a teacher,  
that I may know how to sustain the weary with a word.  
Morning by morning he wakens —  
wakens my ear to listen as those who are taught.  
The Lord GOD has opened my ear,  
and I was not rebellious, I did not turn backward.  
I gave my back to those who struck me,  
and my cheeks to those who pulled out the beard;  
I did not hide my face from insult and spitting.  
The Lord GOD helps me;  
therefore I have not been disgraced;  
therefore I have set my face like 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 are my adversaries?  
Let them confront me.  
It is the Lord GOD who helps me;  
who will declare me guilty?

Word of God, word of life.

**Thanks be to God.**

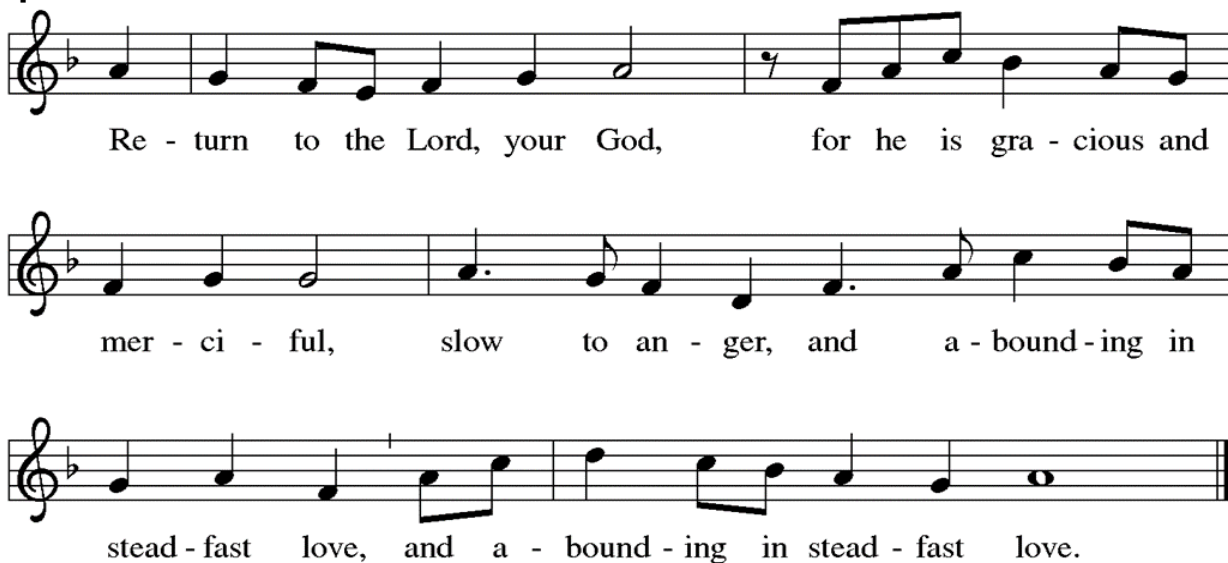
## ***Second Reading:*** Philippians 2:5–11

L: Let the same mind be in you that was in Christ Jesus,  
who, though he was in the form of God,  
did not regard equality with God as something to be exploited,  
but emptied himself,  
taking the form of a slave, being born in human likeness.  
And being found in human form, he humbled himself

and became obedient to the point of death — even death on a cross.  
Therefore God also highly exalted him  
and gave him the name  
that is above every name,  
so that at the name of Jesus  
every knee should bend,  
in heaven and on earth and under the earth,  
and every tongue should confess  
that Jesus Christ is Lord, to the glory of God the Father.

Word of God, word of life.  
**Thanks be to God.**

### Gospel Acclamation



Re - turn to the Lord, your God, for he is gra - cious and  
mer - ci - ful, slow to an - ger, and a - bound - ing in  
stead - fast love, and a - bound - ing in stead - fast love.

### **Gospel: Mark 15:1-39**

The passion of our Lord according to Mark, the 15<sup>th</sup> chapter.

### **Glory to you, O Lord.**

*\*Please be seated. Please participate by verbally saying the bolded words of Jesus.*

P: As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, “Are you the King of the Jews?” He answered him, “**You say so.**” Then the chief priests accused him of many things. Pilate asked him again, “Have you no answer? See how many charges they bring against you.” But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, “Do you want me to release for you the King of the Jews?” For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him

release Barabbas for them instead. Pilate spoke to them again, “Then what do you wish me to do with the man you call the King of the Jews?” They shouted back, “Crucify him!” Pilate asked them, “Why, what evil has he done?” But they shouted all the more, “Crucify him!” So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, “Hail, King of the Jews!” They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o’clock in the morning when they crucified him. The inscription of the charge against him read, “The King of the Jews.” And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, “Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!” In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, “He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.” Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o’clock Jesus cried out with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “**My God, my God, why have you forsaken me?**” When some of the bystanders heard it, they said, “Listen, he is calling for Elijah.” And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.” Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was God’s Son!”

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

*Moment of silence for contemplation.*

Hymn "My Song Is Love Unknown"

LBW 94 V.1-4



1 My song is love un - known, my Sav - ior's love to me,  
2 He came from his blest throne, sal - va - tion to be - stow;  
3 Some - times they strew his way and his sweet prais - es sing;  
4 Why, what hath my Lord done? What makes this rage and spite?



love to the love - less shown, that they might love - ly be.  
but men made strange, and none the longed-for Christ would know.  
re - sound-ing all the day ho - san - nas to their King.  
He made the lame to run, he gave the blind their sight.



Oh, who am I, that for my sake my Lord should take frail  
But, oh, my friend, my friend in - deed, who at my need his  
Then "Cru - ci - fy!" is all their breath, and for his death they  
Sweet in - ju - ries! Yet they at these them - selves dis - please, and



flesh and die? My Lord should take frail flesh and die?  
life did spend; who at my need his life did spend!  
thirst and cry, and for his death they thirst and cry.  
'gainst him rise; them - selves dis - please, and 'gainst him rise.

**\*The Apostles' Creed**

L: 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, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again 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.**

### **\*The Prayers**

L: 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.

*A brief silence.*

Blessed One, today the church sings glad hosannas as we enter Holy Week. Prepare us to bear witness to Christ's suffering and death endured for our sake. Gather your people around the cross and comfort us with resurrection hope. Hear us, O God.

**Your mercy is great.**

Renew your good creation and protect the balance of life on earth. Encourage the work of foresters, scientists, arborists, gardeners, and river keepers. We pray for the health of pollinating insects, songbirds, and native plants. Hear us, O God.

**Your mercy is great.**

Establish peace and justice among the nations. Hold to account any with authority to judge others. Grant that courts, legislatures, and local governments will serve with integrity and compassion. Hear us, O God.

**Your mercy is great.**

Bring hope to any who feel forsaken or forgotten. Make a way for refugees and asylum seekers. Reunite families enduring separation. We pray for any who are incarcerated, institutionalized, or in foster care, that they may know your love. Hear us, O God.

**Your mercy is great.**

Give energy and joy to our worship leaders and musicians. Bless baptismal candidates, their sponsors, confirmants, and teachers of your word. Watch over those who travel. Hear us, O God.

**Your mercy is great.**

Blessed One, our times are in your hand. Sustain us in discipleship throughout our lives and receive us into everlasting life.

**Your mercy is great.**

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

**Amen.**

### **\*Peace**

P: The peace of Christ be with you always.

**And also with you.**

*Please share signs of peace with one another.*

*Please be seated.*



## Offering

If you wish to give an offering, you may place it in the plate located in the back of the sanctuary or give electronically at [www.lord-of-love.org](http://www.lord-of-love.org). Children may come forward to put their offering in the noise jar during this song.



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 your pres-ence, and take



not your Ho-ly Spir-it from me. Re-store to me the joy of



your sal - va - tion, and up-hold me with your free Spir - it.

## \*Offertory Prayer

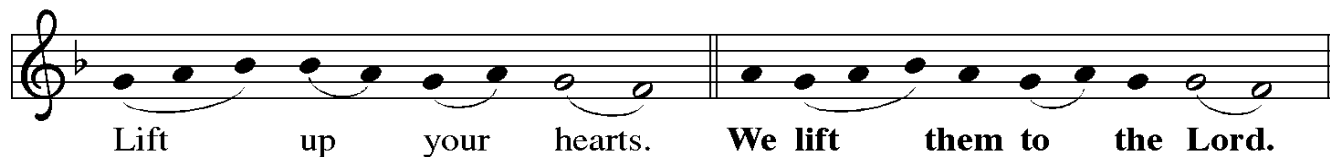
P: Let us pray.

**Jesus, you are the bread of life and the host of this meal. Bless these gifts that we have gathered that all people may know your goodness. Feed us not only with this holy food but with hunger for justice and peace. We pray this in your name. Amen.**

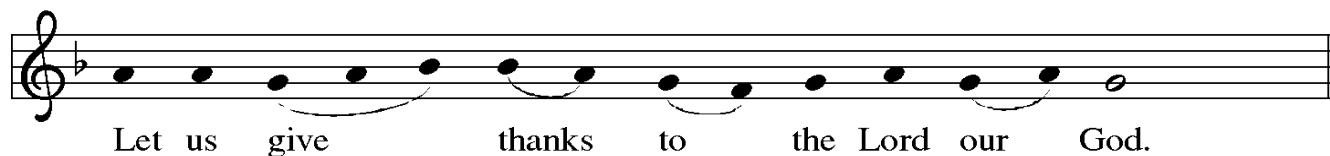
**\*Great Thanksgiving**



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.

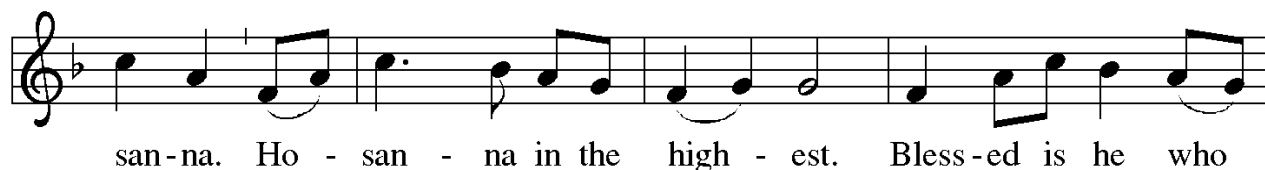
P: It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ: whose suffering and death gave salvation to all. You gather your people around the tree of the cross, transforming death into life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:



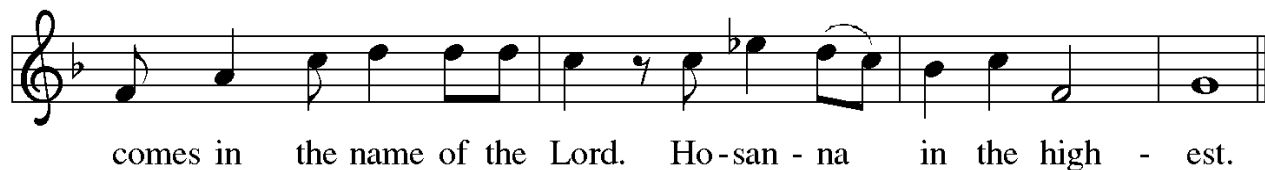
Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,



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.

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.

With this bread and cup we remember our Lord's passover from death to life as we proclaim the mystery of faith:

**Christ has died. Christ is risen. Christ will come again.**

### ***\*The Lord's Prayer***

P: Lord, remember us in your kingdom and teach us to pray:

**Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.**

*Please be seated.*

### ***Communion Invitation***

P: Here is food and drink for the journey. Take and be filled.

### ***Lamb of God***

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.

### ***\*Post-Communion Prayer***

P: Generous God, at this table we have tasted your immeasurable grace. As grains of wheat are gathered into one bread, gather us together to feed the world; in the name of Jesus, the Bread of life.

**Amen.**

### ***\*Benediction***

P: You are children of God fed and strengthened for the journey. May God's love poured out for you help you to be a witness and blessing to others and bless you ☩ this day and always.

**Amen.**

### ***\*Sending Hymn "Beneath the Cross of Jesus"***

ELW 338

### ***\*Dismissal***

L: Go in peace. Christ is with you.

**Thanks be to God.**

### ***Postlude***

#### **Hosanna, Loud Hosanna**

Words: Jeanette Threlfall, 1873, alt.

Music: 'Ellacombe' from *Gesangbuch der Herzogl. Hofkapelle*, Wurttemberg, 1784.

Setting: Presbyterian Hymnal, 1911.

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