

Welcome to
Luther Memorial Church
of the Erie Lutheran Parish



24 MARCH 2024
Palm Sunday of Our Lord's Passion
10:30 am

LUTHER MEMORIAL CHURCH
LUTHER MEMORIAL ACADEMY
225 West Tenth Street • Erie, PA 16501 • 814-454-0106
REV. JAY C. MITCHELL, *Pastor*

WALT GABER

Cantor

RON KING

Pastoral Asst. ~ Holy Trinity

THE REV. KAREN LUNDWALL, THE REV. BRIAN MORAN

THE REV. KAREN PARSH, THE REV. GAIL ZACKRISON

Pastors in Residence

MICHELLE THOM

Academy Administrator

BETH KELLER

SARAH PRYLINSKI
Youth and Family Ministry

JAN MACINNES

Care Ministry

24 MARCH 2024

PALM SUNDAY OF OUR LORD'S PASSION
Holy Communion • ELW – Setting V • 10:30

GATHERING – “The Holy Spirit calls us together as the people of God.”

PRELUDE – "All Glory, Laud, and Honor"

J. S. Bach

THE LITURGY OF THE PALMS

Please stand in body or spirit as the ministers enters the chancel.

GREETING

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

C **Hosanna in the highest!**

PROCESSIONAL GOSPEL: Mark 11:1-11

A The holy gospel according to Mark

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

A 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?” The disciples 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 dominion of our ancestor David! Hosanna in the highest heaven!” Then Jesus 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.

A The gospel of the Lord.

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

BLESSING OF PALMS

Please lift your palms for blessing.

P The Lord be with you.

C And also with you.

P Let us pray,

We praise you, O God, for redeeming the world through our Savior Jesus Christ. Today Jesus entered the holy city in triumph and was proclaimed messiah and king by those who spread garments and branches along the way. Bless these branches and those who bear 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.

C Amen.

ENTRANCE RITE

P Let us go forth in peace,

C in the name of Christ. Amen.

The Mercyhurst Liturgical Dance Ensemble will guide us in procession. The cross leads us. The children and youth follow. If you would like to join the procession you are invited to; just step into the procession after the children and youth. Whether you join the procession or remain in your seat, you are invited to wave your palms.

ENTRANCE HYMN

ELW 344

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

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

C Hosanna in the highest!

PRAYER OF THE DAY

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

O God of mercy and might, in the mystery of the passion of your Son you offer your infinite life to the world. Gather us around the cross of Christ, and preserve us until the resurrection, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C Amen.

Please be seated.

THE LITURGY OF THE PASSION

WORD – “*God speaks to us in Scripture reading, preaching and song.*”

FIRST READING: Isaiah 50:4-9a

⁴The Lord God has given me a trained tongue, that I may know how to sustain the weary with a word. Morning by morning the Lord God wakens, wakens my ear to listen as those who are taught. ⁵The Lord God has opened my ear, and I was not rebellious; I did not turn backward. ⁶I 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. ⁷The 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; ⁸the one who vindicates me is near. Who will contend with me? Let us stand in court together. Who are my adversaries? Let them confront me. ^{9a}It is the Lord God who helps me; who will declare me guilty?

L The word of the Lord.

C Thanks be to God.

SECOND READING: Phillipians 2:5-11

ANTHEM – "Let the Same Mind Be In You"

Thomas Pavlechko

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

Please stand as you are able.

HYMN OF THE DAY

ELW 345

Jesus, I Will Ponder Now

1 Je - sus, I will pon - der now on your ho - ly pas - sion;
2 Make me see your great dis - tress, an - guish, and af - flic - tion,
3 Yet, O Lord, not thus a - lone make me see your pas - sion,
4 Let me view your pain and loss with re - pen - tant griev - ing,

let your Spir - it now en - dow me for med - i - ta - tion.
bonds and blows and wretch - ed - ness and your cru - ci - fix - ion;
but its cause to me make known and its ter - mi - na - tion.
nor pre - pare a - gain your cross by un - ho - ly liv - ing.

Grant that I in love and faith may the im - age cher - ish
make me see how scourge and rod, spear and nails, did wound you,
For I al - so and my sin wrought your deep af - flic - tion;
May I give you love for love! Hear me, O my Sav - ior,

of your suf - f'ring, pain, and death, that I may not per - ish.
 how you died for those, O God, who with thorns had crowned you.
 this the shame - ful cause has been of your cru - ci - fix - ion.
 that I may in heav'n a - bove sing your praise for - ev - er.

Text: Sigmund von Birken, 1626–1681; tr. August Crull, 1846–1923, alt.
 Music: JESU KREUZ, LEIDEN UND PEIN, Melchior Vulpus, 1570–1615

THE PASSION according to MARK 14:1-15:47

The passion of our Lord and Savior Jesus Christ according to Mark.

Please be seated.

It was two days before the Passover and the Festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him, for they said, *“Not during the festival, or there may be a riot among the people.”* While Jesus was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, *“Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii and the money given to the poor.”* And they scolded her. But Jesus said, *“Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish, but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.”* Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray Jesus to them. When they heard it, they were greatly pleased and promised to give Judas money. So he began to look for an opportunity to betray Jesus. On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him,

☒ **“Where do you want us to go and make the preparations for you to eat the Passover?”**

So Jesus sent two of his disciples, saying to them, *“Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, ‘The Teacher asks: Where is my guest room where I may eat the Passover with my disciples?’ The owner will show you a large room upstairs, furnished and ready. Make preparations for us there.”* So the disciples set out and went to the city and found everything as Jesus had told them, and they prepared the Passover meal. When it was evening, Jesus came with the twelve. And when they had taken their places and were eating, Jesus said, *“Truly I tell you, one of you will betray me, one who is eating with me.”* They began to be distressed and to say to him one after another,

☒ **“Surely, not I?”**

He said to them, *“It is one of the twelve, one who is dipping bread into the bowl with me. For the Son-of-Man goes as it is written of him, but woe to that one by whom the Son-of-Man is betrayed! It would have been better for that one not to have been born.”* While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to them, and said, *“Take; this is my body.”* Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, *“This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the dominion of God.”* When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, *“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, *“Even though all fall away, I will not.”* Jesus said to him, *“Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.”* But Peter said vehemently, *“Even though I must die with you, I will not deny you.”* And all of them said

the same. They went to a place called Gethsemane, and Jesus said to his disciples, *“Sit here while I pray.”* He took with him Peter and James and John and began to be distressed and agitated. And he said to them, *“My soul is deeply grieved, even to death; remain here, and keep awake.”* And going a little farther, Jesus threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, *“Abba, Father, for you all things are possible; remove this cup from me, yet, not what I want but what you want.”* Jesus came and found them sleeping, and he said to Peter, *“Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.”* And again Jesus went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy, and they did not know what to say to him. He came a third time and said to them, *“Are you still sleeping and taking your rest? Enough! The hour has come; the Son-of-Man is betrayed into the hands of sinners. Get up, let us be going. Look, my betrayer is at hand.”* Immediately, while Jesus was still speaking, Judas, one of the twelve, arrived, and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, *“The one I will kiss is the man; arrest him and lead him away under guard.”* So when Judas came, he went up to Jesus at once and said, *“Rabbi!”* and kissed him. Then they laid hands on Jesus and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, *“Have you come out with swords and clubs to arrest me as though I were a rebel? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.”* All of them deserted him and fled. A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked. They took Jesus to the high priest, and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest, and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death, but they found none. For many gave false testimony against Jesus, and their testimony did not agree. Some stood up and gave false testimony against him, saying,

☒ **“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.’ ”**

But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, *“Have you no answer? What is it that they testify against you?”* But Jesus was silent and did not answer. Again the high priest asked him, *“Are you the Messiah, the Son of the Blessed One?”* Jesus said, *“I am, and ‘you will see the Son-of-Man seated at the right hand of the Power’ and ‘coming with the clouds of heaven.’ ”* Then the high priest tore his clothes and said, *“Why do we still need witnesses? You have heard his blasphemy! What is your decision?”* All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

☒ **“Prophesy!”**

The guards also took him and beat him. While Peter was below in the courtyard, one of the female servants of the high priest came by. When she saw Peter warming himself, she stared at him and said, *“You also were with Jesus, the man from Nazareth.”* But he denied it, saying, *“I do not know or understand what you are talking about.”* And he went out into the forecourt. Then the cock crowed. And the female servant, on seeing him, began again to say to the bystanders, *“This man is one of them.”* But again he denied it. Then after a little while the bystanders again said to Peter, *“Certainly you are one of them, for you are a Galilean, and you talk like one.”* But he began to curse, and he swore an oath, *“I do not know this man you are talking about.”* At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, *“Before the cock crows twice, you will deny me three times.”* And he broke down and wept.

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?”* Jesus 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 Pilate used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the insurrectionists 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 Pilate 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 Jesus 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 Place of a Skull).

Please stand as you are able.

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 rebels, one on his right and one on his left. Those who passed by derided Jesus, 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.

Silence is kept. Please be seated.

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 Jesus breathed his last, he said, *“Truly this man was God’s Son!”* There were also women looking on from a distance. Among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome, who followed him when he was in Galilee and ministered to him, and there were many other women who had come up with him to Jerusalem. When evening had come, and 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 waiting expectantly for the dominion of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if Jesus were already dead, and summoning the centurion he asked him whether he had been dead for some time. When Pilate learned from the centurion that Jesus was dead, he granted the body to Joseph. Then Joseph bought a linen cloth and, taking down the body, wrapped it in the linen

cloth and laid it in a tomb that had been hewn out of rock. Joseph then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Jesus saw where the body was laid.

Silence for reflection follows the Passion reading.

Please stand as you are able at the invitation of the Assisting Minister.

THE PRAYERS

A Trusting in the promises of baptism, the mercy and grace of God, let us pray for the Church, those in need, and all of God's good creation.

A Let us pray for the Church; for deacons, pastors, and bishops; for all the faithful.
Here you may pray silently or aloud for the Church of Jesus Christ in every place.

A Let us pray for God's good creation; for the changing of the seasons; for the promises of spring; for shelter from harsh weather; and for all who work for clean water and fresh air for all.
Here you may pray silently or aloud for the needs of creation.

A Let us pray for the nations; for those who rule, govern, and lead; all who run for public office; and all places that know war and strife.
Here you may pray silently or aloud for the nations of the world.

A Let us pray for those in need; the underhoused and underemployed; the sick; those who bear another's burdens; those who will die today.
Here you may pray silently or aloud for the sick, suffering, and those in need.

A Let us pray for those preparing for baptism; for those who seek after the mysteries of God; those who prepare for ministry in the Church.
Here you may pray silently or aloud for those in their catechetical journeys.

A Let us pray in thanksgiving for those who have gone before in the way of the cross; those whose faith inspires our own; those whose faith was known only to God.
Here you may give thanks silently or aloud for our beloved dead.

A Keep us, O God, in the promises of baptism until we come to the Feast around the Lamb in whose mercy and grace we trust.

C Amen.

P The peace of the Lord be with you always.

C And also with you.

Please be seated.

MEAL – *“God feeds us with the presence of Jesus Christ.”*

OFFERING

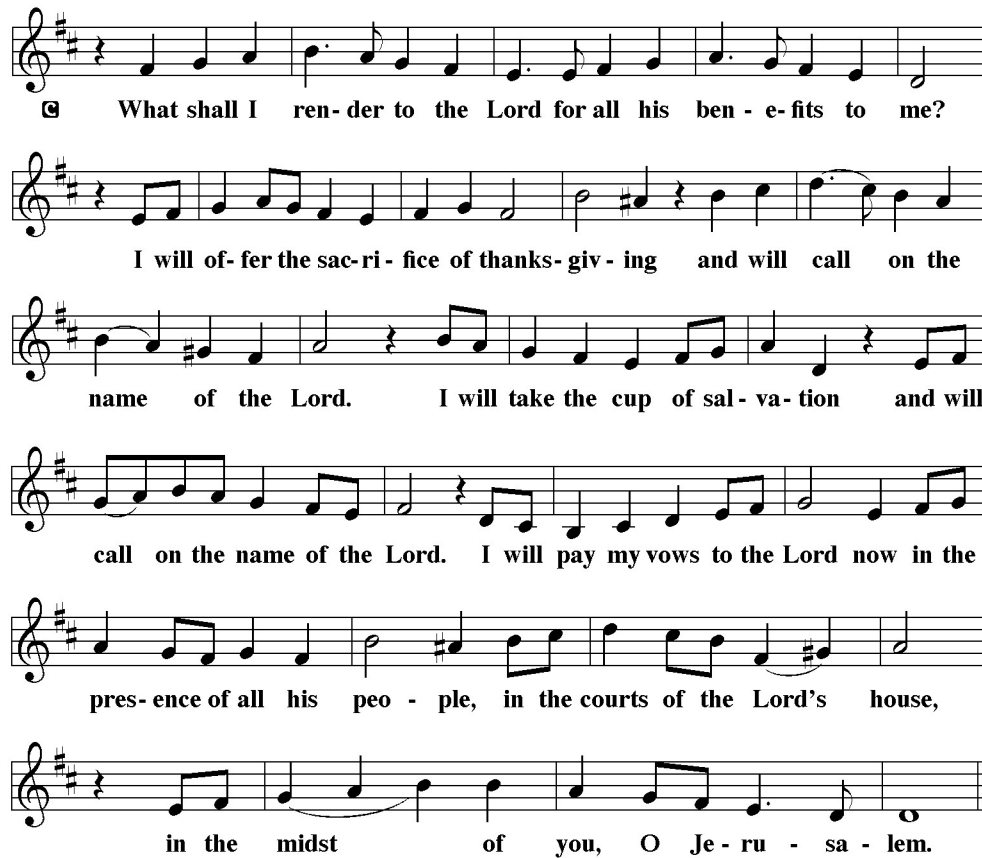
VOLUNTARY – "O Sacred Head, Now Wounded"

arr. Evelyn R. Larter

Susan Forsythe, violin

Please stand in body or spirit.

OFFERTORY

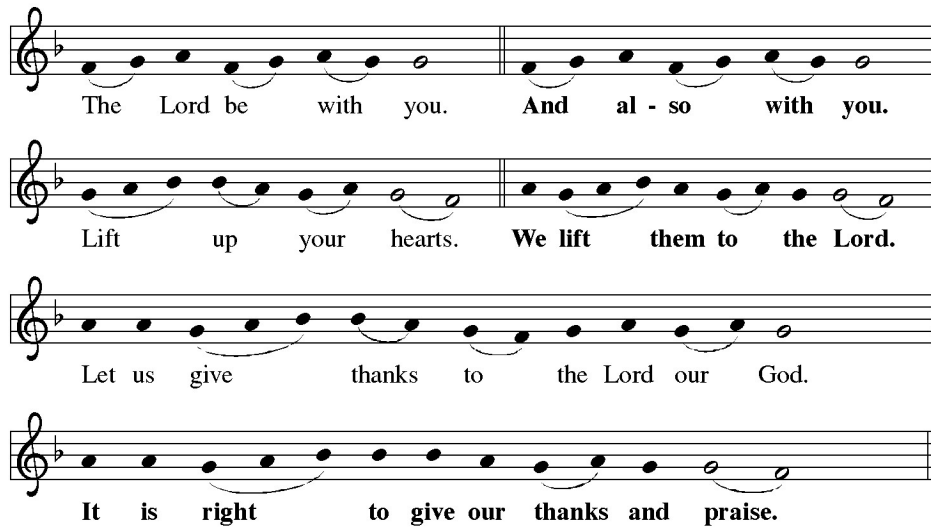


What shall I ren-der to the Lord for all his ben - e - fits to me?
I will of- fer the sac-ri - fice of thanks- giv - ing and will call on the
name of the Lord. I will take the cup of sal - va - tion and will
call on the name of the Lord. I will pay my vows to the Lord now in the
pres- ence of all his peo - ple, in the courts of the Lord's house,
in the midst of you, O Je - ru - sa - lem.

OFFERTORY PRAYER

- A** Jesus, you are the bread of life and the host of this meal...We pray this in your name.
C Amen.

GREAT THANKSGIVING DIALOG

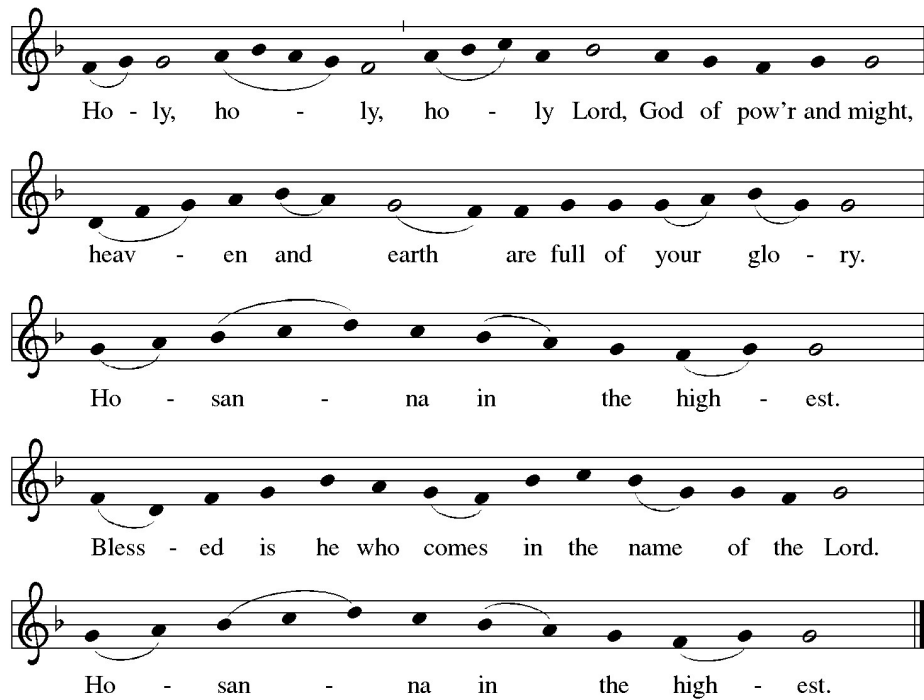


The Lord be with you. And al - so with you.
Lift up your hearts. We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

PREFACE

- P** It is indeed right, our duty, and our joy...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.

EUCCHARISTIC PRAYER

P Lord God, we praise you, bless you, and adore you. In thanksgiving we bow before you. O loving Father!
You have created all, and you care for your children day and night.

C Hosanna!

P You sent your Son to bring us your salvation. Christ is the source of every grace and blessing, the true paschal lamb and bread of heaven, the very joy of all, the sun that warms and lights us.

C Hosanna!

*On 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, which is 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.*

P We remember Jesus, your Word made flesh, our elder brother, dying on the accursed tree, crushing the power of hell, and rising again victorious from the grave.

C Hosanna!

P Send your Spirit on this holy feast. Nourish and heal us with the body and blood of our Savior. Bestow on your church your sweetest love, your transcendent comfort, your unity and peace.

C Hosanna!

P To you, the one true God, we give our thanks and praise, joining now and forever in loud songs of

C Hosanna Amen!

Rose-Marie Rose, Soloist
C. Noelle Partusch and Liturgical Dancers



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. A - men.

INVITATION TO COMMUNION

- ☐ Here is the Lamb of God. Here the One who takes away the sin of the world; happy are we who are called to his supper:
- ☑ **Lord, I am not worthy to receive you,
but only say the word and I shall be healed.**
- ☐ Those communing at home: take and eat, the body and blood of Christ given and shed for you.

Please be seated.

COMMUNION

*This is Christ's Table and all Christians are welcome to the feast!
We believe that this is the Body and Blood of Christ for you.*

Please come forward from both sides by the center aisle.

Take a small empty cup from the trays at the head of the center aisle.

White grape juice is in pre-filled cups for those who cannot have alcoholized wine.

Gluten-free wafers are available for those who need them; please let the pastor know.

Receive the bread in your open palm, then hold your cup steady for the assisting minister to fill.

As you return by the side aisles, please place your empty cup in the tray.

*All are invited to the meal. If you would like to participate but not to receive the bread and wine,
please cross your arms in front of you for a blessing from the pastor.*

HYMNS FOR THE DISTRIBUTION

ELW 343

My Song Is Love Unknown



1 My song is love un - known, my Sav - ior's love to
2 He came from his blest throne sal - va - tion to be -
3 Some - times we strew his way and his sweet prais - es
4 We cry out, we will have our dear Lord made a -



me, love to the love-less shown that they might love - ly
stow; the world that was his own would not its Sav - ior
sing; re - sound-ing all the day ho - san - nas to our
way, a mur - der - er to save, the prince of life to



be. Oh, who am I that for my sake my
know. But, oh, my friend, my friend in - deed, who
king. Then "Cru - ci - fy!" is all our breath, and
slay. Yet cheer - ful he to suf - f'ring goes that



Lord should take frail flesh and die?
at my need his life did spend!
for his death we thirst and cry.
he his foes from thence might free.

5 In life no house, no home
my Lord on earth might have;
in death no friendly tomb
but what a stranger gave.
What may I say? Heav'n was his home
but mine the tomb wherein he lay.

6 Here might I stay and sing—
no story so divine!
Never was love, dear King,
never was grief like thine.
This is my friend, in whose sweet praise
I all my days could gladly spend!

O Sacred Head, Now Wounded

1 O sa - cred head, now wound - ed, with grief and shame weighed down,
 2 How pale thou art 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 thy face now 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 all who die be - liev - ing die safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite
 Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612;
 arr. Johann Sebastian Bach, 1685–1750

POST-COMMUNION PRAYER

- A** Generous God,...in the name of Jesus, the Bread of life.
C Amen.

SENDING – “God blesses us and sends us in mission to the world.”

ANNOUNCEMENTS

Please stand as you are able.

BLESSING

P ... Father, + Son, and Holy Spirit, bless you as we begin this journey to the cross.

C Amen.

SENDING HYMN

ELW 347

Go to Dark Gethsemane

1 Go to dark Geth-se-m - 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;
3 Cal-v'ry's mourn-ful moun-tain climb; there, a - dor - ing at his feet,
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!
mark that mir - a - cle of time, God's own sac - ri - fice com-plete.
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.
"It is fin - ished!" hear him cry; learn from Je - sus Christ to die.

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

DISMISSAL INTO THE WORLD FOR SERVICE

A Go in peace. Look to the cross.

C Thanks be to God!

POSTLUDE – "Go to Dark Gethsemane"

Sharon Elery Rogers

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— **SERVING TODAY** —

CRUCIFER – Carlo Cimino

ACOLYTES AND TORCHBEARERS – Shelley & Patrick Cimino

BOOKBEARER – Lincoln McCall

ASSISTING MINISTER – Michael Snider

COMMUNION ASSISTANT – Elaine Kern

LECTOR – Eric Hedlund

VIOLINIST – Susan Forsythe

USHERS – Cathy Beck, Sue Cappelletty, Eric Hedlund, Brooke McCall

VIDEO STREAMING – Nick Lang

ALTAR GUILD – Pam Masiroff



Altar flowers are given to the Glory of God and in memory of Robert Pletz, loving father and grandfather, by Jim and Julie Sturm, Jordan and Jimmy Sturm.

Front altar flowers are given to the Glory of God and in memory of Bette Hoffman by the Spaulding family.

Front altar flowers are given to the Glory of God and in memory of mom and grandma by the Chaffee family.

Our love and sympathy is with the family and friends of Amanda Toms who died Friday, March 15. Our prayers are with her aunt, Jan Birkner, and family.

Today's Events

The Mercyhurst Liturgical Dance Ensemble under the direction of C. Noelle Partusch will participate in our 10:30am Palm Sunday service this morning. They will lead the Palm Processional and enhance portions of our liturgical singing with liturgical dance.

Hamloaf orders are available for pick up this morning. Please see Beth Keller or stop down to the fellowship hall kitchen to pick up your order. Thank you.

Greeting cards can be found in the information rack located near the parlor area. A large variety of cards that will fit every occasion are available. Youth are offering these cards for \$1 each or 6 for \$5. Proceeds will benefit our youth.

Worship Matters

Palms and Passion? Two ancient traditions anchor worship on the Sunday before Easter: an entrance procession that mobilizes the entire assembly, and a reading that proclaims the entire passion narrative from the year's appointed gospel. It is as if Holy Week from its very beginning signals its intent to open the scriptures as widely as possible and to welcome all of us as participants in a scriptural story that continues to unfold in our own time and place.

As big as our present Palm Sunday processions [can be], they are derived from much larger liturgical processions. The church in Jerusalem began the tradition of processing *en masse* from the Mount of Olives into Jerusalem for worship on the Sunday at the beginning of Holy Week (known in Eastern churches as Great Week). The Spanish pilgrim Egeria wrote her description of the Palm Sunday procession in Jerusalem in a letter sent home to her community in the fourth century: *And as the eleventh hour approaches, the passage from the gospel is read, where the children, carrying branches and palms, met the Lord, saying, "Blessed is the one who comes in the name of the Lord," and the bishop immediately rises, and all the people with him, and they all go on foot from the top of the Mount of Olives, all the people going before him with hymns and antiphons, answering one to another: "Blessed is the one who comes in the name of the Lord." And all the children in the neighborhood, even those who are too young to walk, are carried by their parents on their shoulders, all of them bearing branches, some of palms and some of olives, and thus the bishop is escorted in the same manner as the Lord was of old. For all, even those of rank, both matrons and men, accompany the bishop all the way on foot in this manner, making these responses, from the top of the mount to the city, and from there through the whole city to the Anastasis [the chapel built around the site traditionally revered as Christ's tomb], going very slowly lest the people should be wearied.*

The tradition of the great procession spread from Jerusalem to other churches, until the procession became an official part of the Roman liturgy in the eleventh century. Even when official Lutheran liturgical texts for the Palm Sunday procession were not available, Lutherans often found ways to practice it.

The many Palm Sunday processions throughout history relate in some obvious ways to a specific piece of land in Palestine and to a once-in-history entrance of Christ into Jerusalem. But those many processions held over the centuries, with participants holding branches from the trees of their own lands, may also be understood as processions that relate to each local place and time: Christ has entered triumphantly into every place, every assembly, in all times. There is an important difference between the liturgical celebration of God’s saving power at work in history—a history in which we live—and the dramatic reenactment of long-ago and far-away historical events. The point of the Palm Sunday procession is not that we close our eyes and imagine that our time and place have disappeared and we have gone to the holy city of Jerusalem “back then,” but that we open our eyes to see that the holy city—and Jesus—is here, today.

From the church in Jerusalem we inherit the procession that earned this Sunday the name “Palm Sunday.” The church in Rome contributed the practice that led to the same day being known as “Sunday of the Passion”: the great reading of the passion narrative. The Sunday of the Passion is the only Sunday during the year set aside for a complete reading of the passion narrative. For many Christians, there is no other occasion during the year on which they will hear the entire synoptic passion read aloud. The centrality of this story to the Christian faith makes this reading profoundly important...

This day, the last Sunday in Lent, is a hybrid, then. We begin, celebratory tree branches in hand, with a parade inherited from the church in Jerusalem that now welcomes Christ into our cities and assemblies, made holy by his presence. Then we soon hear the lengthy account of Christ’s betrayal, arrest, torture, and death that is the apparent contradiction of everything celebrated in the entrance procession. Together, these two striking—and contrasting—liturgical events bear witness not only to the diversity of Christian liturgical traditions, but also to the tension at the heart of Christian theology. And as if that tension weren’t already striking enough, we proceed from the passion reading into the Meal that, as always, holds together Christ’s death for us and his life for us, feeding us with both.

- Ben Stewart, *Worship Guidebook for Lent and the Three Days*

Worship

Our prelude begins at 10:25 each week and flows into the 10:30am worship time. We hope that this will draw us together and into our time of worship. Please remember to be mindful of those around you and those worshipping at home by keeping conversations and visiting to the lobbies once the prelude has begun. Thank you.

A reminder that our livestream runs from the beginning of the prelude through the end of the postlude. To maintain a worshipful space for those joining from home, please remember to leave the chancel area (the area around the altar) clear until after the postlude.

Christian Education

First Holy Communion will be offered on Sunday, April 14, 2024 during the 10:30am service. In preparation for First Communion two Saturday morning sessions will be held on April 6 and April 13 from 9:00am – 12:00 noon, including snack time. These 2 All-Family Workshops will be our preparation for the big celebration! Any family interested in First Communion should plan to attend both sessions. First Communion is open to all the baptized so any child and family are welcome if you’re ready. However, families with children in grades 3-5 are strongly encouraged to participate if your child has not received First Communion yet. Please contact Pastor Jay or the church office if your family will be attending these sessions. Thank you.

Opportunities for Fellowship

Magic Fingers Grace Group continues to spend wonderful mornings together knitting, crocheting, and being creative with needlepoint, cross-stitch and more. We’ll gather again on Tuesday, March 26 from 10:00am – 12:00 noon. Put us on your calendar for the second and fourth Tuesdays of each month. Please contact Norma, in the church office, or Jan MacInnes if you are in need of more yarn or have any questions.

OWLS will make a visit to Honey Baked Ham, 7200 Peach Street, on Tuesday, April 16 for a delicious lunch. Mark it on your calendar to be there by 11:30am and RSVP to Jan MacInnes or the church office by Friday, April 12 if you plan to attend.

Youth Event

TGI Fridays Gives Back on Wednesday, April 3. Our youth will receive 20% of your purchase between 11:00am and 11:00pm; dine-in or curbside pick-up. Flyers are available at the welcome tables or mention Luther Memorial Youth to your server. Thank you for your support.

Movie Night is planned for Friday, April 19 from 5:30 – 9:30pm. Our theme for the evening is Teenage Turtles. We'll be making our own pizza and have a great time. Please let Beth Keller, Sarah Prylinski or the church office know if you plan to attend.

Items to Note

In case of an emergency and unable to reach Pastor Jay, please contact our church office at 454-0106, ext. 221 during weekday business hours of 8:00am – 4:00pm to speak with Norma. During the weekend and evening you are welcome to contact Norma Buerk at 450-7162. Thank you.

Holy Week and Easter Services



Good Friday ~ March 29

7:00pm Worship Service
 Main Church



Maundy Thursday ~ March 28

7:00pm Worship with Holy Communion
 and Footwashing
 Main Church



Easter Sunday ~ March 31

8:15am Worship with Holy Communion
 Main Church
10:30am Worship with Holy Communion
 Main Church

Readings and Commemorations This Week

March 25 – Holy Monday – Isaiah 42:1-0; Psalm 36:5-11; Hebrews 9:11-15; John 12:1-11 ***OR* Annunciation of Our Lord** – Isaiah 7:10-14; Psalm 45; Hebrews 10:4-10; Luke 1:26-38 -- *Nine months before Christmas we celebrate the annunciation, in which the angel Gabriel announced to Mary that she would give birth to the Son of God. The ancient church believed that this was also the date of the world's creation and of Jesus' death on the cross.*

March 26 – Holy Tuesday – Isaiah 49:1-7; Psalm 71:1-14; I Corinthians 1:18-31; John 12:20-36.

March 27 – Holy Wednesday – Isaiah 50:4-9a; Psalm 70; Hebrews 12:1-3; John 13:21-32.

March 28 – Maundy Thursday – Exodus 12:1-14; Psalm 116:1-2, 12-19; I Corinthians 11:23-26; John 13:1-17, 31b-35.

March 29 – Good Friday – Isaiah 52:13-53:12; Psalm 22; Hebrews 2:14-16, 5:7-9; John 18:1-19:42.

March 30 (AM) – Holy Saturday -- John 14:1-14; Psalm 31:1-4, 15-16; I Peter 4:1-8; John 19:38-42.

March 30 (PM) – The Great Vigil of Easter – Romans 6:3-11; John 20:1-18.

CALENDAR

MONDAY, MARCH 25

TUESDAY, MARCH 26 8:30am Geography Bee
 10:00am Magic Fingers Grace Group

WEDNESDAY, MARCH 27 11:30am LMA Dismissal

THURSDAY, MARCH 28 1:00pm Grief Support Group
 Maundy Thursday 5:30pm Handbell Rehearsal
 7:00pm Worship Service
 8:00pm Choir Rehearsal
 LMA Closed

FRIDAY, MARCH 29 7:00pm Worship Service
 Good Friday Church offices & LMA Closed

SATURDAY, MARCH 30

SUNDAY, MARCH 31 THE RESURRECTION OF OUR LORD, EASTER DAY

We look forward to worshipping together at our 8:15 or 10:30am services on Easter Sunday.

SUNDAY, MARCH 31, 2024		
ASSISTING IN WORSHIP		
Assisting Minister	8:15am	Cathie Dugan
	10:30am	Vance Meucci
Communion Assistant	10:30am	Ann Flick
Lectors	10:30am	Veronica Wolf, Bill Lasher
Altar Guild	8:15am	Donna Sedelmyer
	10:30am	Sharon Burke
Greeter	8:15am	Vicky Blasco
	10:30am	
Video Streaming	10:30am	Christy Adams
Counters	10:30am	Jonathan Gaber, Pat Young
Ushers (<i>4 needed</i>)	10:30am	Cathy Beck, Sue Cappelletty, Brooke McCall, Carl Moore

— PRAYER LIST —

PLEASE REMEMBER IN YOUR PRAYERS:			
Our Members:			
Lois Fobes	Dave Parsh	Rose-Marie Rose	Phil McAfee
Cathy Beck & Jim	Betty Pletz		
Friends and Family:			
Kate Collins & family	Lorraine Melms	Jeannette Bowers	Doug Blum
Jeff Granger & family	Janice Carpenter	Heather Keaster	Russ Wiest
Nikki & Ayden Moyer & family	Paul Gustafson	Marky Stein	Jonah Allgeier
Pam (Battersby) Latronca	Tony B.	Betty M.	Kay Kaberline
Mary & Mike Collins	Stephanie Voland	Betty Peters	Marlo
Lily			
Grief:			
Richard Braendel family	Jim Haskins family	Edna Smith family	Amanda Toms family
Our Military Service Men & Women:			
Lt. Col. Matt Anderson	Michael Stickner	Andrew Watson	Alli Brown
Ben Dixon			