

# **Palm Sunday**

## **Sunday of the Passion**

Saturday, March 23rd 5:00 PM

Sunday, March 24th 9:00 AM



## **OUR SAVIOR'S LUTHERAN CHURCH**

809 S Commercial St. Neenah, WI 54956

[our-saviors.org](http://our-saviors.org)

(920) 725-3956



Evangelical  
Lutheran Church  
in America

We are glad you are joining us for worship at  
**OUR SAVIOR'S LUTHERAN CHURCH**  
**You are Welcome here!**

Please fill out the **Pew Pads** for registering your attendance and communion participation. If you would like a pastoral call or want to join OSLC, please check those boxes and include contact information.

You may give an **Offering** in the box at the rear of the sanctuary. In addition to placing gifts in the box, this QR code can be used if you would like to give electronically through **Tithe.ly**



We have an open table for **Holy Communion** with two options to receive communion:

- 1) Come forward, at the direction of the ushers, to receive communion by **Intinction**. You will receive a wafer (gluten free available) and then dip it either in the wine (red) or grape juice (white).

Children and others not wishing to receive communion may come forward with their hands folded to receive a blessing. Otherwise, come forward with you palms open to receive a wafer.

- 2) Stay in your pew and use the **self-contained communion cups** (wafer on the top and grape juice on the bottom). These are located in the rear of the sanctuary as you walk in.

There are portions of the worship service when the **assembly is invited to stand**. Feel free to sit anytime during worship.

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# ORDER OF WORSHIP

*Those who wish to process into the sanctuary and wave palms during the Processional Song, please gather in the Gathering Area.*

*Those who do not wish to process should gather in the pews in the sanctuary.*

## **Acclamation**

*please stand as you are able*

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

C **Hosanna in the highest!**

## **Processional Gospel: John 12:12-16**

L The Holy Gospel according to St. John the 12th Chapter.

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

L Five days before the Passover the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting,

C **Hosanna!**

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

**the King of Israel!**

**Hosanna!**

L Jesus found a young donkey and sat on it; as it is written: "Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!" His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him.

L The Gospel of the Lord.

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

## **Procession**

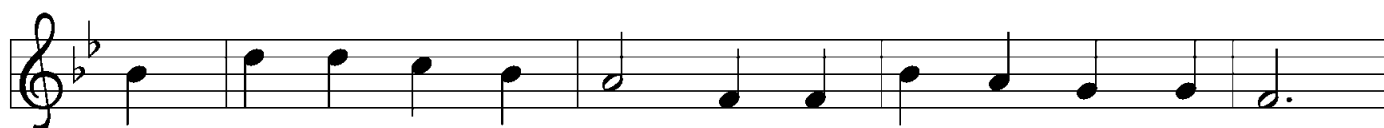
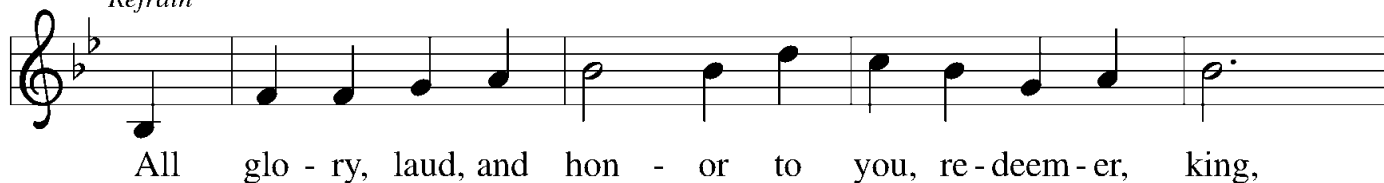
L Blessed is the one who comes in the name of the Lord!

C **Hosanna in the highest!**

## Processional Song: "All Glory, Laud, and Honor"

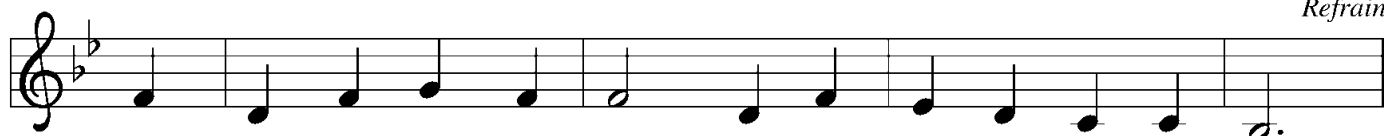
ELW #344

*Refrain*



- 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

## Confession and Forgiveness

L Blessed be the holy Trinity, one God,  
who writes the law on our hearts, who draws all people together through Jesus.

C **Amen.**

L Held in God's mercy,  
let us confess our sin in the presence of God and of one another.

*Silence is kept for reflection*

L Holy God,

**C We confess that we are caught in snares of sin and cannot break free.  
We hoard resources while our neighbors are hungry and cold.  
We speak in ways that silence others.  
We are silent when we should speak up.  
We keep score in our hearts.  
We let hurts grow into hatred.  
For all these things and for sins only you know, forgive us, Lord.  
Amen.**

L Here is a flood of grace:  
Out of love for the whole world,  
God draws near to us,  
breaks every snare of sin,  
washes away our wrongs,  
and restores the promise of life through Jesus Christ.

**C Amen.**

## Greeting

L The grace of our Lord Jesus Christ, the love of God,  
and the communion of the Holy Spirit be with you all.

**C And also with you.**

## Kyrie *sing twice*



## Prayer of the Day

**C 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.

*you may be seated*

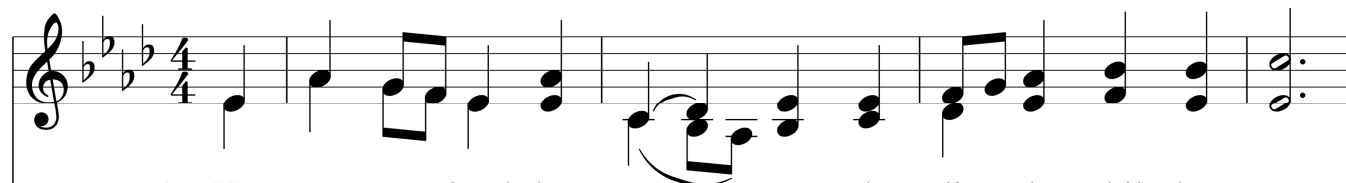
**Children's Sermon** Dir. Of Children, Youth, and Family Ministry - Patty Koplitz

**Sermon**

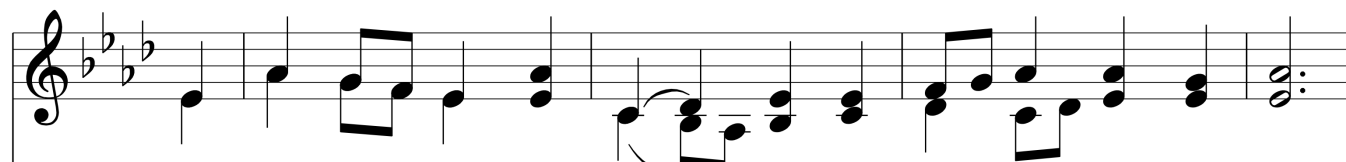
Patty Koplitz (Saturday)  
Rev. Jon Strasman (Sunday)

**Hymn of the Day:** "Hosanna, Loud Hosanna"

*please stand as you are able*



1 Ho - san - na, loud ho - san - na, the lit - tle chil - dren sang;  
2 From Ol - i - vet they fol - lowed 'mid an ex - ult - ant 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 wav - ing, and chant - ing clear and loud;  
for Christ is our Re - deem - er, the Lord of heaven our King.

to Je - sus, who had blessed them, close fold - ed to his breast,  
the Lord of earth and heav - en rode on in low - ly state,  
O may we ev - er praise him with heart and life and voice,

the chil - dren sang their prais - es, the sim - plest and the best.  
nor scorned that lit - tle chil - dren should on his bid - ding wait.  
and in his bliss - ful pres - ence e - ter - nal - ly re - joice!

WORDS: Jennette Threlfall (1821-1880); para. Matthew 21:1-11  
MUSIC: Gesangbuch der H. W. K. Hofkapelle, 1784

## Apostles' Creed

**C 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 the People

L Hear us, O God.

C **Your mercy is great.**

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

C **Amen.**

*you may be seated*

## The Offering

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**Special Music:** “Here Is Love”

Choir (Sunday)

Words by William Rees & Music by Robert Lowry

Arranged by Greg Wheatley

## The Passion of Our Lord According to St. Mark

	<b>Saturday, March 23</b>	<b>Sunday, March 24</b>
<b>N Narrator</b>	Sue Englebert	Pam Garman
<b>J Jesus</b>	Todd Stevenson	Todd Stevenson
<b>R Judas, High Priest &amp; Pilate</b>	Johanna Gross	Johanna Gross
<b>P People &amp; Peter</b>	Congregation	Congregation

*The Congregation will play the part of the People & Peter, reading the parts in bold.*

N The Holy Gospel according to St. Mark the 14th & 15th Chapters.

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

### Part I: Mark 14:1-25

N 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,



**P Not during the festival, or there may be a riot among the people.**

N While he 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,

**P 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.**

J 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.

N Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him. On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him,

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

N So he sent two of his disciples, saying to them,

J 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?’ He will show you a large room upstairs, furnished and ready. Make preparations for us there.

N So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal. When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said,

J Truly I tell you, one of you will betray me, one who is eating with me.

N They began to be distressed and to say to him one after another,

**P Surely, not I?**

J 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.

N While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

J Take; this is my body.

N 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,

J 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 kingdom of God.

## **The Lord's Prayer**

L Lord, remember us in your kingdom and teach us to pray.

**C 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.**

## **Communion** (Sunday only, Service of the Word on Saturday)

L Come to the banquet, for all is now ready.

## Communion Song: "Here Is Bread"

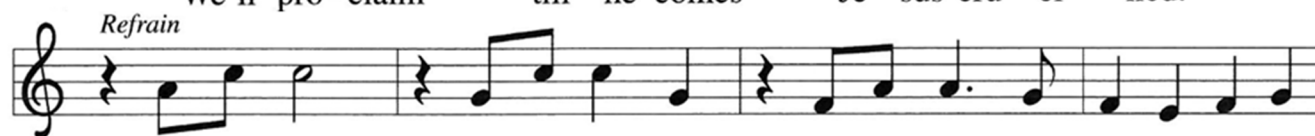
ELW #483



1 Here is bread, here is wine, Christ is with us, he is with us.  
2 Here is grace, here is peace, Christ is with us, he is with us.  
3 Here we are, joined in one, Christ is with us, he is with us.



Break the bread, taste the wine, Christ is with us here.  
Know his grace, find his peace, feast on Je - sus here.  
We'll pro - claim till he comes Je - sus cru - ci - fied.



In this bread there is heal - ing, in this cup is life for - ev - er.



In this mo - ment, by the Spir - it, Christ is with us here.

Text: Graham Kendrick, b. 1950

Music: Graham Kendrick

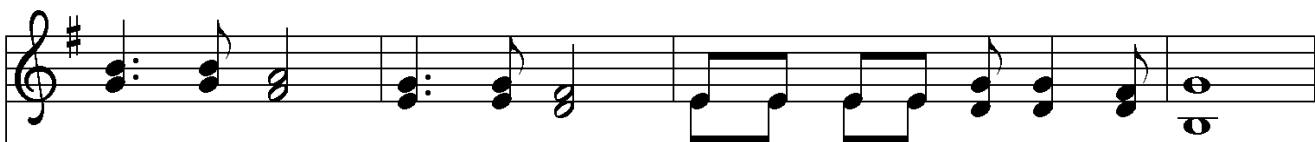
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## Communion Song: "Eat This Bread"

ELW #472



"Eat this bread, drink this cup, come to me and nev - er be hun - gry.



Eat this bread, drink this cup, trust in me and you will not thirst."

Text: Taizé Community

Music: BERTHIER, Jacques Berthier, 1923-1994

Text and music © 1984 Les Presses de Taizé, GIA Publications, Inc., agent, 7404 S. Mason Ave., Chicago, IL 60638. www.giamusic.com.

800.442.3358. All rights reserved. Used by permission.

## Table Blessing

L The body and blood of our Lord Jesus Christ  
strengthen you and keep you always in God's grace.

C Amen

## Part II: Mark 14:26-36

N When they had sung the hymn, they went out to the Mount of Olives.

J You will all become deserters; 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.

N Peter said to him,

**P Even though all become deserters, I will not.**

J Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.

N But Peter said vehemently,

**P Even though I must die with you, I will not deny you.**

N They went to a place called Gethsemane; and he said to his disciples,

J Sit here while I pray.

N He took with him Peter and James and John, and began to be distressed and agitated.

J I am deeply grieved, even to death; remain here, and keep awake.

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

J Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.

**Hymn: “Stay With Me”** *sing three times*

ELW #348

The image shows the musical notation for the hymn "Stay With Me". It consists of two staves of music in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written on a five-line staff. The lyrics "Stay with me, re - main here with me, watch and" are written below the first staff. The second staff continues the melody with the lyrics "pray. Watch and pray." below it. The music features various note values including quarter notes, eighth notes, and half notes, with some notes beamed together. There are also rests and a final double bar line at the end of the second staff.

### **Part III: Mark 14:37-52**

N Jesus came and found them sleeping; and he said to Peter,

J 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.

N And again he 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,

J 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. See, my betrayer is at hand.

N Immediately, while he 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,

R The one I will kiss is the man; arrest him and lead him away under guard.

N So when Judas came, he went up to Jesus at once and said,

R Rabbi!

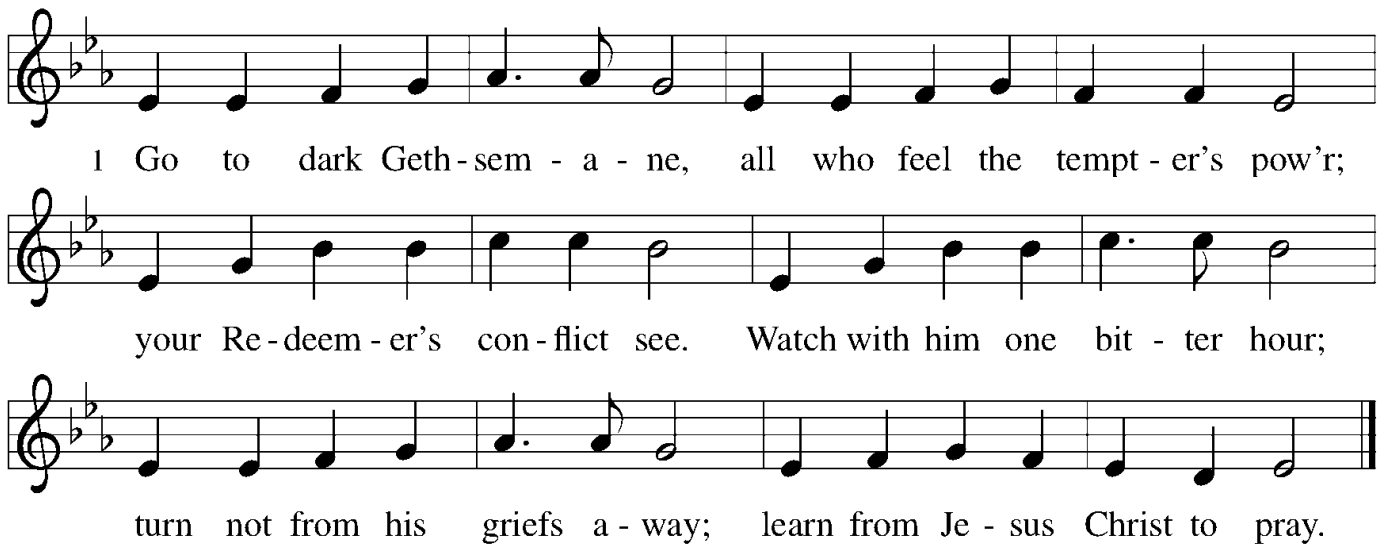
N Judas kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear.

J Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.

N 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.

**Hymn:** “Go to Dark Gethsemane” *verse 1*

ELW #347



The image shows three staves of musical notation in G minor (one flat) and 4/4 time. The melody is written on a treble clef. The lyrics are printed below the notes. The first staff contains the first line of the verse, the second staff the second line, and the third staff the third line. The music consists of quarter and eighth notes, with some rests and a final double bar line at the end of the third staff.

I Go to dark Geth - sem - a - ne, all who feel the tempt - er's pow'r;  
your Re - deem - er's con - flict see. Watch with him one bit - ter hour;  
turn not from his griefs a - way; learn from Je - sus Christ to pray.

Text: James Montgomery, 1771–1854

Music: GETHSEMANE, Richard Redhead, 1820–1901

**Part IV: Mark 14:53-65**

N 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 him, 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,

R Have you no answer? What is it that they testify against you?

N But he was silent and did not answer. Again the high priest asked him,

R Are you the Messiah, the Son of the Blessed One?

J 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.”

N Then the high priest tore his clothes and said,

R Why do we still need witnesses? You have heard his blasphemy! What is your decision?

N 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 over and beat him. While Peter was below in the courtyard, one of the servant-girls 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,

**P I do not know or understand what you are talking about.**

N And he went out into the forecourt. Then the cock crowed. And the servant-girl, 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.” But he began to curse, and he swore an oath,

**P I do not know this man you are talking about!**

N 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.

**Hymn:** “Go to Dark Gethsemane” *verse 2*

ELW #347

2 Fol - low to the judg - ment hall, view the Lord of life ar - rained;  
oh, the worm - wood and the gall! Oh, the pangs his soul sus - tained!  
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

## **Part V: Mark 15:1-14**

N 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,

R Are you the King of the Jews?

J You say so.

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

R Have you no answer? See how many charges they bring against you.

N 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.

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

N 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.

R Then what do you wish me to do with the man you call the King of the Jews?

N They shouted back,

**P Crucify him!**

R Why, what evil has he done?

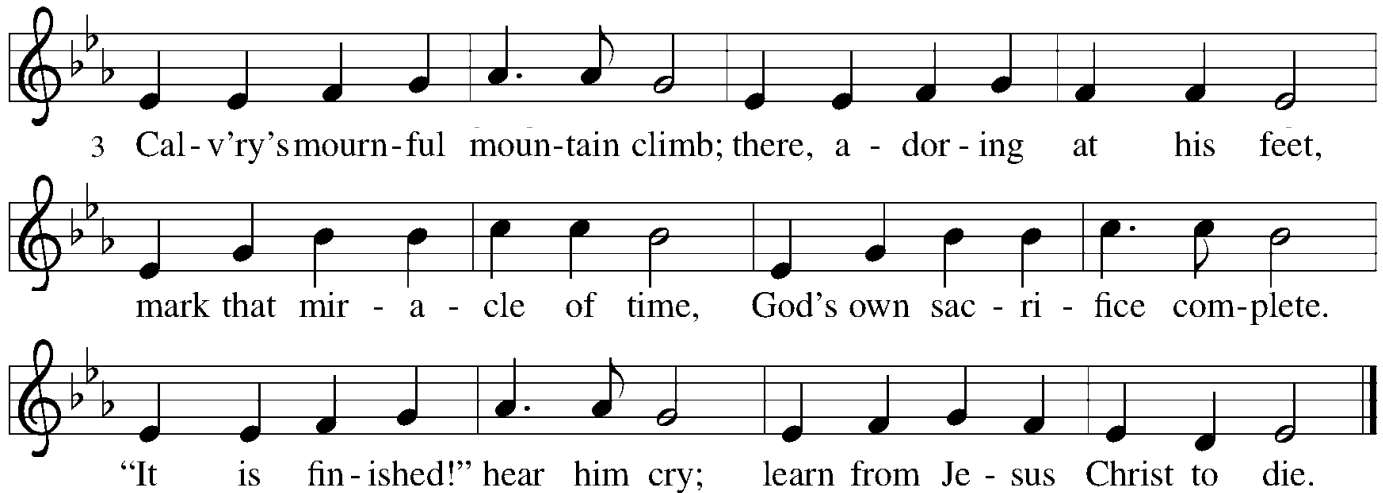
N But they shouted all the more,

**P Crucify him! Crucify him!**



**Hymn:** “Go to Dark Gethsemane” *verse 3*

ELW #347



3 Cal - v'ry's mourn - ful moun - tain climb; there, a - dor - ing at his feet,  
mark that mir - a - cle of time, God's own sac - ri - fice com - plete.  
“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

**Part VI: Mark 15:15-32**

**N** 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,

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

**N** 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.

N 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,

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

N In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

**P 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.**

N Those who were crucified with him also taunted him.

**Hymn: "O Sacred Head, Now Wounded" *verse 1***

ELW #351

1 O sa - cred head, now wound - ed, with grief and shame weighed down,  
now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;  
O sa - cred head, what glo - ry, what bliss till now was thine!  
Yet, though de - spised and gor - y, I joy to call thee mine.

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

## **Part VII: Mark 15:33-47**

N 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,

J Eloi, Eloi, lema sabachthani?

N This means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said,

**P Listen, he is calling for Elijah.**

N And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

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

N Then Jesus gave a loud cry and breathed his last. *(silence)*

N 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,

**P Truly this man was God's Son!**

N 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. These used to follow him and provided for him when he was in Galilee; 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 kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he 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 the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

N The Gospel of the Lord.

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

**Sending Song: "O Sacred Head, Now Wounded" verses 2-4**

ELW #351

*please stand as you are able*



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;



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.



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;



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

## **Announcements**

## **Dismissal**

L Go in peace to love and serve the Lord.

C **Thanks be to God.**