

Palm Sunday

March 24, 2024, 8:00 a.m.



Faith Lutheran Church
Green Bay, Wisconsin

Palm Sunday

March 24, 2024, 8:00 a.m.

i - congregation stands. **h** - congregation sits. **k** - congregation kneel or sit as you are able
♫ - congregation sings. Congregation responds in **bold print**.

*Children are encouraged to stand, sit, and kneel with the congregation.
If you are uncomfortable standing or kneeling, you may choose to sit.*

Welcome visitors and guests. We are glad to have you worshiping with us today and would be happy to answer any questions you may have about our congregation. Please feel free to speak with one of the pastors or call the church during the week.

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As we gather, please note that some people prefer to reconnect with their church family and friends in the narthex (lobby area) prior to the service, while others prefer to meditate and pray in the sanctuary in preparation for worship. The ushers will try to keep the glass doors closed so that the joyful noise of church-family conversation in the narthex and the holy silence of preparation for worship in the sanctuary can co-exist before the service begins. Suggested prayers to help you prepare for worship can be found on the inside front cover of the hymnal in the pews.

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Our services generally come out of the various settings in the Lutheran Service Book (the hymnal in the pews). We encourage people to have a hymnal for in-home use as well. Contact the office if you would like to order one.

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Most of our services include a corporate confession of sins and absolution (forgiveness) from God through the pastor. Occasionally we have Matins or other services which do not include this brief rite. We always offer individual confession and absolution by appointment and encourage our members to make use of this great gift of God.

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Holy Communion is celebrated every week at one or more of our regularly scheduled services and on certain other special occasions. In accordance with the historic practice of the Christian Church, our congregation practices close communion, meaning that normally our members and members of our sister (LCMS) congregations commune here. Please speak to one of the pastors about exceptions to this general practice. Please also note that this practice in no way intends to comment on the state of anyone else's faith; we simply understand our communing together as also a public profession of unity in doctrine, which not everyone shares. Those who do not commune here may come forward for a blessing (simply fold your arms over your heart to indicate that you are not communing) or remain in the pew during communion and pray, particularly for visible unity in the Christian Church.

*Out of respect for God's House and your fellow worshipers,
please turn off or silence cell phones prior to this Worship Service. Thank you for your co-operation.*

Prelude "The Holy City" - Stephen Adams
Karin Barth, soloist

Welcome and Announcements

The children are encouraged to come to the back (with or without parents) for a brief children's message and to join in the procession with palms.

i *(The congregation stands and faces the processional cross at the entrance to the nave.)*

GREETING *(Pastor addresses the people from the back of the church.)*

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

Amen.

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

Hosanna to the Son of David!

PRAYER OF THE DAY

Let us pray...

Most merciful God, as the people of Jerusalem, with palms in their hands, gathered to greet Your dearly beloved Son when He came into His Holy City, grant that we may ever hail Him as our King and, when He comes again, may go forth to meet Him with trusting and steadfast hearts, and follow Him in the way that leads to eternal life; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Amen.

The Holy Gospel according to St. John, the twelfth chapter.
Glory to You, O Lord.

HOLY GOSPEL

John 12:12-19

The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying out,

"Hosanna!

Blessed is he who comes in the name of the Lord,
even the King of Israel!"

And Jesus found a young donkey and sat on it, just as it is written,

"Fear not, daughter of Zion;

behold, 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 about him and had been done to him. The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness. The reason why the crowd went to meet him was that they heard he had done this sign. So the Pharisees said to one another,

"You see that you are gaining nothing.

Look, the world has gone after him."

This is the Gospel of the Lord.

Praise to You, O Christ.

Let us go forth in peace.

In the name of the Lord.

(Congregation turns to face the cross in procession.)



PROCESSIONAL HYMN: "All Glory, Laud, and Honor" LSB #442

- Refrain** All glory, laud, and honor To Thee, Redeemer, King,
To whom the lips of children Made sweet hosannas ring.
1. You are the King of Israel, And David's royal Son,
Now in the Lord's name coming, Our King and Blessed One. *Refrain*
 2. The company of angels Is praising You on high,
And we with all creation In chorus make reply. *Refrain*
 3. The multitude of pilgrims With palms before You went;
Our praise and prayer and anthems Before you we present. *Refrain*
 4. To You, before Your Passion, They sang their hymns of praise;
To You, now high exalted, Our melody we raise. *Refrain*
 5. As you received their praises, Accept the prayers we bring,
O Source of ev'ry blessing, Our good and gracious King. *Refrain*

RITE OF HOLY BAPTISM

Lutheran Service Book, p. 268

Baptized today: Calvin Alexander Van Ess
 Parents: Alexander and Emily Van Ess
 Sponsors: Derek and Samantha Blackman

CONFESSION OF SINS

Do you renounce the devil?
Yes, I renounce him.

Do you renounce all his works?
Yes, I renounce them.

Do you renounce all his ways?
Yes, I renounce them.

ABSOLUTION
CONFESSION OF FAITH

Do you believe in God the Father Almighty?
**Yes, I believe in God, the Father Almighty,
 maker of heaven and earth.**

Do you believe in Jesus Christ, his only Son?
**Yes, I believe in Jesus Christ, His 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 into hell. The third day He rose again from the dead.
 He ascended into heaven and sits on the right hand of God the Father Almighty.
 From thence He shall come to judge the living and the dead.**

Do you believe in the Holy Spirit?
**Yes, I believe in the Holy Spirit, the holy Christian Church,
 the communion of saints, the forgiveness of sins,
 the resurrection of the body, and the life everlasting. Amen.**

i BAPTISMAL HYMN:



1 All who be-lieve and are bap-tized Shall see the Lord's sal - va - tion;
 2 With one ac-cord, O God, we pray, Grant us your Ho - ly Spir - it;



Bap-tized in - to the death of Christ, They are a new
 Help us in our in - fir - mi - ty Through Je - sus' blood



cre - a - tion; Through Christ's re-demp-tion they will stand A -
 and mer - it; Grant us to grow in grace each day By



mong the glo-rious heav'n-ly band Of ev - 'ry tribe and na - tion.
 ho - ly Bap-tism that we may E - ter-nal life in - her - it.

+ SCRIPTURES FOR THE DAY +

Old Testament:

Zechariah 9:9-10

Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
behold, your king is coming to you;
righteous and having salvation is he,
humble and mounted on a donkey,
on a colt, the foal of a donkey.
I will cut off the chariot from Ephraim
and the war horse from Jerusalem;
and the battle bow shall be cut off,
and he shall speak peace to the nations;
his rule shall be from sea to sea,
and from the River to the ends of the earth.

This is the Word of the Lord
Thanks be to God.

Epistle

Philippians 2:5-11

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

This is the Word of the Lord
Thanks be to God.

HOMILY: Vicar Chase Greenhagen

Gathering of the Offering

Faith members willingly support the ministry of this congregation with their tithes and offerings. Visitors are always welcomed as our guests, so please do not feel obligated to contribute. During the offertory we ask that the registration in the red folder located at the end of each pew be passed down and filled out by visitors and members. Visitors, please remember to include contact information if you are interested in knowing more about Faith.

Scan to Give



OFFERTORY

Musical notation for the offertory hymn. The lyrics are: C: 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 Thy pres-ence; and take not Thy Ho - ly Spir - it from me. Re-store un - to me the joy of Thy sal - va - tion; and up - hold me with Thy free Spir-it. A - men.



THE PASSION OF OUR LORD ACCORDING TO ST. JOHN
Choral setting by Erik Meyer

HYMN: Ah, holy Jesus, how hast thou offended,
that man to judge Thee hath in hate pretended?
By foes derided, by Thine own rejected,
O most afflicted

Choir: The Passion of Our Lord Jesus Christ, According to Saint John

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?"

They answered,
"Jesus of Nazareth."

Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said,
"Jesus of Nazareth."

Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?" So the soldiers, their officer, and the Temple police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Temple Authorities that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Judeans come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

"You are not also one of his disciples, are you?"

He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

**HYMN: Who was the guilty? Who brought this upon Thee?
 Alas, my treason, Jesus, hath undone Thee.
 'Twas I, Lord Jesus, I it was denied Thee:
 I crucified Thee.**

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered,
"If this man were not a criminal, we would not have handed him over to you."

Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied,
"We are not permitted to put anyone to death."

This was to fulfill what Jesus had said when he indicated the kind of death he was to die. Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?" After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply,
"Not this man, but Barabbas!"

Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,
"Hail, King of the Jews!"

and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted,

"Crucify him! Crucify him!"

Pilate said to them, "Take him yourselves and crucify him; I find no case against him." They answered him,

"We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out,

"If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out,

"Away with him! Away with him! Crucify him!"

Pilate asked them, "Shall I crucify your King?" The chief priests answered,

"We have no king but the emperor."

Then he handed him over to them to be crucified.

**HYMN: Lo, the Good Shepherd for the sheep is offered;
the slave hath sin-ned, and the Son hath suffered;
for our atonement, while we nothing heeded,**

God interceded.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city and it was written in Hebrew, in Latin, and in Greek. Then the chief priests said to Pilate,

"Do not write, 'The King of the Jews,' but 'This man said, I am the King of the Jews.'"

Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another,

"Let us not tear it, but cast lots for it to see who will get it."

This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

(a time of silence)

**HYMN: For me kind Jesus, was Thine incarnation,
Thy mortal sorrow, and Thy life's oblation;
Thy death of anguish and Thy bitter passion,
for my salvation.**

Since it was the day of Preparation, they did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth. These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

HYMN: **Therefore, kind Jesus, since I cannot pay Thee,
I do adore Thee, and will ever pray Thee,
Think on Thy pity and Thy love unswerving,
not my deserving.**

PRAYERS OF THE CHURCH

CONFESSION AND ABSOLUTION

Return to Me with all your heart, says the Lord, with prayer and fasting, with weeping and mourning, with broken and contrite hearts.

For the Lord is gracious and merciful, slow to anger, and abounding in steadfast love.

✠ O God, in Your kindness, have pity on us.

O God, in Your mercy, wash away our sins. Cleanse us from the stain and guilt of our sins, those we know and those of which we are unaware. In our thinking, our speaking and our doing, we have exalted ourselves. We lack true humility. We deserve Your wrath and punishment. For the sake of Jesus Christ, turn Your eyes from our iniquity and cover our guilt, that we may know again the joy of Your salvation. Amen.

Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the + Son and of the Holy Spirit.

Amen.

+ SACRAMENT +

! PREFACE

The Lord be with you.

And also 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 Him thanks and praise.

PROPER PREFACE

SANCTUS (*spoken*)

Holy, holy, holy Lord, God of power and might.

Heaven and earth are full of Your glory.

Hosanna in the highest!

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

Hosanna in the highest!

LORD'S PRAYER

WORDS OF INSTITUTION

PAX DOMINI

The peace of the Lord be with you always.

Amen.

AGNUS DEI (LSB p. 198)

O — Christ, Thou Lamb of God, that tak-est a-way the sin of the world, have mer-cy u-
 pon us. O — Christ, Thou Lamb of God, that tak-est a-way the sin of the world,
 have mer-cy u-pon us. O — Christ, Thou Lamb of God, that tak-est a-way the
 sin of the world, grant us Thy peace. A - - - men.

℣ COMMUNION HYMNS

“Come, Thou Precious Ransom, Come” - LSB #350

“No Tramp of Soldiers’ Marching Feet” - LSB #444

“Hosanna, Loud Hosanna” - LSB #443

℣ POST-COMMUNION COLLECT

Amen.

PRAYER OF THANKSGIVING

Amen.

Let us bless the Lord.
Thanks be to God.

BENEDICTION
Amen.

HYMN: “Ride On, Ride On In Majesty” - LSB #441

1. Ride on, ride on, in majesty!
Hark! All the tribes hosanna cry.
O Savior meek, pursue Thy road,
With palms and scattered garments strowed.
2. Ride on, ride on, in majesty!
In lowly pomp ride on to die.
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.
3. Ride on, ride on, in majesty!
The angel armies of the sky
Look down with sad and wond'ring eyes
To see th' approaching sacrifice.
4. Ride on, ride on, in majesty!
Thy last and fiercest strife is nigh;
The Father on His sapphire throne
Expects His own anointed Son.
5. Ride on, ride on, in majesty!
In lowly pomp ride on to die.
Bow Thy meek head to mortal pain,
Then take, O God, Thy power and reign.

Postlude JERUSALEM - H. H. Parry

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