

**St. Luke Lutheran Church and
Lutheran Campus Ministry**
Holy Communion

Palm Sunday
Sunday, March 24, 2024
10:00 AM

YOU are welcome here! As a Reconciling in Christ Congregation, the people of St. Luke Lutheran Church are called by God to be a community...because we believe we are one in God's eyes, we welcome the mix of ages, races, gender identities, physical and mental capabilities, and sexual orientations with which God's children are blessed. Everyone is invited to share in God's grace. We rejoice in the knowledge that nothing can separate us from the love of God in Christ Jesus--not our wealth, nor our poverty, nor our nationality, nor our political convictions, nor whom we love, nor anything else in all creation.

Palm Sunday commemorates the triumphal entry of Jesus into Jerusalem to celebrate the Passover. The gospels record the arrival of Jesus riding into the city on a donkey, while the crowds spread their cloaks and palm branches on the street and shouted "Hosanna to the Son of David" and "Blessed is the one who comes in the name of the Lord" to honor him as their long-awaited Messiah and King.

Today we will start our morning service gathering around the steps of the church for the blessing of the palms. We will then process across the street for the reading of the Gospel according to Mark and our opening prayers. Together, we will return to the church following the processional cross singing as we make our way to the sanctuary waving Palm branches and rejoicing at Jesus' triumphant entry into Jerusalem. The processional cross will lead us, followed by the assembly, the choir, then the ministers.

Welcome to Bishop Lee Miller II who will preside and preach at today's service.

Everything you need for worship today is contained in this bulletin.

GATHERING AND PROCESSION OF PALMS

WORD OF WELCOME

*All that wish to be part of the procession are invited to gather at the foot of the steps of the church.
The pastor will greet the congregation from the top of the steps.*

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

Hosanna in the highest!

*BLESSING OF THE PALMS

The Lord be with you.

And also with you.

Let us pray:

We praise you, O God,

for redeeming the world through our Savior Jesus Christ.

Today he entered the holy city in triumph

and was proclaimed messiah the king

by those who spread garments and branches along the way.

The assembly is invited to raise their palms overhead.

Bless these branches and those who carry them.

Grant us grace to follow our Lord in the way of the cross,

so that, joined to his death and resurrection,

we enter into life with you;

through the same Jesus Christ, who lives and reigns with you and the Holy Spirit,

one God, now and forever.

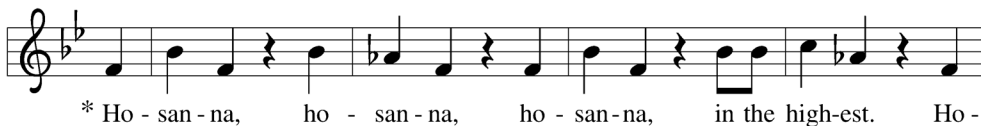
Amen.

*PROCESSION

Let us go forth in peace,

In the name of Christ! Amen.

The assembly then follows the crucifer down Oak Avenue, turning right on College Avenue as we process to the corner of College and Oak. We sing:



***CONFESSION AND FORGIVENESS**

This confession provides extended silence for listening, pondering, and self-reflection.

All may make the sign of the cross, the sign marked at baptism, as the presiding minister begins.

Like the people who greeted Jesus as he entered Jerusalem and later pronounced, “Crucify him,” we are fickle people who often deny Christ in our thoughts, words, and deeds.

Remembering the events of Jesus’ last week helps us see ourselves for what we are: sinners in need of a savior, a savior — praise God — we have in Christ. In honesty and hope, we confess now our sins to God.

Silence.

Loving God, you rode a donkey and came in peace,
humbled yourself and gave yourself for us.

We confess our lack of humility.

As you entered Jerusalem,
the crowds shouted, “Hosanna: Save us now!”
On Good Friday they shouted, “Crucify!”

We confess our praise is often empty.

We sing Hosanna but cry Crucify.
As the crowd laid their palms in front of you
you took the way of God: you took no glory for yourself.

We confess that we want to be accepted and take the easy way.

We do not stay true to your will.

Forgive us, Lord, and help us to follow in the way of obedience. Amen.

Hear the Word of the Lord from Psalm 118:

Let those who fear the Lord say,
His steadfast love endures forever.

His steadfast love endures forever.

Out of my distress I called on the Lord;
the Lord answered me and set me free.
The Lord is my strength and my song;
he has become my salvation.

His steadfast love endures forever.

I shall not die, but I shall live,
and recount the deeds of the Lord.
In Christ, God answers us and sets us free!
In Christ, we are forgiven!

His steadfast love endures forever.

Thanks be to God.

The procession continues across the bridge to campus singing “Hosanna...” as before (page three).

*PROCESSIONAL GOSPEL

John 12:12-16

The holy gospel according to John, the twelfth chapter.

Glory to you, O Lord.

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,

“Hosanna!

Blessed is the one who comes in the name of the Lord—
the King of Israel!”

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.

The Gospel of the Lord.

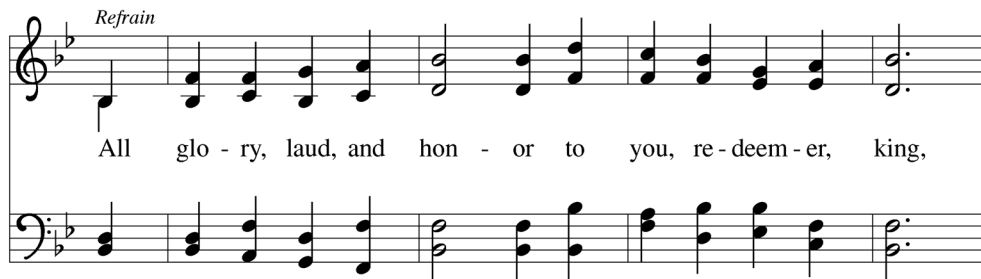
Praise to you, O Christ.

*Following the crucifer, we process back to the church singing “Hosanna...” as before (page three):
As we enter the sanctuary, we sing the processional hymn.*

According to tradition, this hymn was composed in 821 by Theodulph, bishop of Orleans. Imprisoned for suspected political machinations, he observed the palm procession as it proceeded past his cell, and he wrote this hymn as his participation in the Holy Week ritual. We are called into the contrast between the joyous voice of children and the reality of Theodulph’s situation.

***PROCESSIONAL HYMN** All Glory, Laud, and Honor VALET WILL ICH DIR GEBEN

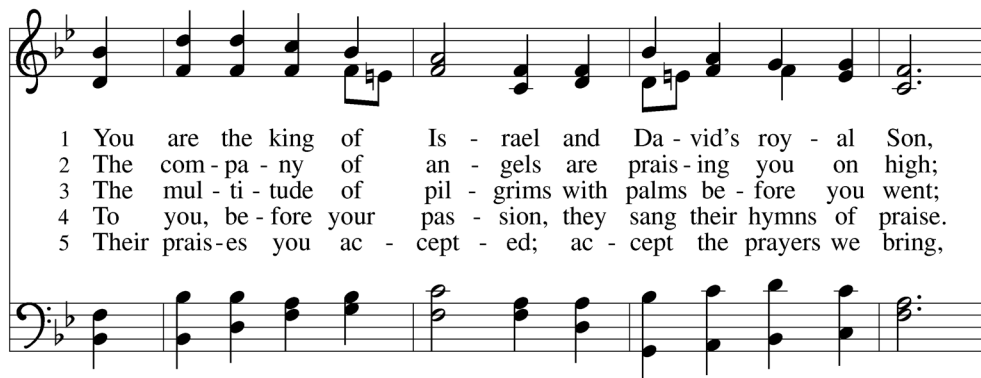
Refrain



All glo - ry, laud, and hon - or to you, re-deem - er, king,

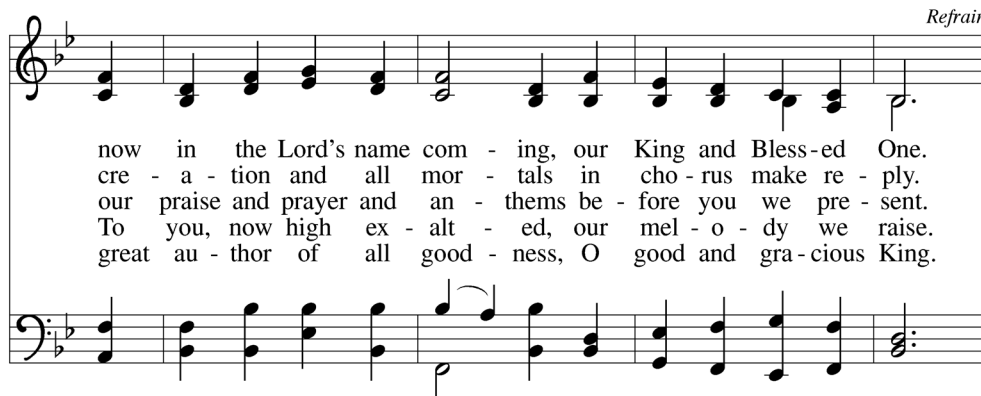


to whom the lips of chil - dren made sweet ho - san - nas ring.



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.

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

Hosanna in the highest!

***PRAYER OF THE DAY**

The assisting minister offers the prayer of the day and the assembly responds:

Amen.

WORD

God speaks to us in scripture reading, preaching, and song.

FIRST READING

Zechariah 9:9-10

Rejoice greatly, O daughter Zion!

Shout aloud, O daughter Jerusalem!

See, your king comes to you;

triumphant and victorious is he,

humble and riding on a donkey,

on a colt, the foal of a donkey.

He will cut off the chariot from Ephraim

and the war horse from Jerusalem;

and the battle bow shall be cut off,

and he shall command peace to the nations;

his dominion shall be from sea to sea

and from the River to the ends of the earth.

PSALM 118:15-29

The psalm is sung responsively.

¹⁵Shouts of rejoicing and salvation echo in the tents | of the righteous:

“The right hand of the | Lord acts valiantly!

¹⁶**The right hand of the Lord | is exalted!**

The right hand of the | Lord acts valiantly!”

¹⁷I shall not | die, but live,

and declare the works | of the Lord.

¹⁸**The Lord indeed pun- | ished me sorely,**

but did not hand me o- | ver to death.

¹⁹Open for me the | gates of righteousness;

I will enter them and give thanks | to the Lord.

²⁰**“This is the gate | of the Lord;**

here the righ- | teous may enter.”

²¹I give thanks to you, for you have | answered me

and you have become | my salvation.

²²**The stone that the build- | ers rejected**

has become the chief | cornerstone.

²³By the Lord has | this been done;

it is marvelous | in our eyes.

²⁴**This is the day that the | Lord has made;**

let us rejoice and be | glad in it.

²⁵Hosanna! | O Lord, save us!

We pray to you, Lord, pros- | per our days!

²⁶**Blessed is the one who comes in the name | of the Lord;**

we bless you from the house | of the Lord.

²⁷The Lord is God and has giv- | en us light.

Form a procession with branches up to the corners | of the altar.

²⁸**You are my God, and | I will thank you;**

you are my God, and I | will exalt you.

²⁹Give thanks to the Lord, | for the Lord is good;

God’s mercy en- | dures forever

Glory be to the Father and | to the Son

and to the | Holy Spirit.

As it was in | the beginning,

is now, and will be for- | ever. Amen.

SECOND READING

Revelation 7:9-12

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying,

“Salvation belongs to our God who is seated on the throne and to the Lamb!”

And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing,

“Amen! Blessing and glory and wisdom
and thanksgiving and honor
and power and might
be to our God forever and ever! Amen.”

*GOSPEL ACCLAMATION

The assembly is invited to sing the acclamation, and repeat it after the choir has proclaimed the verse of the day.



Blessing and glory and wisdom and thanks- | giving and honor
and power and might be to our God for - | ever and ever!

***GOSPEL**

Mark 11:1-11

The Holy Gospel according to Mark, the eleventh chapter.

Glory to you, O Lord.

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

“Hosanna!

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

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!”

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

The Gospel of the Lord.

Praise to you, O Christ.

CHILDREN’S SERMON

SERMON

***HYMN OF THE DAY 342** There in God’s Garden

SHADES MOUNTAIN

Please use the hymnal in the pews.

*APOSTLES' CREED

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

*PRAYERS OF INTERCESSION

*The response to the petitions, which all end "Merciful God" is **receive our prayer.***

MEAL

God feeds us with the presence of Jesus Christ.

OFFERING

An offering supports the mission of the church, and the care of those in need. Offerings can be given online at <https://www.givelify.com>



OFFERTORY

Vertue

Judith Weir

Sweet day, so cool, so calm, so bright, The bridall of the earth and skie: The dew shall weep thy fall to night; For thou must die. Sweet rose, whose hue angrie and brave Bids the rash gazer wipe his eye: Thy root is ever in its grave And thou must die. Sweet spring, full of sweet dayes and roses, A box where sweets compacted lie; My musick shows ye have your closes, And all must die. Onely a sweet and vertuous soul, Like season'd timber, never gives; But though the whole world turn to coal, Then chiefly lives.

—George Herbert

*CONGREGATIONAL OFFERTORY 481 Come to the Table of Mercy



Come to the ta - ble of mer - cy, pre - pared with the wine and the bread.



All who are hun - gry and thirst - y, come, and your souls will be fed.



Come at the Lord's in - vi - ta - tion; re - ceive from his nail - scarred hand.



Eat of the bread of sal - va - tion; drink of the blood of the Lamb.

Text: Claire Cloninger, b. 1942

Music: COME TO THE TABLE, Martin J. Nystrom, b. 1956

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*OFFERING PRAYER

The assisting minister will lead an offering prayer and the assembly responds: **Amen.**

*GREAT THANKSGIVING

*DIALOGUE

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 our thanks and praise.

*PREFACE

*HOLY, HOLY, HOLY

Setting Five

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.

***THANKSGIVING AT THE TABLE**

***LORD'S PRAYER**

**Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

**Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those
who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom,
and the power, and the glory,
forever and ever. Amen.**

***INVITATION TO COMMUNION**

At St. Luke, all are welcome to the table Christ without exception. Please make your way forward to the kneelers around the altar by exiting the center aisle and coming up the steps. To the right of the steps is a lift if you need assistance. As you gather around the altar you may stand or kneel, bread is received in your hands, let the presider know if you would like a gluten free wafer. Cups are available as you approach the altar. To return to your seats, please exit after receiving the wine or juice via the side steps and aisles, leaving the cup in the basket provided. If you wish to receive communion at your seat, please tell the ushers.

*LAMB OF GOD

Setting Five

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.

COMMUNION MUSIC *Jesu Kreuz, Leiden und Pein*

setting by Robert Below

*TABLE BLESSING

*PRAYER AFTER COMMUNION

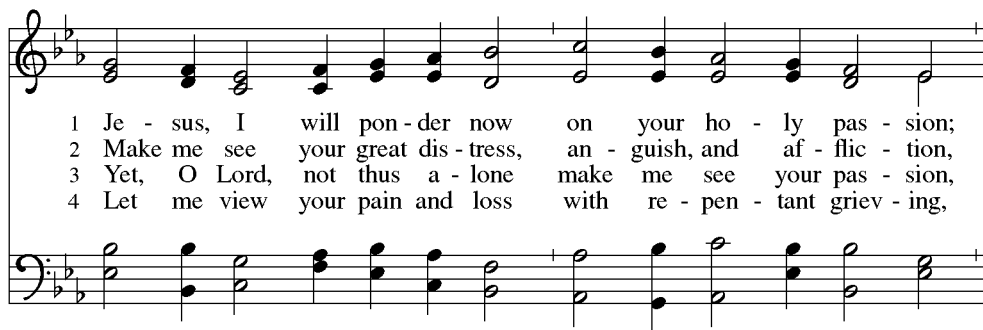
*The assisting minister will lead the Prayer after Communion and the assembly responds: **Amen.***

SENDING

God blesses us and sends us in mission to the world.

BLESSING** *The assembly responds: **Amen.

***SENDING HYMN 345** Jesus, I Will Ponder Now JESU KREUZ, LEIDEN UND PEIN



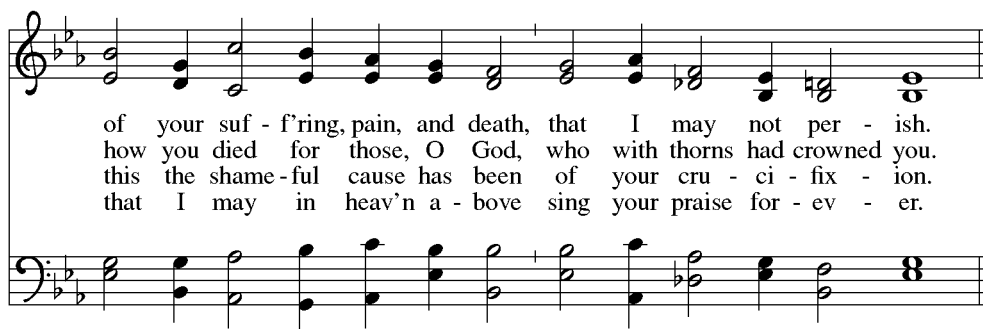
1 Je - sus, I will pon - der now on your ho - ly pas - sion;
 2 Make me see your great dis - tress, an - guish, and af - flic - tion,
 3 Yet, O Lord, not thus a - lone make me see your pas - sion,
 4 Let me view your pain and loss with re - pen - tant griev - ing,



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.

***DISMISSAL**

Go in peace. Share your bread.

Thanks be to God.

POSTLUDE

Herzliebster Jesu "Like a March"

Wayne L. Wold

Anticipating the hymn sung on Good Friday, but in the style of a march.

PARTICIPATING IN WORSHIP TODAY

St. Luke Ministers:	All the people of this Community
Assisting Minister:	Nicole Nelson
Reader:	Lucy Park-Hookway and Sonja Nelson
Ushers:	Monica and John Vakiner
Palm Distributors:	Emma Dodici and Alex Sheets
Brass:	Seamus Buxton, Sophie Sparrow, Katrina Kuka, Reid Kline, Robert Wagner
Music Director:	Erik Kibelsbeck
Presider and Preacher:	The Rev. Jason R. Churchill

CALENDAR

Today	3pm	Chrism Mass
Thursday, Mar. 28	7pm	Maundy Thursday
Friday, Mar. 29	7pm	Good Friday
Saturday, Mar. 30	8pm	Easter Vigil, St. John's Episcopal
Sunday, Mar 31	8:30am	Easter Breakfast
	10am	Easter Service
Wednesday, April 3	6pm	John 3 Study with Pastor Bair

Note that the announced Forum "Trans and Lutheran" has been rescheduled to April 28.

The Altar Flowers are given to the Glory of God.

St. Luke Lutheran Church and Lutheran Campus Ministry is a Reconciling in Christ Congregation of the Upstate New York Synod of the Evangelical Lutheran Church in America (ELCA) and a member of Cornell United Religious Works (CURW).

Please visit www.stlukeithaca.org to sign up for email communication.

Also, like and follow us on FaceBook and Instagram.

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ANNOUNCEMENTS

YOUR PRAYERS ARE REQUESTED FOR: JoAnn, Stephanie, and Ken.

FOOD ITEMS for the Red Wagon for the Ithaca Kitchen Cupboard for March:

Rice (white or brown) and/or potatoes (fresh or instant). In April: canned vegetables (corn, carrots, green beans, yellow beans, etc.)

LENTEN PROJECT, from the SOCIAL MINISTRY COMMITTEE: . Donations for Personal Care Kits are almost \$300 out of our goal of \$800. We will be collecting until the week after Easter and will set a date for assembling the kits when all of the supplies are gathered. Please take an envelope from the table in the narthex and drop your donation into the collection plate.

EASTER BREAKFAST COOKS AND KITCHEN HELP SIGNUP

It takes many people to make the Easter Breakfast possible! There was a signup link in the newsletter or you can use the paper ones in the narthex. Cooks are needed to prepare breakfast strata casseroles, baked French toast, baked goods such as buns, breads, coffee cakes, and breakfast meats. There are sample recipies available. Help is also needed to setup, serve, and clean up.

**DAILY LECTIONARY READINGS FOR
THIS WEEK:**

Monday in Holy Week

Isaiah 42:1-9
Psalm 36:5-11
Hebrews 9:11-15
John 12:1-11

Tuesday in Holy Week

Isaiah 49:1-7
Psalm 71:1-14
1 Corinthians 1:18-31
John 12:20-36

Wednesday in Holy Week

Isaiah 50:4-9a
Psalm 70
Hebrews 12:1-3
John 13:21-32

THE READINGS IN THE BIBLE

Mark 11:1-11

According to the gospels, the last week of Jesus' life began with his triumphal entry into Jerusalem, a ritual befitting his albeit paradoxical kingship. In Mark's version, the earliest that is extant, the crowd claims that Jesus comes in the name of (that is, under the authority of) YHWH and intends to reestablish the kingdom of David. "Hosanna" is a plea that means "save now": thus the intent of the phrase "Hosanna in the highest" is unclear. A colt suggests the paradox of a humble king.

John 12:12-16

Only John's late-first-century narrative of the procession describes the branches as palms. No palm trees grew in Palestine, but palms were brought into Jerusalem for the Festival of Tabernacles to be used in the construction of the booths that recalled nomadic living, and in the book of Ezekiel palms are significant symbols of life in the vision of the perfected temple. Thus once again John layers symbols onto narrative.

The palm procession may include **Psalms 118**, which is a communal praise to God for victory. Verses 19-29 were perhaps sung as part of a festive temple procession at the Feast of Tabernacles. The phrase "the stone that the builders rejected" has been seen by Christians as a reference to Christ. Although this Sunday is the start of Holy Week, Sunday is always the day of Christ's resurrection: thus, "this is the day that the Lord has made," and together we rejoice.

ST. LUKE LUTHERAN CHURCH and LUTHERAN CAMPUS MINISTRY ELCA

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