

PALM SUNDAY  
MARCH 24, 2024  
Holy Communion

# HOSANNA

*in the highest!*

Blessed is he who comes in the name of the Lord.  
**Matthew 21:9**

**PALM SUNDAY**  
**THE SUNDAY OF THE PASSION**  
**MARCH 24,2024**

**IN THE NAME OF JESUS, WELCOME TO ST. PAUL'S!**



*THE ENTRANCE RITE*

*WELCOME* On this day when Christ Jesus entered into Jerusalem to begin his Passion, we begin our worship outside the sanctuary (in the upstairs fellowship area or in the front parking lot, depending on the weather).

*INVOCATION*

P: In the name of the Father and of the ✠ Son and of the Holy Spirit.

**C: Amen.**

*CALL TO WORSHIP*

*from PSALM 118*

P: This is the day the Lord has made.

**C: Let us rejoice and be glad in it!**

P: Oh give thanks to the Lord, for He is good,

**C: His steadfast love endures forever!**

*PALM SUNDAY GOSPEL*

P: The Holy Gospel according to St. Mark, the 11<sup>th</sup> chapter

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

P: Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples and said to them, "Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. If anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'" And they went away and found a colt tied at a door outside in the street, and they untied it. And some of those standing there said to them, "What are you doing, untying the colt?" And they told them what Jesus had said, and they let them go. And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. And many spread their cloaks on the road, and others

spread leafy branches that they had cut from the fields. And those who went before and those who followed were shouting,

**C: "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest!"**

P: This is the Gospel of the Lord.

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

*CHILDREN'S MESSAGE*

*INTROIT*

*from PSALM 118*

*Sung once by the pastor, then by the congregation*

**Refrain: This is the day the Lord has made.**

**Let us rejoice and be glad (repeat)**

P: The Lord is my strength and my song; he has become my salvation.

The Lord's right hand is lifted high; the Lord's right hand has done mighty things!

I will not die but live, and will proclaim what the Lord has done.

**C: This is the day...** (*We sing the refrain three times, following the cross, until we reach the sanctuary and the organ begins introducing the Entrance Hymn*)

*We process, following the cross, into the sanctuary.*

*Please remain standing as we sing the hymn*

*PROCESSIONAL*

*All Glory, Laud and Honor Setting: Henry Gerike*

*PROCESSIONAL HYMN*

*All Glory, Laud and Honor*

*LSB 442*

**Refrain**

**All glory, laud, and honor**

**To You, 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 Blessèd 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***

*THE PRAYER OF THE DAY*

P: The Lord be with you.

**C: And also with you.**

P. Let us pray. Almighty and everlasting God,

**C: You sent Your Son, our Savior Jesus Christ, to take upon Himself our flesh and to suffer death upon the cross. Mercifully grant that we may follow the example of His great humility and patience and be made partakers of His resurrection; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.**



*THE LITURGY OF THE WORD*

*FIRST LESSON (Be seated)*

Zechariah 9:9–12

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.

As for you also, because of the blood of my covenant with you,  
I will set your prisoners free from the waterless pit.  
Return to your stronghold, O prisoners of hope;  
today I declare that I will restore to you double.

L: This is the Word of the Lord.

**C: Thanks be to God.**

*ANTHEM Jubilation Choir The Royal Banners Forward Go (LSB 455) Setting: Paul D. Weber*

*SECOND LESSON*

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. (ESV)

L: This is the Word of the Lord.

**C: Thanks be to God.**

*GOSPEL VERSE (Stand)*

*from One and All Rejoice*

**O come, let us fix our eyes on Jesus,  
the founder and perfecter of our faith,  
who for the joy that was set before Him endured the cross,  
despising the shame,  
and is seated at the right hand of the throne of God.**

P: The Holy Gospel according to St. Mark, 14<sup>th</sup> chapter.

**C: Glory to You, O Lord.**

It was now two days before the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth and kill him, for they said, "Not during the feast, lest there be an uproar from the people."

And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. There were some who said to themselves indignantly, "Why was the ointment wasted like that? For this ointment could have been sold for more than three hundred denarii and given to the poor." And they scolded her. But Jesus said, "Leave her alone. Why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me. She has done what she could; she has anointed my body beforehand for burial. And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her."

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. And when they heard it, they were glad and promised to give him money. And he sought an opportunity to betray him.

P: This is the Gospel of the Lord.

**C: Praise to You, O Christ.**

*SERMON (Be seated)*

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

Palm Sunday is one of my favorite days in the church year. I suppose one reason for this is the simple fact that it includes something different. As we experienced, the service begins outside the church and then turns into a parade. And who doesn't love a parade?

Even more, however, I love the service because of the joyful but slightly misplaced anticipation of those first Palm Sunday revelers. I can relate to them. They didn't quite get it right. But they weren't far off. And their heart was in the right place. I think that's where I tend to live a lot of the time too.

Those first parade attendees believed that Jesus was there among them to do something big. And in this, they were right. They put their hope in him and their hope was not misplaced, because Jesus did do something big. Really big!

But it wasn't exactly what they thought he would do.

We in the church today are the same way. We believe that Jesus will do great things for us. So we come together in his name to worship and praise him. But then we struggle with the fact that he doesn't do all the things we'd like him to. For example, we'd like him to provide us a little more happiness and a little less grief. And we'd like people to get along better than they do.

And certainly Jesus helps towards these ends. But he doesn't just make them happen. He expects us to do our part as well. And as we know, we don't always get our part right. Too often we find our attention lacking, our energy flagging and our enthusiasm waning. And sometimes our attitude is just plain bad.

We don't quite get it right in life. We never do this side of heaven.

Thankfully, when our heart is in the right place God accepts us and offers his blessings regardless.

Today's chosen Gospel lesson, like the Palm Sunday entrance, gives us another example of this mixture of holy and unholy, right and wrong. The reading kicks off the final stage of Jesus' ministry and consists of three scenes – one of which, the one in the middle, details an effort that is holy and right, while the other two scenes, the first and the last, detail efforts that are unholy and wrong.

The first of those unholy scenes finds the chief priests and the scribes plotting together to eliminate Jesus. Usually the chief priests and the scribes were opponents of one another. But here they are brought together by their common disdain of Jesus and his message.

The text notes that they would need to act stealthily, away from the eyes of the crowds. When we look ahead to the second unholy scene, we see that this plan is conveniently provided for them. That's because Judas, one of Jesus' closest followers, decides that he would betray his master. Judas could provide the needed stealth by telling the leaders Jesus' whereabouts at a time and place where the crowds were not present. Then, once Jesus was arrested, he could be quickly whisked away and put on trial.

The unholy leaders agreed that Judas should be paid for this betrayal. And hearing this, we find ourselves wondering if this payment was perhaps Judas' motivation. Judas, we

are told in other verses, oversaw the small treasury of the disciples. So perhaps he had an unholy love of money. John tells us in his Gospel that Judas used to help himself to the monies of the treasury.

However, the betrayal could have been done for other reasons instead. John also mentions that at a certain point in Jesus' ministry some of his disciples lost faith in him. And while these are said to have "turned back, no longer walking with him" (6:66), Judas may have remained in place, to see if there was personal gain to be had, or maybe even to see if his faith would return.

Still others have suggested that Judas loved Jesus and simply wanted to move Jesus' stated plan along. Their reasoning is that Jesus had spoken of an eventual confrontation and Judas may have felt the need to spark it.

Ultimately, the only thing we do know is that Judas' actions were motivated by the Devil. This is stated plainly in Luke (22:3).

The verses at the beginning and end of today's Gospel reading remind us that Jesus will face opposition ahead, and that this opposition will come about for many reasons. It will come during his earthly ministry, and it will remain throughout his time of ministry in the world, including today.

At the same time, there will also be those who embrace Jesus. As we can plainly tell, such was the case with the woman in the middle story of today's reading.

Mark tells us that this story occurred in Bethany, just outside of Jerusalem, in the house of Simon the leper. Jesus was visiting there when a woman "came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head."

This description sparks all kinds of questions, and especially when we compare it with similar accounts in the other Gospels. All four Gospels tell a story of a woman who anoints Jesus with expensive ointment from an alabaster jar. But the details of each story vary so much that it's impossible to say for certain how many times Jesus was actually anointed.

At the heart of each account, however, is a story of someone who thought Jesus deserved to be treated lovingly and extravagantly. The details in Mark's account certainly make this clear. "She has done a beautiful thing to me," said Jesus. And then he added: "Truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her."



In his commentary, Dr. Jim Voelz says of this: “The anointing of Jesus’ body by the woman in this pericope is perhaps the greatest act of faith and the greatest expression of belief in the words and person of our Lord by anyone in any Gospel account.” That’s extremely high praise!

Today as we tell the story we add to that memory. And we do so because there is so much here to learn.

The most important thing to note is that Jesus, indeed, is worthy of such treatment.

At the time of this anointing, Jesus was just days away from going to his death. His death would be a wonderful thing in that it would accomplish the salvation of the world. His death would pay sin’s price and make possible the forgiveness of our sins.

But his death would also be a huge sacrifice – one involving great pain. Jesus states that “she has anointed my body beforehand for burial.” He knew what his future held.

Certainly the woman’s actions that day made it just a little easier for him to endure that death. It would have reinforced to him the goodness of his plan at a very difficult time.

The woman seemed to know, or at least believe, that Jesus would soon go to his death. And this is why Dr. Voelz states that her act of faith was so great. The other disciples, as we’ve seen in the last few weeks, didn’t believe that Jesus would die. But this woman did. She alone took him at his word.

The other main point in this story from Mark regards the extravagance of the woman’s actions. The ointment she used to anoint Jesus was very expensive. Some who were there that day noted that it “could have been sold for more than three hundred denarii.” That was about a year’s worth of wages. The fact that the high-end perfume was in an alabaster flask which needed to be broken indicates also how special this gift was. In all likelihood it was a family heirloom or a once-in-a-lifetime purchase.

Unsurprisingly, those who noted the price complained about it being used by the woman in this way. They suggested that it could have been sold, and the money given to the poor instead.

But was that really what they wanted done with it? Or were they just critical of Jesus receiving such treatment? Maybe their biggest hangup was that this treatment came from a woman.

Jesus, as we’ve noted, was worthy of the treatment given him, and then some. And here we should do some thinking about our own giving to honor him.

People honor Jesus in many different ways. Certainly this text reminds us that it's okay to do so in ways that some people might think are wasteful and foolish. Offering gifts that are beautiful is always appropriate for Jesus' praise, for did he not say of the woman's gift: "She has done a beautiful thing?" One thinks here of great gifts of time and expense given towards beautiful music and beautiful art and beautiful architecture for use in praising our Lord. These can all be honoring and helpful for sure.

At the same time, it is the heart of the gift and not its size and quality that is most important. Gifts are to be given with love toward Jesus and not the expectation of love received from others.

Likewise, this text warns us against criticizing others' gifts. This warning should be applied to gifts which are both large and small. For as we know, people can criticize gifts for being cheap just as easily as they can criticize gifts for being extravagant.

The best thing is not to criticize at all. People make choices about their honoring of the Lord. Some can offer large gifts and some can offer small. Some gifts will seem impressive while others will seem common. What's important is that they are given.

About this, commentator N.T. Wright says: "Not everyone is called to pour out expensive ointment over Jesus' head; but if someone is, the rest should respect it."

Isn't it interesting that no one seemed to be questioning the gift that Simon the leper was giving by hosting Jesus and the other guests in his home. He may have spent a large sum of money that day as well. Perhaps the people felt that he owed it to Jesus, who very probably healed Simon from his illness. But that's not the way praise of Jesus should work.

We all owe Jesus our praise. For he has made our salvation possible and makes our life better in countless ways.

So today we should ask ourselves: "how are we doing with our praise?" We should think about this important question once again. Are you giving your time? How about your talents? Are you being too safe in your giving? Might this be a time to try something a little more extravagant?

During these days of Holy Week we will have many opportunities to give our time and attention to the Lord by attending worship. And certainly our offering to God in this way is helpful and appropriate, even beautiful.

But maybe our Holy Week can include other kinds of praise as well. Maybe there's someone you know whom you could anoint with an act of kindness, large or small.

Maybe a visit. Maybe a phone call. Maybe a word of encouragement. It doesn't have to come in an Alabaster jar. It can just come from your heart.

"She has done a beautiful thing to me," said Jesus of the woman's gift. As Jesus has given to us, let us give to him and to his people. And as we can, let us do so beautifully. Amen.

*HYMN OF THE DAY (Stand) Hosanna, Loud Hosanna*

LSB 443

- 1    Hosanna, loud hosanna,  
      The little children sang;  
Through pillared court and temple  
      The lovely anthem rang.  
To Jesus, who had blessed them,  
      Close folded to His breast,  
The children sang their praises,  
      The simplest and the best.**
  
- 2    From Olivet they followed  
      Mid an exultant crowd,  
The victor palm branch waving  
      And chanting clear and loud.  
The Lord of earth and heaven  
      Rode on in lowly state  
Nor scorned that little children  
      Should on His bidding wait.**
  
- 3    "Hosanna in the highest!"  
      That ancient song we sing;  
For Christ is our Redeemer,  
      The Lord of heav'n our King.  
Oh, may we ever praise Him  
      With heart and life and voice  
And in His blissful presence  
      Eternally rejoice!**

**I believe in one God,  
the Father Almighty,  
maker of heaven and earth  
and of all things visible and invisible.**

**And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten of His Father before all worlds,  
God of God, Light of Light,  
very God of very God,  
begotten, not made,  
being of one substance with the Father,  
by whom all things were made;  
who for us men and for our salvation came down from heaven  
and was incarnate by the Holy Spirit of the virgin Mary  
and was made man;  
and was crucified also for us under Pontius Pilate.  
He suffered and was buried.  
And the third day He rose again according to the Scriptures  
and ascended into heaven  
and sits at the right hand of the Father.  
And He will come again with glory to judge both the living and the dead,  
whose kingdom will have no end.**

**And I believe in the Holy Spirit,  
the Lord and giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son together is worshiped and glorified,  
who spoke by the prophets.  
And I believe in one holy Christian and apostolic Church,  
I acknowledge one Baptism for the remission of sins,  
and I look for the resurrection of the dead  
and the life  $\dagger$  of the world to come. Amen.**

## OFFERING (Be seated)

*Offerings support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. Fellowship Cards help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.*

## PRAYERS OF THE CHURCH (Kneel)

In peace, let us pray to the Lord: **Lord, have mercy.**

For the Church of Christ, that her faith would remain fixed upon His death for our salvation, and that His Gospel would be proclaimed and lived out until He comes again in glory, let us pray to the Lord: **Lord, have mercy.**

For the nations of the world, that the Lord would uphold them in His order; for peace between peoples, that wars would end and cooperation would prevail; and for our nation and its leaders, that we would live together honorably and justly, let us pray to the Lord: **Lord, have mercy.**

For a mind like Christ Jesus to humble ourselves and take the form of a servant, that we would live in obedience to our heavenly Father and find our greater portion in the life to come, let us pray to the Lord: **Lord, have mercy.**

For our homes, that God would bless parents and children in service toward each other and give faith until life's end; and for our neighborhoods, that all would prosper as the Lord wills and learn to love and care for one another according to the example of Christ, let us pray to the Lord: **Lord, have mercy.**

For all who suffer in this world, especially Geraine, Ann, Sophia, Dolly, Norma, Brooks, Trudy, Mary Ann, June, Peter, Wendy, James, Russell, Rich, Marvin, Yi, Val, Eunice, and those we name in our hearts at this time... that they would not fear but fix their eyes on Jesus as they await the fullness of their salvation, let us pray to the Lord: **Lord, have mercy.**

For worthy reception of Christ's body and blood, that as He once entered Jerusalem to cries of "hosanna," so we may receive Him according to His promises and in the unity of a true confession, let us pray to the Lord: **Lord, have mercy.**

Blessed is He who comes in the name of the Lord! We praise You, Father, that You have sent Your Son not in wrath but in mercy. As we enter this most holy week and ponder

together the mysteries of Your great salvation, show us the answer to Your people’s prayers of “hosanna” in the Passion of our Lord, Jesus Christ, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**



*SERVICE OF THE SACRAMENT*

*OFFERTORY through AGNUS DEI (Stand)*

LSB 160-163

*OFFERTORY*

LSB 159

**What shall I render to the Lord for all His benefits to me?**

**I will offer the sacrifice of thanksgiving and will call on the name of the Lord.**

**I will take the cup of salvation and will call on the name of the Lord.**

**I will pay my vows to the Lord now in the presence of all His people,  
in the courts of the Lord’s house, in the midst of you, O Jerusalem.**

*PREFACE*

*LSB 160*

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.**

It is truly good, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, who, out of love for His fallen creation, humbled Himself by taking on the form of a servant, becoming obedient unto death, even death upon a cross. Risen from the dead, He has freed us from eternal death and given us life everlasting. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

**Holy, holy, holy Lord God of pow'r and might:  
Heaven and earth are full of Your glory.  
Hosanna. Hosanna.  
Hosanna in the highest.  
Blessed is He who comes in the name of the Lord.  
Hosanna in the highest.**

*PRAYER OF THANKSGIVING*

LSB 161

Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

**Amen.**

*THE WORDS OF OUR LORD*

Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My ✠ body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My ✠ blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

As often as we eat this bread and drink this cup, we proclaim the Lord's death until He comes.

**Amen. Come, Lord Jesus.**

O Lord Jesus Christ, only Son of the Father, in giving us Your body and blood to eat and to drink, You lead us to remember and confess Your holy cross and passion, Your blessed death, Your rest in the tomb, Your resurrection from the dead, Your ascension into heaven, and Your coming for the final judgment. So remember us in Your kingdom and teach us to pray:

*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.**

*PAX DOMINI*

*LSB 163*

The peace of the Lord be with you always.

**Amen.**

*AGNUS DEI*

*LSB 163*

**Lamb of God, You take away the sin of the world; have mercy on us.**

**Lamb of God, You take away the sin of the world; have mercy on us.**

**Lamb of God, You take away the sin of the world; grant us peace.**

*DISTRIBUTION (Be seated)*

*Those wishing to commune at the foot of the steps should come forward first. Those wishing to commune at the altar rail should come forward after these, front rows first, from both sides of the aisle. After receiving, all should return to their seats. A common dismissal will be given at the end.*

*COMMUNION HYMN*

*Come, Thou Precious Ransom*

*LSB 350*

- 1 Come, Thou precious Ransom, come,  
Only hope for sinful mortals!  
Come, O Savior of the world!  
Open are to Thee all portals.  
Come, Thy beauty let us see;  
Anxiously we wait for Thee.**



- 2** Enter now my waiting heart,  
Glorious King and Lord most holy.  
Dwell in me and ne'er depart,  
Though I am but poor and lowly.  
Ah, what riches will be mine  
When Thou art my guest divine!
- 3** My hosannas and my palms  
Graciously receive, I pray Thee;  
Evermore, as best I can,  
Savior, I will homage pay Thee,  
And in faith I will embrace,  
Lord, Thy merit through Thy grace.
- 4** Hail! Hosanna, David's Son!  
Jesus, hear our supplication!  
Let Thy kingdom, scepter, crown,  
Bring us blessing and salvation,  
That forever we may sing:  
Hail! Hosanna to our King.

*NUNC DIMITTIS through BENEDICTION (Stand)*

LSB 165-166

*NUNC DIMITTIS (Stand)*

LSB 165

**Lord, now You let Your servant go in peace; Your word has been fulfilled.  
My own eyes have seen the salvation which You have prepared in the sight of ev'ry  
people:  
A light to reveal You to the nations and the glory of Your people Israel.  
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 forever. Amen**

*POST-COMMUNION COLLECT*

*BENEDICTION*

- 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 the\_approaching sacrifice.**
- 4 **Ride on, ride on in majesty!**  
**Thy last and fiercest strife is nigh.**  
**The Father on His sapphire throne**  
**Awaits 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 pow'r and reign.**

*ANNOUNCEMENTS (Be seated)*

*DISMISSAL*

P: Go in peace. Serve the Lord.

**C: Thanks be to God.**

*POSTLUDE*

*Ride On, Ride On in Majesty*  
*Setting: James L. Brauer*

Those serving:

Sunday, 8:00 a.m.:

Greeter: Bob Juenger  
Comm. assist: Judy Koucky  
Reader: Anne Kauzlarich

10:30 a.m.:

Greeter: Jim Easterly  
Comm. assist: Jill Hecht  
Reader: Bill Muller  
Acolyte: Elise Yasher



Thursday, March 28	Maundy Thursday Worship— 7:00 p.m.
Friday, March 29	Good Friday Children’s Service – 10:00 a.m. Good Friday Evening Worship – 7:00 p.m.
Saturday, March 30	Easter Vigil Worship— 7:00 p.m.
Sunday, March 31	Easter Worship – 8:00 and 10:30 a.m. 12:15 Worship in Mandarin 中国崇拜
Special for Easter:	Easter Breakfast between 9 and 10:30 a.m. Children’s Easter Egg Hunt – 10:00 a.m.

## Acknowledgements

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