

Palm Sunday



hail the king who comes to save

Huntersville Lutheran

28 March 2021



HUNTERSVILLE LUTHERAN

A Changeless Message for A Changing Community

Worshipping at the Brick Row 19725 Oak St. Cornelius, NC

Bible Class @ 8:45am | Worship @ 9:30am

Pastor@huntersvillelc.com | huntersvillelc.com | 248-807-3057

Welcome! Thank you for joining us for worship this morning. Our service is centered on our Savior, Jesus Christ, who lived, died, and rose from the dead so that we would have eternal life in him. God reveals this soul saving message in his Word. We gather to find strength though God's powerful and holy Word. Take a few moments to familiarize yourself with the order of service, readings, and hymns, and fill out the take action card. May God bless our time together this morning.

About Our Worship

The gospel is the good news about what Jesus did to be the Savior for sinners. It is also the power of God—the very thing he uses to work faith in our hearts and transform our lives. Therefore, gospel-centered worship places the gospel in central focus. This order of service is called the liturgy. In the message, in specially selected Scripture readings, and in carefully crafted songs, prayers, and creeds, the liturgy proclaims the good news about Jesus from start to finish. Gospel-centered worship is also designed to include the participation of the entire assembly (including children).

For Your Convenience

Restrooms are located in the hallway at the rear of the building. Simply follow the arrows once you are in the hallway.

Service Participants

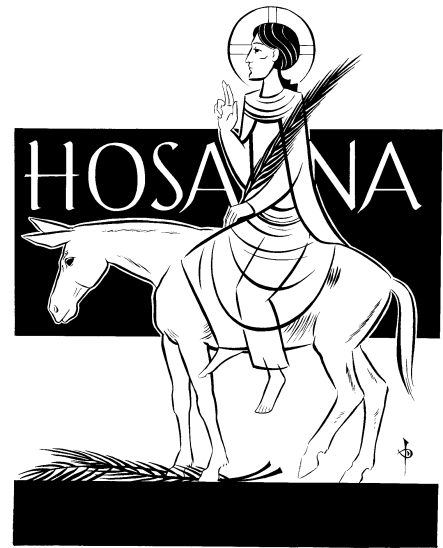
Rev Doug Van Sice, *pastor of Huntersville Lutheran*

Andrea Van Sice, *keyboardist*

SERVICE NOTES

Today, Christian churches around the world celebrate Palm Sunday. Palm Sunday begins the seven days known as Holy Week. On this day, Jesus rode triumphantly into Jerusalem. He had come to be the Savior of the world. However, that meant his journey to Jerusalem did not end at a king's throne, but at a criminal's cross.

Today we cry out *Hosanna* with Christians of ages past. The word *hosanna* is a transliteration of the Hebrew phrase that expresses the plea, "Lord, save us" (Psalm 118:25), a cry of joyous hope. The palm fronds you see adorning the chancel not only recall the palms dispersed before Jesus as he entered Jerusalem, but are also, since the days of the early church, symbols of victory, life, and hope.



During the Reformation, Palm Sunday developed another descriptive name: the Sunday of the Passion. Since the 16th century, many Lutheran congregations have used this Sunday as an opportunity to read and review the History of Our Lord's Suffering and Death. Johannes Bugenhagen, Martin Luther's pastor, compiled a harmony of the Passion Narrative from the four gospels to be read on this Sunday. The Sunday of the Passion often culminated in the dramatic musical arrangement of *St. Matthew's Passion* by Johann Sebastian Bach.

This morning, we will ride into Jerusalem with Jesus and follow him to Calvary's cross as we read anew the History of our Lord's Suffering and Death. Blessed is our king who came to save us! Hosanna!

WORSHIP INSTRUCTIONS

This morning's service will begin a bit differently. When you first enter into worship, you will be handed a service folder and a palm branch and asked to return outside, near the steps that lead down to Brick Row. We will begin our service outside with a Procession of Palms. We will pray, hear the Gospel of the Triumphal Entry, and then process into the sanctuary with our palms—imitating the actions of that first palm Sunday. Entering in through the doors, head to the front stage (altar) and place your palms on the stage, and return to your seat.

A PRAYER UPON ENTERING WORSHIP

Rejoice greatly, O daughter of Zion! Shout, daughter of Jerusalem! See, your king comes to you; righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey. As the people spread their coats and palm branches on the ground to welcome Jesus into Jerusalem, so we welcome him as our King. King of Glory, King of Peace, Servant King, reign in our hearts and lives this day and all days, that we might praise your holy name. Blessed is he who comes in the name of the Lord. Hosanna in the highest. Amen.

PROCESSION OF PALMS

℣ The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you.

☩ **And also with you.**

℣ Blessed is he who comes in the name of the Lord.

☩ **Hosanna to the Son of David.**

℣ Let us pray

We praise you, O God, for your great acts of love by which you redeemed us through your Son, Jesus Christ. As he was acclaimed by those who scattered their garments and branches of palm in his path, so may we always hail him as our God and King and follow him with perfect confidence; who lives and reigns with you and the Holy Spirit, one God, now and forever.

☩ **Amen.**

THE GOSPEL

John 12:12-19

¹² The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. ¹³ They took palm branches and went out to meet him, shouting, "Hosanna!"

"Blessed is he who comes in the name of the Lord!"

"Blessed is the king of Israel!"

¹⁴ Jesus found a young donkey and sat on it, as it is written:

¹⁵ "Do not be afraid, Daughter Zion; see, your king is coming, seated on a donkey's colt."

¹⁶ At first his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that these things had been done to him.

¹⁷ Now the crowd that was with him when he called Lazarus from the tomb and raised him from the dead continued to spread the word. ¹⁸ Many people, because they had heard that he had performed this sign, went out to meet him. ¹⁹ So the Pharisees said to one another, "See, this is getting us nowhere. Look how the whole world has gone after him!"

℣ This is the Gospel of the Lord.

☩ **Praise be to you, O Christ.**

℣ Let us go forth in peace,

☩ **In the name of the Lord.**

HYMN

All Glory, Laud, and Honor Christian Worship #131

After placing your palms on the front of the stage and returning to your seat, you are invited to join with the soloist in singing the following hymn.

Written by Theodulph of Orleans in 821, this hymn has been used as a processional hymn for Palm Sunday since the days of the medieval church. In a prison cell, Bishop Theodulph composed a long poem for the procession of the people on Palm Sunday. It so happened that on this particular Palm Sunday in 821, Emperor Louis I the Pious and his retinue passed by the prison on their way to church and heard Theodulph singing this hymn. When the emperor found out that the singer was Bishop Theodulph, he declared the bishop no longer a traitor, ordered his release, and restored him to office.



1 All glo - ry, laud, and hon - or To you, Re-deem - er, King,
2 All glo - ry, laud, and hon - or To you, Re-deem - er, King,
3 All glo - ry, laud, and hon - or To you, Re-deem - er, King,
4 All glo - ry, laud, and hon - or To you, Re-deem - er, King,
5 All glo - ry, laud, and hon - or To you, Re-deem - er, King,



To whom the lips of chil - dren Made sweet ho -
To whom the lips of chil - dren Made sweet ho -
To whom the lips of chil - dren Made sweet ho -
To whom the lips of chil - dren Made sweet ho -
To whom the lips of chil - dren Made sweet ho -



san - nas ring. You are the King of Is - rael
san - nas ring. The com - pa - ny of an - gels
san - nas ring. The peo - ple of the He - brews
san - nas ring. To you be - fore your pas - sion
san - nas ring. As you re - ceived their prais - es,



And Da - vid's roy - al Son, Now in the
Is prais - ing you on high, And we with
With palms be - fore you went; Our praise and
They sang their hymns of praise; To you, now
Ac - cept the prayers we bring, O Source of



Lord's name com - ing, Our King and bless - ed one.
all cre - a - tion In cho - rus make re - ply.
prayer and an - thems Be - fore you we pre - sent.
high ex - alt - ed, Our mel - o - dy we raise.
ev - 'ry bless - ing, Our good and gra - cious King.

THE PASSION OF OUR LORD

THE PLOT, PASSOVER, AND LORD'S SUPPER

Mark 14:1-26

Now the Passover and the Festival of Unleavened Bread were only two days away, and the chief priests and the teachers of the law were scheming to arrest Jesus secretly and kill him. ²“But not during the festival,” they said, “or the people may riot.”

³ While he was in Bethany, reclining at the table in the home of Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head.

⁴ Some of those present were saying indignantly to one another, “Why this waste of perfume? ⁵ It could have been sold for more than a year’s wages^[a] and the money given to the poor.” And they rebuked her harshly.

⁶ “Leave her alone,” said Jesus. “Why are you bothering her? She has done a beautiful thing to me. ⁷ The poor you will always have with you,^[b] and you can help them any time you want. But you will not always have me. ⁸ She did what she could. She poured perfume on my body beforehand to prepare for my burial. ⁹ Truly I tell you, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her.”

¹⁰ Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them. ¹¹ They were delighted to hear this and promised to give him money. So he watched for an opportunity to hand him over.

¹² On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus’ disciples asked him, “Where do you want us to go and make preparations for you to eat the Passover?”

¹³ So he sent two of his disciples, telling them, “Go into the city, and a man carrying a jar of water will meet you. Follow him. ¹⁴ Say to the owner of the house he enters, ‘The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?’ ¹⁵ He will show you a large room upstairs, furnished and ready. Make preparations for us there.”

¹⁶ The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.

¹⁷ When evening came, Jesus arrived with the Twelve. ¹⁸ While they were reclining at the table eating, he said, “Truly I tell you, one of you will betray me—one who is eating with me.”

¹⁹ They were saddened, and one by one they said to him, “Surely you don’t mean me?”

²⁰ “It is one of the Twelve,” he replied, “one who dips bread into the bowl with me. ²¹ The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.”

²² While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take it; this is my body."

²³ Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it.

²⁴ "This is my blood of the covenant, which is poured out for many," he said to them. ²⁵ "Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God."

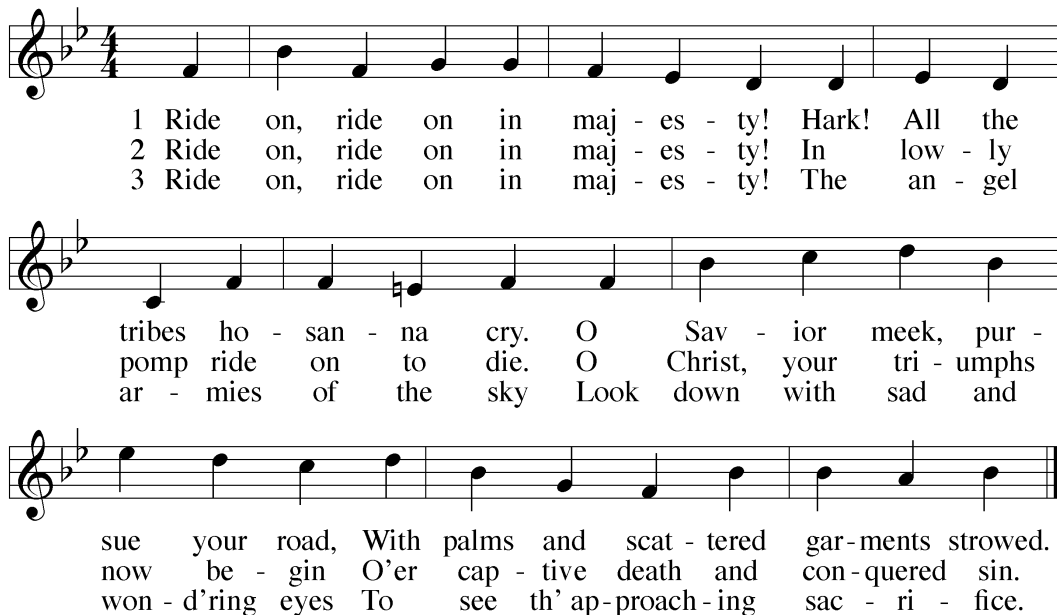
²⁶ When they had sung a hymn, they went out to the Mount of Olives.

HYMN

Ride On, Ride On in Majesty

Christian Worship #133

This magnificent Palm Sunday hymn was written by Henry H. Milman in 1822. This hymn is objective, robust, confident, and stirring. It possesses that peculiar combination of tragedy and victory which draws the singer into the very center of the drama. It is this which gives the hymn its power and its challenge. The text unites meekness and majesty, sacrifice and conquest, suffering and glory—all central to the gospel for Palm Sunday. Each stanza begins with "Ride On, ride on in majesty." Majesty is the text's theme as the writer helps us to experience the combination of victory and tragedy that characterizes the Triumphal Entry.



1 Ride on, ride on in maj - es - ty! Hark! All the
2 Ride on, ride on in maj - es - ty! In low - ly
3 Ride on, ride on in maj - es - ty! The an - gel

tribes ho - san - na cry. O Sav - ior meek, pur -
pomp ride on to die. O Christ, your tri - umphs
ar - mies of the sky Look down with sad and

sue your road, With palms and scat - tered gar - ments strowed.
now be - gin O'er cap - tive death and con - quered sin.
won - d'ring eyes To see th' ap - proach - ing sac - ri - fice.

²⁷ “You will all fall away,” Jesus told them, “for it is written:

“I will strike the shepherd,
and the sheep will be scattered.’

²⁸ But after I have risen, I will go ahead of you into Galilee.”

²⁹ Peter declared, “Even if all fall away, I will not.”

³⁰ “Truly I tell you,” Jesus answered, “today—yes, tonight—before the rooster crows twice you yourself will disown me three times.”

³¹ But Peter insisted emphatically, “Even if I have to die with you, I will never disown you.” And all the others said the same.

³² They went to a place called Gethsemane, and Jesus said to his disciples, “Sit here while I pray.” ³³ He took Peter, James and John along with him, and he began to be deeply distressed and troubled. ³⁴ “My soul is overwhelmed with sorrow to the point of death,” he said to them. “Stay here and keep watch.”

³⁵ Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. ³⁶ “Abba, Father,” he said, “everything is possible for you. Take this cup from me. Yet not what I will, but what you will.”

³⁷ Then he returned to his disciples and found them sleeping. “Simon,” he said to Peter, “are you asleep? Couldn’t you keep watch for one hour? ³⁸ Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.”

³⁹ Once more he went away and prayed the same thing. ⁴⁰ When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him.

⁴¹ Returning the third time, he said to them, “Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is delivered into the hands of sinners. ⁴² Rise! Let us go! Here comes my betrayer!”





1 Go to dark Geth - sem - a - ne, All who feel the
 2 Fol - low to the judg - ment hall; View the Lord of
 3 Cal - v'ry's mourn - ful moun - tain climb; There, a - dor - ing



tempt - er's pow'r; Your Re - deem - er's con - flict see.
 life ar - rained. Oh, the worm - wood and the gall!
 at his feet, Mark that mir - a - cle of time,



Watch with him one bit - ter hour; Turn not from his
 Oh, the pangs his soul sus - tained! Shun not suf - f'ring,
 God's own sac - ri - fice com - plete. "It is fin - ished!"



griefs a - way; Learn of Je - sus Christ to pray.
 pain, or loss; Learn of him to bear the cross.
 hear him cry; Learn of Je - sus Christ to die.

⁴³ Just as he was speaking, Judas, one of the Twelve, appeared. With him was a crowd armed with swords and clubs, sent from the chief priests, the teachers of the law, and the elders.

⁴⁴ Now the betrayer had arranged a signal with them: "The one I kiss is the man; arrest him and lead him away under guard." ⁴⁵ Going at once to Jesus, Judas said, "Rabbi!" and kissed him. ⁴⁶ The men seized Jesus and arrested him. ⁴⁷ Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear.

⁴⁸ "Am I leading a rebellion," said Jesus, "that you have come out with swords and clubs to capture me? ⁴⁹ Every day I was with you, teaching in the temple courts, and you did not arrest me. But the Scriptures must be fulfilled." ⁵⁰ Then everyone deserted him and fled.

⁵¹ A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, ⁵² he fled naked, leaving his garment behind.

⁵³ They took Jesus to the high priest, and all the chief priests, the elders and the teachers of the law came together. ⁵⁴ Peter followed him at a distance, right into the courtyard of the high priest. There he sat with the guards and warmed himself at the fire.

⁵⁵ The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any. ⁵⁶ Many testified falsely against him, but their statements did not agree.

⁵⁷ Then some stood up and gave this false testimony against him: ⁵⁸ "We heard him say, 'I will destroy this temple made with human hands and in three days will build another, not made with hands.'" ⁵⁹ Yet even then their testimony did not agree.

⁶⁰ Then the high priest stood up before them and asked Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?" ⁶¹ But Jesus remained silent and gave no answer.

Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?"

⁶² "I am," said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

⁶³ The high priest tore his clothes. "Why do we need any more witnesses?" he asked. ⁶⁴ "You have heard the blasphemy. What do you think?"

They all condemned him as worthy of death. ⁶⁵ Then some began to spit at him; they blindfolded him, struck him with their fists, and said, "Prophecy!" And the guards took him and beat him.



HYMN

Christ, the Life of All the Living

Christian Worship #114

This hymn was written by Ernst C. Homburg in 1658. In his early life, Homburg was a writer of love and drinking songs. After a difficult time of family illness he experienced a religious conversion, and his poetry took a more serious turn. A lawyer by profession, he wrote hymns to express and strengthen his own faith. The text of "Christ, the Life of All the Living" is a meditation on the suffering and death of Christ, which brought eternal life to believers, provided full atonement for our sin, and mortified our sinful nature. The tone of unending gratitude to God reflected in the refrain line—"thousand, thousand thanks shall be"—runs throughout the entire text.

1 Christ, the Life of all the liv - ing, Christ, the Death of
2 Thou, ah, thou hast tak - en on thee Bonds and stripes, a
3 Thou hast borne the smit - ing on - ly That my wounds might
death, our foe, Who, thy - self for me once giv - ing
cru - el rod; Pain and scorn were heaped up - on thee,
all be whole; Thou hast suf - fered, sad and lone - ly,
To the dark - est depths of woe— Through thy suf - f' rings,
O thou sin - less Son of God! Thus didst thou my
Rest to give my wea - ry soul; Yea, the curse of
death, and mer - it I e - ter - nal life in - her - it.
soul de - liv - er From the bonds of sin for - ev - er.
God en - dur - ing, Bless - ing un - to me se - cur - ing.
Thou - sand, thou - sand thanks shall be, Dear - est Je - sus, un - to thee.
Thou - sand, thou - sand thanks shall be, Dear - est Je - sus, un - to thee.
Thou - sand, thou - sand thanks shall be, Dear - est Je - sus, un - to thee.

^{14:66} While Peter was below in the courtyard, one of the servant girls of the high priest came by. ⁶⁷ When she saw Peter warming himself, she looked closely at him.

"You also were with that Nazarene, Jesus," she said.

⁶⁸ But he denied it. "I don't know or understand what you're talking about," he said, and went out into the entryway.

⁶⁹ When the servant girl saw him there, she said again to those standing around, "This fellow is one of them." ⁷⁰ Again he denied it.

After a little while, those standing near said to Peter, "Surely you are one of them, for you are a Galilean."

⁷¹ He began to call down curses, and he swore to them, "I don't know this man you're talking about."

⁷² Immediately the rooster crowed the second time. Then Peter remembered the word Jesus had spoken to him: "Before the rooster crows twice you will disown me three times." And he broke down and wept.

^{15:1} Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans. So they bound Jesus, led him away and handed him over to Pilate.

² "Are you the king of the Jews?" asked Pilate.

"You have said so," Jesus replied.

³ The chief priests accused him of many things. ⁴ So again Pilate asked him, "Aren't you going to answer? See how many things they are accusing you of."

⁵ But Jesus still made no reply, and Pilate was amazed.

⁶ Now it was the custom at the festival to release a prisoner whom the people requested. ⁷ A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising. ⁸ The crowd came up and asked Pilate to do for them what he usually did.

⁹ "Do you want me to release to you the king of the Jews?" asked Pilate, ¹⁰ knowing it was out of self-interest that the chief priests had handed Jesus over to him. ¹¹ But the chief priests stirred up the crowd to have Pilate release Barabbas instead.

¹² "What shall I do, then, with the one you call the king of the Jews?" Pilate asked them.

¹³ "Crucify him!" they shouted.

¹⁴ "Why? What crime has he committed?" asked Pilate.

But they shouted all the louder, "Crucify him!"

¹⁵ Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

HYMN

O Sacred Head, Now Wounded

Christian Worship #105

The text of this hymn originally comes from the seventh verse of a Latin poem written by Bernard of Clairvaux in the twelfth century. Luther said of him, "If there has ever been a pious monk who feared God, it was St. Bernard, whom alone I hold in much higher esteem than all other monks and priests throughout the world." Archbishop Richard C. Trench (1807-1886) wrote, "Probably no man during his lifetime ever exercised a personal influence in Christendom equal to his; who was the stayer of popular commotions, the queller of heresies, the umpire between princes and kings, the counselor of popes, the founder, or so he may be esteemed, of an important religious order, the author of a crusade."

1 O sa - cred head, now wound - ed, With grief and
 2 Men mock and taunt and jeer you, They smite your
 3 Now from your cheeks has van - ished Their col - or,
 shame weighd down, Now scorn - ful - ly sur - round - ed,
 coun - te - nance, Though might - y worlds shall fear you
 once so fair; From your red lips is ban - ished
 With thorns your on - ly crown, O sa - cred head, no
 And flee be - fore your glance. How pale you are with
 The splen - dor that was there. Grim death with cru - el
 glo - ry Now from your face does shine; Yet, though de -
 an - guish, With sore a - buse and scorn! Your eyes with
 rig - or Has robbed you of your life; Thus you have
 spised and go - ry, I joy to call you mine.
 pain now lan - guish That once were bright as morn!
 lost your vig - or, Your strength, in this sad strife.

¹⁶ The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers. ¹⁷ They put a purple robe on him, then twisted together a crown of thorns and set it on him. ¹⁸ And they began to call out to him, "Hail, king of the Jews!" ¹⁹ Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him. ²⁰ And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.

²¹ A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross. ²² They brought Jesus to the place called Golgotha (which means "the place of the skull"). ²³ Then they offered him wine mixed with myrrh, but he did not take it. ²⁴ And they crucified him. Dividing up his clothes, they cast lots to see what each would get.

²⁵ It was nine in the morning when they crucified him. ²⁶ The written notice of the charge against him read:

THE KING OF THE JEWS.

²⁷ They crucified two rebels with him, one on his right and one on his left. ^[28] ²⁹ Those who passed by hurled insults at him, shaking their heads and saying, "So! You who are going to destroy the temple and build it in three days, ³⁰ come down from the cross and save yourself!" ³¹ In the same way the chief priests and the teachers of the law mocked him among themselves. "He saved others," they said, "but he can't save himself! ³² Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe." Those crucified with him also heaped insults on him.



1 What grace is this! My Lord and
 2 What grace is this— That ve - ry
 3 What grace is this! Though Lord of

King Has set his face to suf - fer -
 God Would stoop to lift a cross of
 all, He yields to Pon - tius Pil - ate's

ing. My God e - ter - nal dies to
 wood And walk a road of rock and
 law And lets the Ro - man ham - mers

This hymn does not show in full for copyright reasons.

³³ At noon, darkness came over the whole land until three in the afternoon. ³⁴ And at three in the afternoon Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" (which means "My God, my God, why have you forsaken me?").

³⁵ When some of those standing near heard this, they said, "Listen, he's calling Elijah."

³⁶ Someone ran, filled a sponge with wine vinegar, put it on a staff, and offered it to Jesus to drink. "Now leave him alone. Let's see if Elijah comes to take him down," he said.

³⁷ With a loud cry, Jesus breathed his last.

³⁸ The curtain of the temple was torn in two from top to bottom. ³⁹ And when the centurion, who stood there in front of Jesus, saw how he died, he said, "Surely this man was the Son of God!"

⁴⁰ Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joseph, and Salome. ⁴¹ In Galilee these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there.

⁴² It was Preparation Day (that is, the day before the Sabbath). So as evening approached, ⁴³ Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. ⁴⁴ Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. ⁴⁵ When he learned from the centurion that it was so, he gave the body to Joseph. ⁴⁶ So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb. ⁴⁷ Mary Magdalene and Mary the mother of Joseph saw where he was laid.



4 What grace is this! Rude a - gon -
 5 What grace is this! Once wrapped in
 6 What grace is this? How can it

ies! With com - mon thieves he hangs and
 cloths And gent - ly laid in man - ger -
 be? He wears this raw hu - mil - i -

bleeds. The sin - less Son bears each mis -
 trough, He's ta - ken, dead, from wretch - ed
 ty To lift me to e - ter - ni -

This hymn does not show in full for copyright reasons.

THANKSGIVING

OFFERING | The members of Huntersville Lutheran have joined together to do the Lord's work in this community and around the world. If you would like to give digitally, text any dollar amount to **84321**. Easy to follow instructions will be sent to your phone to complete your digital offering. Guests, you are welcome to participate in supporting our ministry, but certainly do not feel obligated.

PRAYER

LORD'S PRAYER

☑ **Our Father in heaven, hallowed be your name,
your kingdom come, your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins, as we forgive those who sin against us.
Lead us not into temptation, but deliver us from evil.
For the kingdom, the power, and the glory are yours
now and forever. Amen.**

LORD'S BLESSING

☐ The Lord bless you and keep you.
The Lord make his face shine on you and be gracious to you.
The Lord look on you with favor and give you peace.



HOLY WEEK SCHEDULE

Holy Thursday, April 1 6:30pm Compline Service with Communion

Good Friday, April 2 6:30pm Tenebrae—Service of Darkness

Easter Sunday, April 21 9:30am Festival of the Resurrection

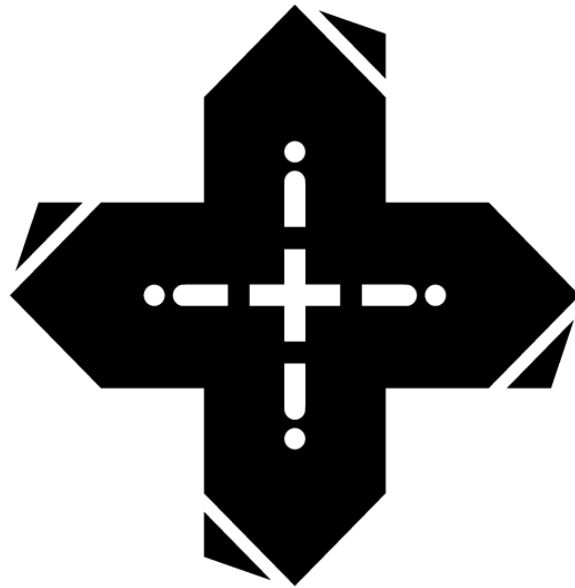
ANNOUNCEMENTS

THANK YOU | You could have chosen to be anywhere this morning and you chose to spend it here, so thank you. To our guests and visitors this morning we pray that your time with us has been enjoyable. If you have any questions, feel free to speak with any of our members or pastor after the service.

WANT TO LEARN MORE | Aside from worship, one of the best way to learn more about Scripture and Huntersville Lutheran teaches is to join a Faithbuilders class. Faithbuilders is a class on the basics of Christianity and is our path to membership at HLC. Whether you are brand new to Christianity or a life-long believer, this class is a wonderful opportunity to strengthen your faith and grow in your relationship with your Savior. If you are interested in joining or have any questions, please contact Pastor (pastor@huntersvillelc.com).

CURIOUS ABOUT HUNTERSVILLE LUTHERAN? | Take some time and explore our website. You will find out more about who we are, what we believe, and why we do what we do. You will also find some short videos from our pastor and members that provide some excellent info about HLC. WWW.HUNTERSVILLELC.COM

SAVE YOUR PALM BRANCHES | For many centuries, it has been tradition to save your palm branches that you receive today. After worship today, there will be a few people willing to help you tie your palm branch into a cross. Then take that cross of palm and hang it in a prominent place in your home. Every time you see it, you will be reminded of the glorious day your Savior rode into Jerusalem to save you. Next year, you will be asked to return your cross of palm to HLC. We burn those palms to create the ashes for Ash Wednesday.



HUNTERSVILLE

Lutheran Church

Worshipping at Brick Row-19725 Oak Street Cornelius, NC | Worship @ 9:30AM

Huntersvillelc.com | 248-807-3057 | pastor@huntersvillelc.com