

Sunday, April 14, 2019
Passion/Palm Sunday

WELCOME AND ANNOUNCEMENTS

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

C **Hosanna in the highest!**

²⁸After he had said this, [Jesus] went on ahead, going up to Jerusalem.

²⁹When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, ³⁰saying, “Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. ³¹If anyone asks you, ‘Why are you untying it?’ just say this, ‘The Lord needs it.’” ³²So those who were sent departed and found it as he had told them. ³³As they were untying the colt, its owners asked them, “Why are you untying the colt?” ³⁴They said, “The Lord needs it.” ³⁵Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. ³⁶As he rode along, people kept spreading their cloaks on the road. ³⁷As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, ³⁸saying,

“Blessed is the king
who comes in the name of the Lord!
Peace in heaven,
and glory in the highest heaven!”

³⁹Some of the Pharisees in the crowd said to him, “Teacher, order your disciples to stop.” ⁴⁰He answered, “I tell you, if these were silent, the stones would shout out.”

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

C **Hosanna in the highest!**

P *Let us go forth in peace,*

C **in the name of Christ! Amen!**

Reflection

One of the questions that always comes up for me when we read this gospel is, why does Jesus want to enter Jerusalem this way? And why does he need a colt that has never been ridden? Why do the owners let the disciples take it? Has Jesus made arrangements ahead of time? Or, as notes in the Lutheran Bible suggest, the owner may see the disciples as poor people who need help, and the owner is a faithful Jew who gives the colt to the Lord God without expecting anything in return. (verses 29-34) What happens then? (verse 35) The whole thing turns into a parade! (verses 36-38) Not everyone is pleased with this parade. Who objects? (verse 39) What does Jesus reply? (verse 40) We act this out, one way or another every Palm Sunday. Like good Lutherans, we usually sing our Hosannas! rather than shout them. I don't know about you, but I often feel strange waving the palm branches around and singing as loud as I can. After all, this really isn't a parade. It's a funeral procession. We know what is coming next—we'll hear the story before the week is over, maybe even before the service is over. How does this parade/funeral procession help you to prepare for the coming week?

***PROCESSIONAL SONG**

“All Glory, Laud, and Honor”

ELW 344

Refrain

All glory, laud, and honor
to you, redeemer, king,
to whom the lips of children
made sweet hosannas ring.

You are the king of Israel
and David's royal Son,
now in the Lord's name coming,
our King and Blessed One. *Refrain*

The company of angels
are praising you on high;
creation and all mortals
in chorus make reply. *Refrain*

The multitude of pilgrims
with palms before you went;
our praise and prayer and anthems
before you we present. *Refrain*

To you, before your passion,
they sang their hymns of praise.
To you, now high exalted,
our melody we raise. *Refrain*

Their praises you accepted;
accept the prayers we bring,
great author of all goodness,
O good and gracious King. *Refrain*

***GREETING**

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

G **And also with you.**

ANTHEM

“Festival Sanctus”

John Leavitt

Chancel Choir

***CANTICLE OF PRAISE**

“Kyrie”

ELW 157

P *In peace, in peace, let us pray to the Lord.*

G **Lord, have mercy. Christ, have mercy.
Lord, have mercy.**

P *For the reign of God, and for peace throughout the world,*

for the unity of all, let us pray to the Lord.

**☞ Lord, have mercy. Christ, have mercy.
Lord, have mercy.**

☞ *For your people here who have come to give you praise,
for the strength to live your word, let us pray to the Lord.*

**☞ Lord, have mercy. Christ, have mercy.
Lord, have mercy.**

☞ *Help, save, and defend us, O God.*

☞ Amen.

***PRAYER OF THE DAY**

☞ *Everlasting God,*

☞ in your endless love for the human race you sent our Lord Jesus Christ to take on our nature and to suffer death on the cross. In your mercy enable us to share in his obedience to your will and in the glorious victory of his resurrection, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen!

FIRST READING

Isaiah 50:4-9a

This text, the third of the four Servant Songs in Isaiah, speaks of the servant's obedience in the midst of persecution. Though the servant has been variously understood as the prophet himself or a remnant of faithful Israel, Christians have often recognized the figure of Christ in these poems.

⁴The Lord GOD has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.
Morning by morning he wakens—
wakens my ear
to listen as those who are taught.

⁵The Lord GOD has opened my ear,
and I was not rebellious,
I did not turn backward.

⁶I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.

⁷The Lord GOD helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;

⁸he who vindicates me is near.

Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
^{9a}It is the Lord GOD who helps me;
who will declare me guilty?

Reflection

In fact, we hear Isaiah's version of the story right away. Isaiah's words are written for those who are preparing to face the journey back to Jerusalem from exile. It's also appropriate for us who are waiting to make the journey to the cross. What does the Lord God prepare the servant to do? (verse 4) Although the servant has good news for the people, not everyone receives the servant's word as good news. How do those who fear the word he speaks treat him? (verses 5-6) How does the servant feel about what they do to him? (verse 7) As I read this, I think of the times when I have spoken up, or wanted to and decided not to, because my words would not be received well. Or when I have heard someone speak what I know to be the truth, and ignore them because I don't want to hear what they have to say. What helps the servant to continue to speak God's word? (verses 8-9a) How might this text help us to discern the Word of God in this week, and the coming weeks?

Psalm 31:9-16

⁹Have mercy on me, O LORD, for I | am in trouble;
my eye is consumed with sorrow, and also my throat | and my belly.
¹⁰**For my life is wasted with grief, and my | years with sighing;**
my strength fails me because of affliction, and my bones | are consumed.
¹¹I am the scorn of all my enemies, a disgrace to my neighbors, a dismay to | my acquaintances;
when they see me in the street | they avoid me.
¹²**Like the dead I am forgotten, | out of mind;**
I am as useless as a | broken pot.
¹³For I have heard the whispering of the crowd; fear is | all around;
they put their heads together against me; they plot to | take my life.
¹⁴**But as for me, I have trusted in | you, O LORD.**
I have said, "You | are my God.
¹⁵My times are | in your hand;
rescue me from the hand of my enemies, and from those who | persecute me.
¹⁶**Let your face shine up- | on your servant;**
save me in your | steadfast love."

Reflection

I wonder if Jesus read/recited this psalm through the week we are preparing to observe? Why does the psalmist ask for mercy? (verse 9) What are the physical symptoms of the psalmist's ailment? What are the emotional symptoms? (verse 10) How are these reflected in the society that surround the psalmist? (verses 11-13) What sustains the psalmist in this trouble? (verse 14) How will the psalmist make it through this trouble? (verses 15-16) As you reflect on this psalm, think of Jesus and his sufferings. How does this psalm describe his trouble? Have you ever felt like this? In what ways is this Holy Week a way for you to seek the mercy of God?

SECOND READING**Philippians 2:5-11**

Paul quotes from an early Christian hymn that describes Jesus' humble obedience in his incarnation as a human being, even to death, and his exaltation and glory as Lord of all.

⁵Let the same mind be in you that was in Christ Jesus,
⁶who, though he was in the form of God,
did not regard equality with God
as something to be exploited,
⁷but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
⁸he humbled himself
and became obedient to the point of death—
even death on a cross.
⁹Therefore God also highly exalted him
and gave him the name
that is above every name,
¹⁰so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
¹¹and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

Reflection

This passage might be a hymn, or a poem that Paul wrote. (Sometimes we need poetry to tell the truth about our lives, including our life of faith!) This poem or hymn has two verses. What does the first verse tell us? (verses 6-8) The second verse is a strong pivot from the first verse. What is the proclamation in verses 9-11? How does this hymn/poem help you to understand Jesus' work of salvation? Where are we in this text? How does this text help you to prepare for Holy Week?

CHILDREN'S MESSAGE

Kris Langdon

***GOSPEL ACCLAMATION**

pg. 189

**Let your steadfast love
come to us, O Lord.
Let your steadfast love
come to us, O Lord.
Save us as you promised;
we will trust your word.
Let your steadfast love
come to us, O Lord.**

Through the teachings and events of the passion story we see and hear the great contradictions that characterize the coming of God's reign. The leader serves, the empty disciples are able to fill others, proud Peter is revealed in his cowardice, and Jesus—the innocent bringer of life—is arrested, beaten, executed, and buried.

¹Then the assembly rose as a body and brought Jesus before Pilate. ²They began to accuse him, saying, “We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.” ³Then Pilate asked him, “Are you the king of the Jews?” He answered, “You say so.” ⁴Then Pilate said to the chief priests and the crowds, “I find no basis for an accusation against this man.” ⁵But they were insistent and said, “He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.”

⁶When Pilate heard this, he asked whether the man was a Galilean. ⁷And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. ⁸When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. ⁹He questioned him at some length, but Jesus gave him no answer. ¹⁰The chief priests and the scribes stood by, vehemently accusing him. ¹¹Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. ¹²That same day Herod and Pilate became friends with each other; before this they had been enemies.

¹³Pilate then called together the chief priests, the leaders, and the people, ¹⁴and said to them, “You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. ¹⁵Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. ¹⁶I will therefore have him flogged and release him.”

¹⁸Then they all shouted out together, “Away with this fellow! Release Barabbas for us!” ¹⁹(This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) ²⁰Pilate, wanting to release Jesus, addressed them again; ²¹but they kept shouting, “Crucify, crucify him!” ²²A third time he said to them, “Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.” ²³But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. ²⁴So Pilate gave his verdict that their demand should be granted. ²⁵He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

²⁶As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. ²⁷A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. ²⁸But Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. ²⁹For the days are surely coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’ ³⁰Then they will begin to say to the mountains, ‘Fall on us’; and to the hills, ‘Cover us.’ ³¹For if they do this when the wood is green, what will happen when it is dry?”

³²Two others also, who were criminals, were led away to be put to death with him. ³³When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. ³⁴[[Then Jesus said, “Father, forgive them; for they do not know

what they are doing.”] And they cast lots to divide his clothing. ³⁵And the people stood by, watching; but the leaders scoffed at him, saying, “He saved others; let him save himself if he is the Messiah of God, his chosen one!” ³⁶The soldiers also mocked him, coming up and offering him sour wine, ³⁷and saying, “If you are the King of the Jews, save yourself!” ³⁸There was also an inscription over him, “This is the King of the Jews.”

³⁹One of the criminals who were hanged there kept deriding him and saying, “Are you not the Messiah? Save yourself and us!” ⁴⁰But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? ⁴¹And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.” ⁴²Then he said, “Jesus, remember me when you come into your kingdom.” ⁴³He replied, “Truly I tell you, today you will be with me in Paradise.”

⁴⁴It was now about noon, and darkness came over the whole land until three in the afternoon, ⁴⁵while the sun’s light failed; and the curtain of the temple was torn in two. ⁴⁶Then Jesus, crying with a loud voice, said, “Father, into your hands I commend my spirit.” Having said this, he breathed his last. ⁴⁷When the centurion saw what had taken place, he praised God and said, “Certainly this man was innocent.” ⁴⁸And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. ⁴⁹But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Reflection

I invite you to read this passage prayerfully, every day this week, at least Sunday through Thursday. (You may want to read this story in John on Friday.) As you read it, reflect on who stands out in this story for you. Do you notice different things on different days? Which of the disciples or bystanders do you identify with? How does the death of Jesus touch your heart and mind? I invite you to read this, not so much to understand with your mind what the words say, but more to understand with your heart how this story speaks to you of Jesus’ love for you.

SERMON

“Emptied”

Rev. Roger Lenander

SONG OF THE DAY

“O Master, Let Me Walk with You”

ELW 818

**O Master, let me walk with you
in lowly paths of service true;
tell me your secret; help me bear
the strain of toil, the fret of care.**

**Help me the slow of heart to move
by some clear, winning word of love;
teach me the wayward feet to stay,
and guide them in the homeward way.**

**Teach me your patience; share with me
a closer, dearer company,
in work that keeps faith sweet and strong,
in trust that triumphs over wrong,**

In hope that sends a shining ray
far down the future's broad'ning way,
in peace that only you can give;
with you, O Master, let me live.

***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!

***PRAYER SONG**

"Let My Prayer Be a Fragrant Offering"

Let my prayer be a fragrant offering,
as incense to you arise.
Let my prayer be a fragrant offering,
my hands lifted up in praise.

***PRAYERS OF INTERCESSION**

Trusting in Christ's passover from death to new life, we pray for the church, those in need, and all of God's creation.

A brief silence.

God, most holy and humble, plant in your church Christ's spirit of humility. Remove any barriers preventing us from seeing his saving work on the cross. Hear us, O God.

Your mercy is great.

You reveal your will for all creation through stones, seas, mountains, and meadows. In the splendor of what you have made, show us your care for everything, both great and small. Hear us, O God.

Your mercy is great.

Rescue those who suffer torture, and free those held captive by others. Bring to light the hidden systems that perpetuate injustice among your people. Hear us, O God.

Your mercy is great.

Pour courage and hope into people who feel like they are wasting away in distress and grief. Heal those with your comforting hands *especially Phil, Roxanna, Dorothy, Trina, Linda, Elaine, Lisa and her baby Lara, and for those we name before you aloud or silently in our hearts (pause for 10 seconds)*. Restore their trust in you, even as you meet their every need. Hear us, O God.

Your mercy is great.

Open our hearts and minds to receive the words that you speak. Give us words to encourage the weary and to sustain one another in word and deed. Hear us, O God.

Your mercy is great.

Gather your saints into the new covenant that Christ has established for all creation. When we fall into sin, continually renew us until Christ dwells with us again in fullness. Hear us, O God.

Your mercy is great.

Attend to the needs of the whole world with your saving grace, and lead us all into new life; through Jesus Christ our Lord.

Amen!

***SHARING OF THE PEACE**

P The peace of Christ be with you always.

C And also with you!

OFFERTORY SPECIAL MUSIC

"Must Jesus Bear Another Cross?"

O'Hara & Twohig

David Newman

***OFFERTORY RESPONSE**

"Jesus Name Above All Names"

**Jesus name above all names
Beautiful Savior glorious Lord
Emmanuel God is with us
Blessed Redeemer living Word**

***OFFERING PRAYER**

P *Generous God,*

C **you feed us with the harvest of the land, and you provide for our every need. Receive our gifts of money, imagination, and labor, and transform them into a feast that welcomes all, in Jesus Christ, our host and our guest. Amen!**

***DIALOGUE**

P *The Lord be with you.*

C **And also with you.**

P *Lift up your hearts.*

C **We lift them to the Lord.**

P *Let us give thanks to the Lord our God.*

C **It is right to give our thanks and praise.**

***PREFACE**

P It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God,
through our Savior Jesus Christ,
whose suffering and death gave salvation to all.
You gather your people around the tree of the cross,
transforming death into life.
And so, with all the choirs of angels,
with the church on earth and the hosts of heaven,
we praise your name and join their unending hymn:

***HOLY, HOLY, HOLY**

Holy, holy, holy
Lord God of hosts.
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, hosanna,
hosanna in the highest.

***THANKSGIVING AT THE TABLE**

P *Holy, mighty, and merciful Lord,
heaven and earth are full of your glory.
In great love you sent to us Jesus, your Son,
who reached out to heal the sick and suffering,
who preached good news to the poor,
and who, on the cross, opened his arms to all.*
*In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.*

*Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.*

*Remembering, therefore, his death, resurrection, and ascension,
we await his coming in glory.*

☒ Christ has died.

Christ is risen.

Christ will come again.

☐ *Pour out upon us the Spirit of your love, O Lord,
and unite the wills of all who share this heavenly food,
the body and blood of Jesus Christ, our Lord;
to whom, with you and the Holy Spirit,
be all honor and glory, now and forever.*

☒ Amen!

***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**

☐ *Christ has prepared the feast. Come to the table where all are welcomed home.*

COMMUNION SONG

Steven Eulberg

**Lamb of God, lamb of God
you take away the sin,
you take away the sin,
you take away the sin of the world.
Lamb of God, lamb of God**

you take away the sin,
you take away the sin,
you take away the sin of the world.
Grant us peace (4x)

***BLESSING**

P *The body and blood of our lord Jesus Christ strengthen you and keep you in his grace.*
G Amen!

***PRAYER AFTER COMMUNION**

P *Tender and merciful one,*
G at your feast, you fed us who brought nothing, turning our emptiness into joy. Filled with your abundant grace, send us now to be ministers of reconciliation, mending broken hearts, working for justice, and striving for peace among all people, in the name of Jesus Christ. Amen!

***BENEDICTION**

P *God, who fills the creation with abundance,
Christ, who spreads his arms in forgiveness,
Holy Spirit, who draws ever near to us,
✠ bless you and bring you to life everlasting.*
G Amen!

***SENDING SONG** *“How Majestic Is Your Name” / “All Hail King Jesus”*

Oh Lord our Lord how majestic is
Your name in all the earth
Oh Lord our Lord how majestic is
Your name in all the earth
Oh Lord we praise Your name
Oh Lord we magnify Your name
Prince of Peace Mighty God
Oh Lord God Almighty

All hail King Jesus
All hail Emmanuel
King of kings
Lord of lords
Bright Morning Star
And for all eternity
I'm going to praise Him

**And forevermore
I will reign with Him**

***DISMISSAL**

P *Go in peace. Remember the poor.*

G **Thanks be to God!**