

Palm Sunday
Sunday, April 5, 2020

To Help Us See More Clearly



Welcome to Our Savior's Lutheran Church!

We are “a worshipping and caring Christian community, sharing God's compassion and grace with all people in need of love and acceptance within this congregation, the community, and the world!”

WELCOME

INTRODUCTION

Today, we encounter the paradox that defines our faith: Jesus Christ is glorified king and humiliated servant. We too are full of paradox: like Peter, we fervently desire to follow Christ, but find ourselves afraid, denying God. We wave palms in celebration today as Christ comes into our midst, and we follow with trepidation as his path leads to death on the cross. Amid it all we are invited into this paradoxical promise of life through Christ's broken body and outpoured love in a meal of bread and wine. We begin this week that stands at the center of the church year, anticipating the completion of God's astounding work.

Gathering

GATHERING

Blessed is the one who comes in the name of the Lord. **Hosanna in the highest.**

GOSPEL RESPONSE

The Holy Gospel according to the 19th chapter of St. Luke. **Glory to you, O Lord.**

PROCESSIONAL GOSPEL

Luke 19:28–40

²⁸After he had said this, he 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."

The Gospel of the Lord. **Praise to you, O Christ.**

GREETING

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

BLESSING OF 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 and king by those who spread garments and branches along his way. 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.**

Let us go forth in peace, **in the name of Christ. Amen.**

GATHERING HYMN *"All Glory, Laud, and Honor"*

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.

Text: Theodulph of Orleans, c. 760–821; tr. John Mason Neale, 1818–1866, alt.
 Music: VALET WILL ICH DIR GEBEN, Melchior Teschner, 1584–1635

Blessed is the one who comes in the name of the Lord. **Hosanna in the highest.**

PRAYER OF THE DAY

Let us pray. 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.**

Word

FIRST READING

Isaiah 50:4-9a

The servant of the Lord expresses absolute confidence in his final vindication, despite the fact that he has been struck and spit upon. This characteristic of the servant played an important role in the early church's understanding of the suffering, death, and resurrection of Jesus. A reading from Isaiah.

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. ⁹It is the Lord GOD who helps me; who will declare me guilty?

Word of God, word of life. **Thanks be to God.**

PSALM

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."**

SECOND READING

Philippians 2:5-11

Paul uses an early Christian hymn to help us comprehend Jesus' obedient selflessness on the cross and how God has made Christ lord over all reality. The perspective of the cross becomes the way we rightly understand God, Christ, our own lives, and fellowship within the community of Christ. A reading from Philippians.

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.

Word of God, word of life. **Thanks be to God.**

“Lead Me to the Rock”

Narrator: The Passion of our Lord, Jesus Christ, according to Matthew. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.

BETRAYED

Narrator: Then one of the Twelve—the one called Judas Iscariot—went to the chief priests and asked,

Judas: What are you willing to give me if I deliver Jesus over to you?

Narrator: So they counted out for him thirty pieces of silver. From then on Judas watched for an opportunity to hand him over.

Person: Betrayed!

ARRESTED

Narrator: Later on, in the garden of Gethsemane while Jesus was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people. Now the betrayer had arranged a signal with them:

Judas: The one I kiss is the man; arrest him.

Narrator: Going at once to Jesus, Judas said,

Judas: Greetings, Rabbi!

Narrator: and kissed him. Jesus replied,

Jesus: Friend, do what you came for.

Narrator: Then the men stepped forward, seized Jesus, and arrested him.

Person: Arrested!

DESERTED

Narrator: At that time Jesus said to the crowd,

Jesus: Am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching, and you did not arrest me. But this has all taken place that the writings of the prophets might be fulfilled.

Narrator: Then all the disciples deserted him and fled.

Person: Deserted!

ACCUSED

Narrator: Those who had arrested Jesus took him to Caiphas the high priest, where the teachers of the law and the elders had assembled. The chief priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death. But they did not find any, though many false witnesses came forward. Finally two came forward and declared,

False Witnesses: This fellow said, “I am able to destroy the temple of God and rebuild it in three days.”

Narrator: Then the high priest stood up and said to Jesus,

High Priest: Are you not going to answer? What is this testimony that these men are bringing against you?

Narrator: But Jesus remained silent. The high priest said to him,

High Priest: I charge you under oath by the living God: Tell us if you are the Christ, the Son of God.

Jesus: You have said so.

Narrator: Then the high priest tore his clothes and said,

High Priest: He has spoken blasphemy! Why do we need any more witnesses?

False Witnesses: He is worthy of death.

Person: Accused!

DISOWNED

Narrator: Now Peter was sitting out in the courtyard, and a servant girl came to him. She said,

First Servant Girl: You also were with Jesus of Galilee.

Narrator: But he denied it before them all, saying,

Peter: I don't know what you're talking about.

Narrator: Then Peter went out to the gateway, where another girl saw him and said to the people there,

Second Servant Girl: This fellow was with Jesus of Nazareth.

Narrator: He denied it again, with an oath:

Peter: I don't know the man!

Narrator: After a little while, those standing there went up to Peter and said,

Observer: Surely you are one of them, for your accent gives you away.

Narrator: Then he began to call down curses, and he swore to them,

Peter: I don't know the man!

Narrator: Immediately a rooster crowed. Then Peter remembered the word Jesus had spoken:

Jesus: Before the rooster crows, you will disown me three times.

Narrator: And he went outside and wept bitterly.

Person: Disowned!

CONDEMNED

Narrator: Meanwhile Jesus stood before the governor, Pilate, and the governor asked him,

Pilate: Are you the king of the Jews?

Jesus: You have said so,

Narrator: Jesus replied. When he was accused by the chief priests and the elders, he gave no answer. Then Pilate asked him,

Pilate: Don't you hear the testimony they are bringing against you?

Narrator: But Jesus made no reply, not even to a single charge—to the great amazement of the governor.

Pilate asked the crowd,

Pilate: What shall I do, then, with Jesus who is called the Messiah?

Narrator: They all answered,

Crowd: Crucify him!

Narrator: So Pilate had Jesus flogged, and handed him over to be crucified.

Person: Condemned!

RIDICULED AND BEATEN

Narrator: Then the governor's soldiers took Jesus into the Praetorium and gathered the whole community of soldiers around him. They stripped him and put a scarlet robe on him, and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand as a scepter. Then they knelt in front of him and mocked him, saying,

Soldiers: Hail, king of the Jews!

Narrator: They spit on him, and took the staff and struck him on the head again and again. After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.

Person: Ridiculed! Beaten!

CRUCIFIED

Narrator: As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross. They came to a place called Golgotha (which means "the place of the skull"). There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it. When they had crucified him, they divided up his clothes by casting lots.

Person: Crucified!

FORSAKEN

Narrator: From noon until three in the afternoon darkness came over all the land. About three in the afternoon Jesus cried out in a loud voice,

Jesus: *Eloi, Eloi, lama sabachthani?*

Narrator: which means, “My God, my God, why have you forsaken me?”

Person: Forsaken!

DEAD

Narrator: And when Jesus had cried out again in a loud voice, he gave up his spirit.

Person: Dead!

MOMENT OF SILENCE

Hear my cry, O God; listen to my prayer. From the ends of the earth I call to you, I call as my heart grows faint; lead me to the rock that is higher than I.

HYMN OF THE DAY *“Beneath the Cross of Jesus”*



1 Be - neath the cross of Je - sus I long to take my stand;
2 Up - on the cross of Je - sus, my eye at times can see
3 I take, O cross, your shad - ow for my a - bid - ing place;



the shad - ow of a might - y rock with - in a wea - ry land,
the ver - y dy - ing form of one who suf - fered there for me.
I ask no oth - er sun - shine than the sun - shine of his face;



a home with - in a wil - der - ness, a rest up - on the way,
And from my con - trite heart, with tears, two won - ders I con - fess:
con - tent to let the world go by, to know no gain nor loss,



from the burn - ing of the noon - tide heat and bur - dens of the day.
the . . . won - der of his glo - rious love and my un - wor - thi - ness.
my . . . sin - ful self my on - ly shame, my glo - ry all, the cross.

Text: Elizabeth C. Clephane, 1830–1869
Music: ST. CHRISTOPHER, Frederick C. Maker, 1844–1927

PRAYERS OF INTERCESSION

Turning our hearts to God who is gracious and merciful, we pray for the church, the world, and all who are in need.

God of mercy, awaken your church to new proclamations of your faithfulness. By your Spirit, give us bold and joyful words to speak, that we sustain the weary with the message of your redemption. Hear us, O God.

Your mercy is great.

God of mercy, quiet the earth where it trembles and shakes. Protect vulnerable ecosystems, threatened habitats,

and endangered species. Prosper the work of scientists, engineers, and researchers who find ways to restore creation to health and wholeness. Hear us, O God. **Your mercy is great.**

God of mercy, drive away fear and anger that cause us to turn against one another. Give courage to leaders who seek liberation for the oppressed. Bring peace and hope to those who are in prison and those who face execution. Hear us, O God. **Your mercy is great.**

God of mercy, we pray for all those who are working to end the threat of Covid-19. For those who provide testing, treatment and care in hospitals and nursing facilities, and for all who provide aid to those who are struggling economically. Hear us, O God. **Your mercy is great.**

God of mercy, send your saving help to all who suffer abuse, insult, discrimination, or contempt. Heal the wounded. Comfort the dying. Bring peace to those suffering chronic or terminal illness. Tend to all who cry out for relief, especially those we name aloud or in the silence of our hearts. Hear us, O God. **Your mercy is great.**

God of mercy, you sustain us our whole life long. Be generous and bless all the prayer requests we have made to you through our prayer cross. Hear us, O God. **Your mercy is great.**

God of mercy, we pray for all who will prepare and lead worship in this Holy Week. In all things, show us the ways that you call us to die to self, to live for you, and to give of ourselves for the sake of others. Hear us, O God. **Your mercy is great.**

God of mercy, when we breathe our last, you raise us to eternal life. With all your witnesses in heaven and on earth, let us boldly confess the name of Jesus Christ, our resurrection and our hope. Hear us, O God. **Your mercy is great.**

According to your steadfast love, O God, hear these and all our prayers as we commend them to you; through Christ our Lord. **Amen.**

PEACE

Meal

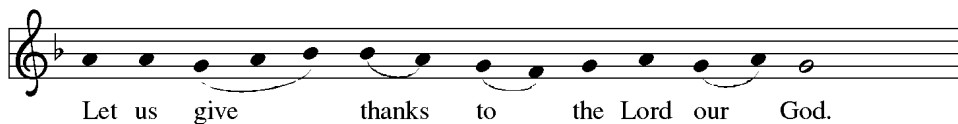
OFFERING

OFFERING PRAYER

Holy God, **you provide us with every gift of creation, and you quench our thirst with living water.**

Receive these expressions of your goodness to us. May our lives be bread for the hungry and streams in the wilderness, signs of the abundance of your grace in Jesus Christ. Amen.

GREAT THANKSGIVING



HOLY, HOLY, HOLY

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.

The musical notation consists of five staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The notes are written in a simple, melodic style with various rests and slurs. The lyrics are placed directly below the corresponding notes.

THANKSGIVING AT THE TABLE

Christ has died. Christ is ris - en. Christ will come a - gain.
A - men, a - men. A - men, a - men.

The musical notation consists of two staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The notes are written in a simple, melodic style with various rests and slurs. The lyrics are placed directly below the corresponding notes.

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.

Save us from the time of trial and deliver us from evil.

**For the kingdom, the power, and the glory are yours,
now and forever. Amen.**

INVITATION TO COMMUNION

Come to Christ, broken and poured out for you.

COMMUNION

"Lamb of God"

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.

The musical score is written on five staves in a single system. It begins with a treble clef, a key signature of two flats (B-flat and E-flat), and a common time signature. The melody is primarily composed of quarter and eighth notes, often beamed together in groups. Phrasing slurs are used to group notes that belong to a single musical phrase. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

“Were You There”



- 1 Were you there when they cru - ci - fied my Lord?
- 2 Were you there when they nailed him to the tree?
- 3 Were you there when they pierced him in the side?
- 4 Were you there when the sun re - fused to shine?
- 5 Were you there when they laid him in the tomb?



Were you there when they cru - ci - fied my Lord?
Were you there when they nailed him to the tree?
Were you there when they pierced him in the side?
Were you there when the sun re - fused to shine?
Were you there when they laid him in the tomb?

Refrain



Oh, some-times it caus-es me to trem-ble, trem-ble, trem-ble.



Were you there when they cru - ci - fied my Lord?
Were you there when they nailed him to the tree?
Were you there when they pierced him in the side?
Were you there when the sun re - fused to shine?
Were you there when they laid him in the tomb?

Text: African American spiritual
Music: WERE YOU THERE, African American spiritual

“My Song Is Love Unknown”



1 My song is love un - known, my Sav - ior's love to
2 He came from his blest throne sal - va - tion to be -
3 Some - times we strew his way and his sweet prais - es
4 We cry out, we will have our dear Lord made a -



me, love to the love - less shown that they might
stow; the world that was his own would not its
sing; re - sound - ing all the day ho - san - nas
way, a mur - der - er to save, the prince of



love - ly be. Oh, who am I that
Sav - ior know. But, oh, my friend, my
to our king. Then “Cru - ci - fy!” is
life to slay. Yet cheer - ful he to



for my sake my Lord should take frail flesh and die?
friend in - deed, who at my need his life did spend!
all our breath, and for his death we thirst and cry.
suf - f'ring goes that he his foes from thence might free.

5 In life no house, no home
my Lord on earth might have;
in death no friendly tomb
but what a stranger gave.
What may I say? Heav'n was his home
but mine the tomb wherein he lay.

6 Here might I stay and sing—
no story so divine!
Never was love, dear King,
never was grief like thine.
This is my friend, in whose sweet praise
I all my days could gladly spend!

Text: Samuel Crossman, 1624–1683, alt.
Music: John Ireland, 1879–1962
Music © 1924 John Ireland, admin. The John Ireland Trust

PRAYER AFTER COMMUNION

Merciful God, accompany our journey through these forty days. Renew us in the gift of baptism, that we may provide for those who are poor, pray for those in need, fast from self-indulgence, and above all that we may find our treasure in the life of your Son, Jesus Christ, our Savior and Lord. **Amen.**

Sending

BLESSING

May God restore in you the joy of salvation, strengthen your love for your neighbor, and grant you to live in harmony with all creation; and the blessing of almighty God, the Father, ✠ the Son, and the Holy Spirit, be among you and remain with you forever. **Amen.**

SENDING HYMN

“Go to Dark Gethsemane”



1 Go to dark Geth-sem - a - ne, all who feel the tempt - er's pow'r;
2 Fol - low to the judg - ment hall, view the Lord of life ar - rained;
3 Cal - v'ry's mourn - ful moun - tain climb; there, a - dor - ing at his feet,
4 Ear - ly has - ten to the tomb where they laid his breath - less clay;



your Re - deem - er's con - flict see. Watch with him one bit - ter hour;
oh, the worm - wood and the gall! Oh, the pangs his soul sus - tained!
mark that mir - a - cle of time, God's own sac - ri - fice com - plete.
all is sol - i - tude and gloom. Who has tak - en him a - way?



turn not from his griefs a - way; learn from Je - sus Christ to pray.
Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.
“It is fin - ished!” hear him cry; learn from Je - sus Christ to die.
Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

Text: James Montgomery, 1771–1854
Music: GETHSEMANE, Richard Redhead, 1820–1901

DISMISSAL

Goodness and mercy shall follow you all the days of your life. Go in peace to love and serve the Lord. **Thanks be to God.**

POSTLUDE

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