

# *Triune Lutheran Church*

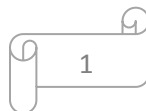


## *Palm Sunday*



**Evangelical Lutheran  
Church in America**

God's work. Our hands.



*We thank you for joining us here  
at Triune Lutheran Church, a  
family united by our Lord, Jesus  
Christ!*



In order to make you feel more at home, here are a few notes about the service. If you have any questions, please do not hesitate to ask. We hope to make your time here as meaningful as possible!

## *Worship*

- The \* by the headings throughout the service indicate when we invite you to stand, as you are able.
- The light print will be spoken by the pastor or another worship leader, while we encourage you to speak the **bold print**.
- The hymns are chosen from our *Evangelical Lutheran Worship* (ELW) hymnal, which is the red book directly in front of you in the pews. You will find the hymns in the last two-thirds of the book with the bold numbers on the top of the pages.
- We welcome all the baptized to join us in the Lord's Supper, where we believe Jesus is present "in, with, and under" the bread and wine as his body and blood. After the organist and assisting minister commune, you will be invited to come forward up the non-organ side aisle to the pastor, who will give you bread (gluten-free wafers also available upon request). You are encouraged to keep the bread in your hands and then dip it into the chalice of wine for intinction. You may also come forward to receive a blessing by simply keeping your hands folded. You may return to your seat up the center aisle. If you are unable to come forward, the elements will be brought to you.
- For visitors, if you so choose, we encourage you to fill out a card available at the center-aisle end of the pew to learn more about us.

## **ANNOUNCEMENTS**

### **GATHERING**

*The Holy Spirit calls us together as the people of God.*

### **\*ACCLAMATION**

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

### **\*BLESSING OF PALMS**

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!**

### **\*GATHERING HYMN**

“All Glory, Land and Honor”

ELW 344

### **\*ACCLAMATION**

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

## **\*PRAYER OF THE DAY**

Sovereign God, you have established your rule in the human heart through the servanthood of Jesus Christ. As the Holy Spirit, keep us in the joyful procession of those who, with their voices, proclaim Jesus as Lord and, with their lives, praise him as Savior, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen!**

## **FIRST READING**

Isaiah 50:4-9a

- <sup>4</sup>The 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.
- <sup>5</sup>The Lord GOD has opened my ear,  
and I was not rebellious,  
I did not turn backward.
- <sup>6</sup>I 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.
- <sup>7</sup>The 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;
- <sup>8</sup>he who vindicates me is near.

Who will contend with me?

Let us stand up together.

Who are my adversaries?

Let them confront me.

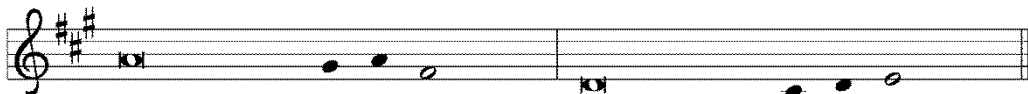
<sup>9a</sup>It is the Lord GOD who helps me;  
who will declare me guilty?

The word of the Lord!

**Thanks be to God!**

## PSALM

Psalm 31:9-16



<sup>9</sup>Have mercy on me, O LORD, for I | am in trouble;  
my eye is consumed with sorrow, and also my  
throat | and my belly.

<sup>10</sup>**For my life is wasted with grief, and my | years  
with sighing;**

**my strength fails me because of affliction, and  
my bones | are consumed.**

<sup>11</sup>I 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.

<sup>12</sup>**Like the dead I am forgotten, | out of mind;  
I am as useless as a | broken pot.**

<sup>13</sup>For 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.

<sup>14</sup>**But as for me, I have trusted in | you, O LORD. I have said, “You | are my God.**

<sup>15</sup>My times are | in your hand; rescue me from the hand of my enemies, and from those who | persecute me.

<sup>16</sup>**Let your face shine up- | on your servant; save me in your | steadfast love.”**

## SECOND READING

Philippians 2:5-11

<sup>5</sup>Let the same mind be in you that was in Christ Jesus,

<sup>6</sup>who, though he was in the form of God, did not regard equality with God as something to be exploited,

<sup>7</sup>but emptied himself, taking the form of a slave, being born in human likeness.

And being found in human form,

<sup>8</sup>he humbled himself and became obedient to the point of death— even death on a cross.

<sup>9</sup>Therefore God also highly exalted him and gave him the name that is above every name,

<sup>10</sup>so that at the name of Jesus  
every knee should bend,  
in heaven and on earth and under the earth,  
<sup>11</sup>and every tongue should confess  
that Jesus Christ is Lord,  
to the glory of God the Father.

The word of the Lord!  
**Thanks be to God!**

### GOSPEL ACCLAMATION



Re - turn to the Lord, your God, for he is gra - cious and  
mer - ci - ful, slow to an - ger, and a - bound - ing in  
stead - fast love, and a - bound - ing in stead - fast love.

### \*GOSPEL

Luke 19:28-40

The Holy Gospel according to Luke.  
**Glory to you, O Lord!**

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

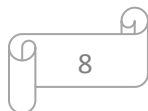
<sup>29</sup>When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, <sup>30</sup>saying, “Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. <sup>31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

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

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

This is the holy Gospel of our Lord!  
**Praise to you, O Christ!**

**SERMON**





## **HYMN OF THE DAY**

“Let the Whole Creation Cry”

ELW 876

### **\*APOSTLES' CREED**

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

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.**

**On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.**

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

### **\*PRAYERS OF INTERCESSION**

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 whole church a sacrifice of humility. Remove any barriers preventing us from realizing 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 as if they are wasting away in distress and grief, including Bev Deitrick, Paul Loede, Hazel Schwab, Trudy Weidman, Mardell Weiss, Dave & Clara Wilcox, Jenny Bennett, Cathy Gallagher, Dianne Handlovics, Richard Jakubcin, Mary Phillips, George Tomaselli, those serving in the armed forces and as first responders, and all those we name in our hearts...Restore their trust in you as you bring new life. 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!**

**\*PEACE**

The peace of Christ be with you always!  
**And also with you.**

**OFFERING**

**\*OFFERING HYMN**

“Create in Me a Clean Heart”

ELW 188

**\*OFFERING PRAYER**

Generous God,  
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!**

## \*GREAT THANKSGIVING

The Lord be with you. And al - so with you.  
Lift up your hearts. We lift them to the Lord.  
Let us give thanks to the Lord our God.  
It is right to give our thanks and praise.

The image shows a musical score for a hymn titled "GREAT THANKSGIVING". It consists of four staves of music, each with a treble clef and a key signature of three sharps (F#, C#, G#). The lyrics are written below the notes. The first staff has two measures: "The Lord be with you." and "And al - so with you.". The second staff also has two measures: "Lift up your hearts." and "We lift them to the Lord.". The third staff has two measures: "Let us give thanks to the Lord our God.". The fourth staff has two measures: "It is right" and "to give our thanks and praise.". The music is written in a simple, melodic style with quarter and eighth notes.

## \*PREFACE

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.

You call your people to cleanse their hearts  
and prepare with joy for the paschal feast,  
that, renewed in the gift of baptism,  
we may come to the fullness of your grace.

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

Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might,  
heav'n 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 image shows a musical score for the hymn "Holy, Holy, Holy". It consists of four staves of music in G major (one sharp) and 4/4 time. The lyrics are written below the notes. The first staff contains the first line of the hymn. The second staff contains the second line. The third staff contains the third line. The fourth staff contains the fourth line. The music is written in a simple, accessible style suitable for a church service.

## \*THANKSGIVING AT THE TABLE

Holy God,  
our living Water and our merciful Guide,  
together with rivers and seas, wells and springs  
we bless and magnify you.  
You led your people Israel through the desert,  
and provided them water from the rock.

We praise you for Christ, our Rock and our Water,  
who joined us in our desert,  
pouring out his life for the world.

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 life, death, and resurrection,  
we await your salvation for all this thirsty world.

Holy Spirit, pour out yourself on this holy food  
and on all the baptized gathered for this feast:  
wash away our sin,  
that we may be revived for our journey by the love of Christ.

Through him all glory and honor is yours,  
Almighty Father, with the Holy Spirit,  
both 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.**

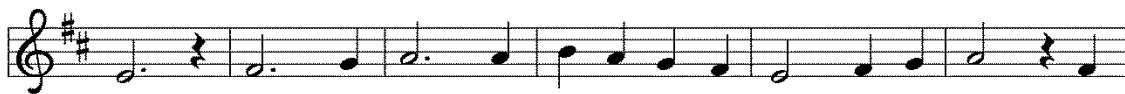
## **\*INVITATION TO COMMUNION**

Christ has prepared the feast.  
Come to the table where all are welcomed home!  
**Thanks be to God!**

## \*COMMUNION HYMN



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, grant us peace.

## COMMUNION

### \*COMMUNION PRAYER

Tender and merciful one,  
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!**



## **\*BLESSING**

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 set you free into life everlasting.  
**Amen!**

## **\*SENDING HYMN**

“Ride On, Ride On in Majesty”

PAGE 18

## **\*DISMISSAL**

Go in peace. Remember the poor.  
**Thanks be to God.**

---

Copyright © 2019 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies Annual License #SAS000689. New Revised Standard Version Bible, copyright © 1989, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

---

Ministers: ***All People***  
Pastor: ***Brad Ross***  
Organist: ***Edith Schatt***  
Worship Leader: ***Heidi Bailey***  
Office Manager: ***Jan Piskac***

---

1. Ride on, ride on in maj-esty! Hark! all the tribes ho -  
 2. Ride on, ride on in maj-esty! In low - ly pomp ride  
 3. Ride on, ride on in maj-esty! The wing-ed squad-rons  
 4. Ride on, ride on in maj-esty! Your last and fierc - est  
 5. Ride on, ride on in maj-esty! In low - ly pomp ride

4  
 san - na cry; O Sav - ior meek, pur - sue your road  
 on to die: O Christ, your tri-umphs now be - gin  
 of the sky look down with sad and won-d'ring eyes  
 strife is nigh; the Fa - ther on his sap-phire throne  
 on to die; bow your meek head to mor - tal pain,

with palms and scat - tered gar - ments strowed.  
 o'er cap - tive death and con - quered sin.  
 to see th'ap - proach - ing sac - ri - fice.  
 ex - pects his own a - noint - ed Son.  
 then take, O God, your pow'r and reign.

### *Making Room for Christ*

This can be a confusing day. Almost no one actually calls it the Sunday of the Passion; we prefer Palm Sunday. Its official name on the church calendar is Sunday of the Passion, with Palm Sunday in small print (ELW, p.29). Palm Sunday is fun, in a nerdy, church kind of way; we start outside, we wave palms, we march into the nave to the stirring tones of “All Glory, Laud, and Honor!” It’s uplifting to join in praising Jesus, to participate in the joy of welcoming the Messiah, the Christ, the Savior, into the world, into our community, into our hearts and lives.

On the other hand, the Passion is an incredibly painful and solemn story: betrayal, rejection, abandonment, beatings, torture, death. A few years ago, a young woman who was not a regular church-goer accompanied her boyfriend to the traditional Good Friday service in the congregation I was serving. Afterward she told him, “Gosh, that was a downer! That was the saddest thing I ever heard.” Indeed.

These two seemingly disjointed and unconnected themes are brought together in our second lesson. In Philippians, Paul weaves the joy and the sorrow together into a seamless whole: When Jesus entered Jerusalem riding on the foal of an ass, no one looked upon him and said, in the words of the Nicene Creed, here comes “Jesus Christ, the only Son of God . . . God from God, light from light, true God from true God” (ELW p. 104), but they did think he was someone extraordinary sent by God to be their Messiah. It was only later, as they reflected on the events of that day and the things that happened in the week that followed, that the followers of Jesus began to understand what had happened.

Our text puts it like this:

“Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on the cross” (Philippians 2:5-8)...

Paul uses two important words. The first is “exploited.” This is the only place in the Bible that this Greek term is used, and it usually refers to grasping or clinging desperately to something like “the spoils of war,” or “plunder,” or “loot.” Paul’s use of this word helps us realize that the eternal Christ did not casually take off his robe and crown and put on “peasants garb” in order to go slumming with the *hoi polloi*, the little people. This is not a celestial version of *The Prince and the Pauper*. In Paul’s view, Jesus was “equal with God,” but vigorously, almost violently, pushed aside and gave up that status for the sake of humanity—exchanging equality with God for “less than” equality with humans, “taking the form of a slave.”

The other important term is emptying—“kenosis.” In Philippians 2:3, Paul said to “do nothing from . . . conceit.” Conceit in Greek is “kenodoxia,” literally “empty glory.” In 2:7, Paul engages in a bit of rhetorical word play; instead of being puffed up with “empty glory,” Jesus was, Paul says, “emptying himself of real glory.”

On this Sunday of the Passion/Palm Sunday, we are called to follow Jesus to the cross. We are called to let go of importance, status, striving after position, the winning of

arguments, and staking out our territory in the controversies of the church and in the world's political landscape. If we are to follow in the footsteps of the Prince of Peace, if we are to join with the Christ in the struggle to move the entire world from being a community in conflict to becoming a community in Christ, then we must begin the process by emptying ourselves of our pride, our prejudice and our position. We must die to all those things so that we may live in Christ.

And here is the truly hard and scary part: If we are to really follow Christ, we must, not only give up our wrong positions, thoughts and actions, but also trust the grace of God enough to give up defending our right positions, thoughts and actions. Remember, Jesus did not empty himself of bad stuff. He didn't give up a bad temper and fried foods for Lent. Jesus let go of his rightful prerogatives and position as the Son of God, the Creative Word, the Second Person of the Trinity. Jesus emptied himself of all that and became not only human but a servant, a slave, a nothing and a nobody. "He humbled himself and became obedient to the point of death, even death on a cross" (Philippians 2:8).

If we desire that our communities of faith become the sort of communities the gospel calls us to be, we must be willing to die to ourselves, and our self-interests, and our personal agendas and causes. We must die to those things so that Christ can live in us, individually and collectively. It's this simple: If we are full of ourselves, there's no room for Christ.

If we are full of our plans, our programs, our ideas, our needs, our wants, our desires, our abilities, and our notions of what needs to be done, and how it can be done, we may very well be a highly successful "religious organization," but we will most certainly not be the church, the body of Christ in the world. The only way for us to be the church is to follow Christ in giving up our power and taking up the mantle and mission of a servant. For us to be the church requires that we strip ourselves naked of any trappings of prestige and influence, take up our cross and follow Jesus wherever that may lead.

It is one thing, an admirable thing, an important thing, to suffer for your faith because you are defending an important principle; you have stood up for your faith and have been attacked and knocked down for it. But there is another, more important thing, the thing that Christ calls us to: to willingly sacrifice our rights, privileges and positions for the sake of the other. That is true cross-bearing; that is true emptying; that is true sacrifice. On this day, Christ calls upon the church to be a cruciform community, forged in suffering, cemented in sacrifice, a community of those who have died with Christ, so that Christ may live in them and in the world.

Amen and amen.      – *The Rev. Delmer Chilton (published 3/9/18 LivingLutheran.org)*