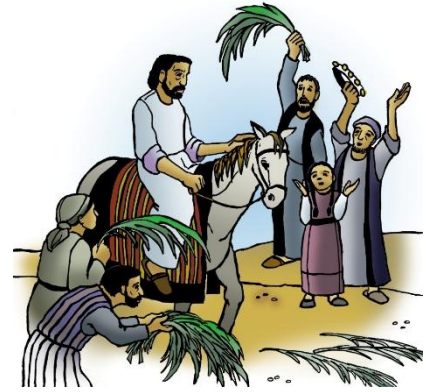


# PALM SUNDAY

March 29, 2026

*ELW Setting Five*

Grace Lutheran Church  
Wenatchee, WA



## Welcome to Grace!

*The stained-glass windows in our church display a beautiful collection of glass pieces, each one unique and important. The same is true for all of God's children. As people of Grace Lutheran Church, our diversity makes us stronger and more resilient.*

*We strive to welcome all. We want to be a church where all are safe, all are welcome. Believers, non-believers, doubters, seekers, and questioners: You are welcome here. Old and young. Able or disabled. People of all sexual orientations and gender identities: You are welcome here. Rich and poor. Black, brown, and white: You are welcome here. Jeans and a t-shirt or a suit and tie. Addiction and mental health concerns: You are welcome here.*

*You are welcomed and valued here, because we are all pieces of stained glass, broken and beautiful in our own way.*

*As a church, we resolve to open our hearts, our minds, and our doors. We seek to reconcile ourselves to one another and to God, the master artist.*

Holy Communion: We celebrate the grace of God with Holy Communion each Sunday. All are welcome!

If you are worshipping with children: Children are welcome and encouraged to join us in worship! We have a few options especially for our young worshipers. Children's bulletins are available from the ushers. We have a Cozy Corner, with books and quiet activities, in the back part of the sanctuary. We also have a staffed nursery available during our worship gathering. You will find it downstairs, through the first door to the right at the bottom of the stairs.

Our Mission Statement: "To proclaim and celebrate the gospel of Jesus Christ through word and sacraments so that a community of believers is created, trained, nurtured, and sent into mission."

Grace Lutheran is a Reconciling in Christ Congregation.



## **Introduction to the day**

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 + + +**

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

*We gather in the narthex for the procession of palms.*

## **ACCLAMATION**

Blessed is the one who comes in the name of the Lord.

**Hosanna in the highest!**

## **PROCESSIONAL GOSPEL: Matthew 21:1-11**

*Jesus enters Jerusalem.*

The holy gospel according to Matthew.

**Glory to you, O Lord.**

When they had come near Jerusalem ... Jesus from Nazareth in Galilee.

The gospel of the Lord.

**Praise to you, O Christ.**

## **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.**

## **PROCESSION**

Let us go forth in peace,

**in the name of Christ. Amen.**

We process into the sanctuary, down the center aisle, placing our palms at the chancel step. Please use the side aisles to go to your seat and remain standing through the Prayer of the Day.

PROCESSION HYMN

ELW #344, *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**

Sovereign God, you have established your rule in the human heart through the servanthood of Jesus Christ. By your Spirit, keep us in the joyful procession of those who with their tongues confess 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.**

*Please be seated.*

**+ + + WORD + + +**

God speaks to us in scripture reading, preaching, and song.

**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.

<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 awakens—  
awakens 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.

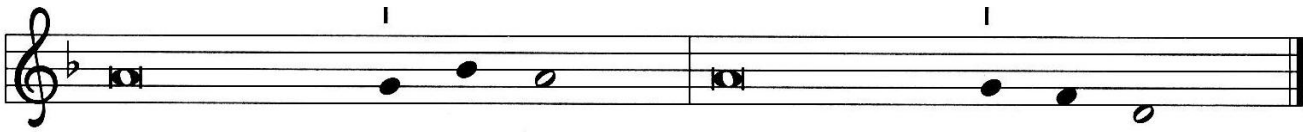
<sup>9a</sup>It is the Lord GOD who helps me;  
who will declare me guilty?

The word of the Lord.

**Thanks be to God.**

**PSALM 31:9-16**

*All sing.*



- <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**

*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.

- <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.**

*Please stand as you are able.*

### **GOSPEL ACCLAMATION**

*All sing the acclamation. The cantor sings the proper verse. All repeat the acclamation.*



*Verse: Christ humbled himself and became obedient to the point of death—even death on a cross.*

*Therefore God also highly exalted him and gave him the name that is above ev'ry name. (Phil. 2:8-9)*

*Please be seated.*

### **GOSPEL: Matthew 27:11-54**

*In fulfillment of scripture and obedience to God's will, Jesus goes to the cross so that a new covenant in his blood may bring forgiveness of sins. Even the soldiers who crucify him recognize him to be the Son of God.*

The holy gospel according to Matthew.

**Glory to you, O Lord.**

Now Jesus stood before the governor... Truly this man was God's Son!

The gospel of the Lord.

**Praise to you, O Christ.**

*Please observe a time of silence to reflect on God's Word through the readings.*

*As the organ introduces the hymn, please stand as you are able.*

HYMN OF THE DAY

O Save Us, Lord! Hosanna!

Written shortly after the shooting at Marjory Stoneman Douglas High school in Parkland, Florida, this text seeks to reclaim the protest march that is Palm Sunday. Many Palm Sunday hymns are written with the Church's own pageantry in mind – singing about gleeful little children while obscuring the radical nature of Jesus' entry into Jerusalem.

1. "O save us, Lord! Ho - san - na!" the peo - ple  
 2. They fol - lowed down the moun - tain, a cheer - ing,  
 3. From Sen - e - ca to Stone - wall, from Sel - ma  
 4. "O save us, Lord! Ho - san - na!" we hear our

cried and sang; through pil - lared court and tem - ple, their  
 chant - ing crowd, their palms raised high in pro - test, their  
 till to - day, in chants of "¡Sí, se pue - de!"\* in  
 chil - dren sing. From school, and street, and side - walk, we

ur - gent an - them rang. To Je - sus who stood  
 voic - es clear and loud. They sang no songs to  
 voic - es bold and brave, when peo - ple cry for  
 hear their voic - es ring. And there in ev - 'ry

by them, the One who heard their plea, the  
 Cae - sar; they gave the king no laud. In -  
 jus - tice, for rights, or for re - lease, still  
 pro - test, till weap - ons kill no more, still

peo - ple sang their long - ing, their hun - ger to be free.  
 stead the don - key rid - er they hailed as blessed of God.  
 ech - o those "Ho - san - nas!" still rides the Prince of Peace.  
 rides de - fi - ant Je - sus, just as he rode be - fore.

\*Translation: "Yes, we can!"

## **NICENE CREED**

With the whole Christian Church on earth, let us confess our faith.

**We believe in one God, the Father, the Almighty, maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God, begotten, not made,  
of one Being with the Father;  
through him all things were made.**

**For us and for our salvation  
he came down from heaven,  
was incarnate of the Holy Spirit and the virgin Mary  
and became truly human.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.  
We believe in one holy catholic and apostolic church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

## **PRAYERS OF INTERCESSION**

Reconciled by God's mercy and sustained by God's presence, let us pray for the world and its needs.

*A brief silence.*

***After each portion of the prayers:***

Hear us, O God.

**Your mercy is great.**

Receive our prayers, O God, through Jesus Christ, our strength and salvation. **Amen.**

## **PEACE**

The peace of Christ be with you always.

**And also with you.**

*Please be seated.*

**+++ MEAL +++**

God feeds us with the presence of Jesus Christ.

**OFFERING**

**MUSICAL OFFERING**

*Prepare the Royal Highway*  
Voices of Grace, drum, piccolo

Zebulon M. Highben

*For text, see hymn #264, stanzas 1, 3, & 4.*

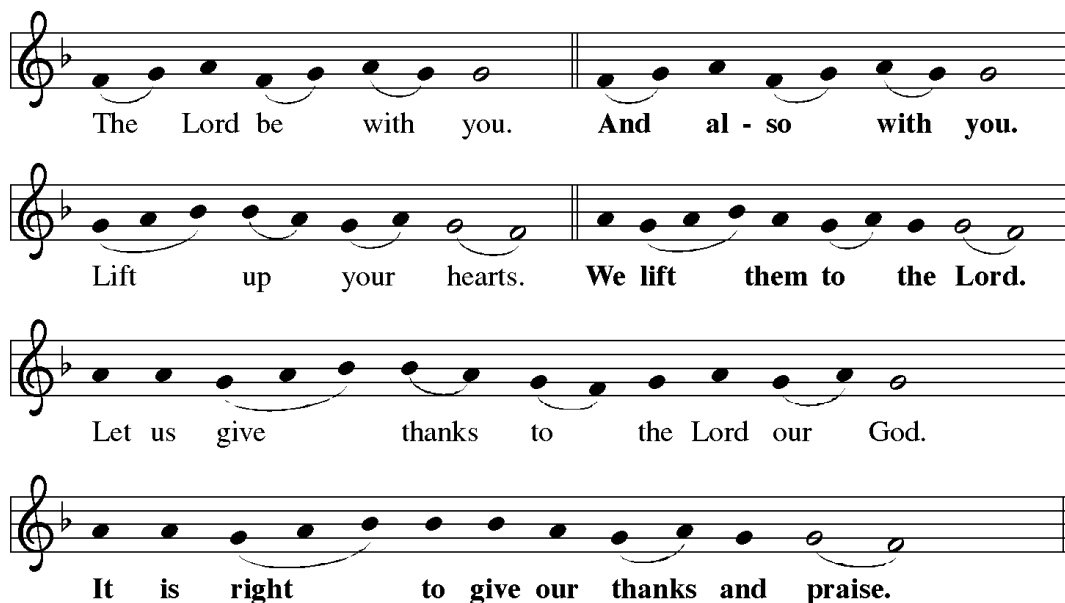
*Please stand as you are able.*

**OFFERING PRAYER**

Let us pray.

O God, maker of heaven and earth,  
your steadfast love embraces all creation.  
You send rain and sunshine to nourish the earth  
and bring forth its bounty.  
Through these gifts of bread and wine,  
draw us into the death and life of your Son,  
who calls us to bear witness to his saving work.  
We ask this in Jesus' name.  
**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.

**PREFACE**

It is indeed right ... join their unending hymn:

## 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 primarily quarter and eighth notes, often beamed together. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

## EUCCHARISTIC PRAYER

### LORD'S PRAYER

*Cantor: Lord, remember us in your kingdom, and teach us to pray.*

Our Fa - ther in heav - en, hal - lowed be your name,  
your king - dom come, your will be done, on earth as in heav - en.  
Give us to - day our dai - ly bread. For - give us our sins as we  
for - give those who sin a - gainst us. Save us from the time of tri - al  
and de - liv - er us from e - vil. For the king - dom, the pow'r,  
and the glo - ry are yours, now and for - ev - er. A - men.

The musical notation consists of six 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 primarily quarter and eighth notes, often beamed together. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

**INVITATION TO COMMUNION**

All who are hungry, come!  
The feast of grace is spread.

*Please be seated.*

**COMMUNION**

The body of Christ, given for you.  
The blood of Christ, shed for you.  
Amen.

**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.

**MUSICAL OFFERING**

*Jesus, I Will Ponder Now*

J. G. Walther, P. Manz

*To meditate on the text, see hymn #345.*

## DISTRIBUTION SONG

## Pave the Way with Branches

This energetic Palm Sunday song, written as the composer was walking down a country road without paper or pen, urges us to move out into the street singing and proclaiming the transformation that Jesus spoke of and lived out in his life: challenging powers to release the incarcerated; bringing good news to the powerless; welcoming the immigrant; practicing compassion and love of enemies.

\* Je - sus is com - ing. Pave the way with branch - es.

The first system of musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (Bb) and a 4/4 time signature. The melody is written in a simple, rhythmic style with eighth and quarter notes. The bass staff provides a harmonic accompaniment with chords and moving lines.

Je - sus is com - ing. Ho - san - na. san - na.

The second system continues the melody and accompaniment. It includes first and second endings, indicated by '1' and '2' above the treble staff. The lyrics are split across the two lines of the system.

Ho - san - na, Je - sus is com - ing. Ho -

The third system continues the melody and accompaniment. It includes first and second endings, indicated by '1' and '2' above the treble staff. The lyrics are split across the two lines of the system.

san - na to the Prince of peace. Prince of peace.

The fourth system concludes the main part of the song. It includes first and second endings, indicated by '1' and '2' above the treble staff. The lyrics are split across the two lines of the system.

*\*Additional verses ad lib.:*  
Release for the captives . . .  
Hope for the downtrod . . .  
Land for the landless . . .  
Debts are forgiven . . .

Text: Bret Hesla, b. 1957  
Music: PAVE THE WAY, Bret Hesla  
Text and music © 1999 Bret Hesla, admin. Augsburg Fortress

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Please stand as you are able.

## PRAYER AFTER COMMUNION

Let us pray.

God of our salvation,  
we give you thanks for this meal that restores our souls,  
reconciles us to you, and strengthens us for the journey.  
Through the body and blood of your Son,  
may we become Christ's body in the world,  
bearing witness to your love for all creation,  
through Jesus Christ, our Savior and Lord. **Amen.**

*Please be seated.*

## +++ SENDING +++

*God blesses us and sends us in mission to the world.*

## MINISTRY ANNOUNCEMENTS & NOISY OFFERING

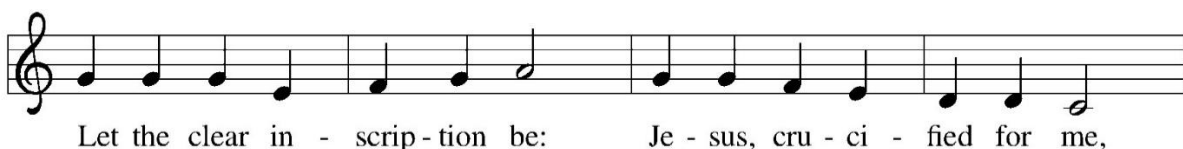
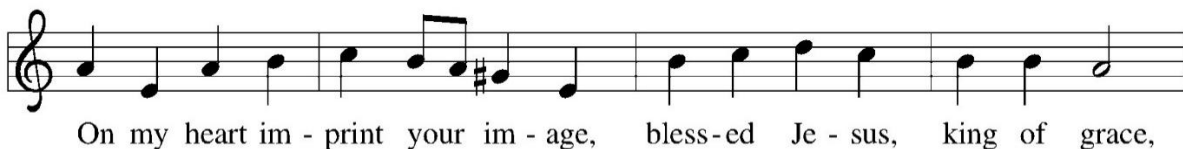
*Please stand as you are able.*

## BLESSING

Receive the blessing of the holy Trinity:  
God, who calls all things into existence,  
Jesus Christ, who redeems us,  
and the Holy Spirit, whose breath sustains creation,  
✠ bless you now and always. **Amen.**

## SENDING SONG

ELW #811, *On My Heart Imprint Your Image*



## DISMISSAL

Go in peace. Believe the good news.

**Thanks be to God!**

*We fast from postludes during the season of Lent. They will return with joyful praises at Easter.*

+ + +

### Serving in Today's Worship

Presiding Minister:	Rev. James Aalgaard
Pastoral Intern:	Laura Olsen
Lector:	Dee Ann Gregg
Drums:	Laura Olsen, Blake Morrell
Cantor:	Phil Gregg
Piccolo:	Lisa Zanol
Trumpet:	Madison Smiddy
Organist's Assistant:	Olivia Morgan
Tech:	Erik Olson

+ + +

**A note regarding livestreaming at Grace:** With your participation in our worship services, we assume you have granted us permission to include you in our videos. If you have a concern about being included, please let the staff know, and we will help find a solution that meets your needs.

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*O Save Us, Lord! Hosanna!* Text: Chris Shelton © 2018 GIA Publications, Inc. All rights reserved. Music: German melody, 18<sup>th</sup> cent.; adapt. X. L. Hartig, *Melodien zum Mainzer Gesangbuche*, 1833. P.D.

*On My Heart Imprint Your Image* Text: Thomas H. Kingo, 1634-1703; tr. Peer O. Strömme, 1856-1921, alt. P.D. Music: Johann B. König, 1691-1758. P.D.

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