

Sunday, March 25, 2018  
Passion/Palm Sunday

## INTRODUCTION

*The first and second readings and psalm are the same this Sunday every year: Christ emptying himself of divine power and protection, willingly becoming vulnerable to those who struck him and put him to death. With Christ we lament his suffering and all human suffering, but expect God's final vindication. Mark's passion story begins with an unnamed woman anointing his head, perhaps to proclaim him Messiah, and Jesus saying she has anointed him beforehand for burial. Mark's Easter story will begin with women going to anoint Jesus for burial, only to find that he has been raised, God's living Anointed One.*

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

☑ **Hosanna in the highest!**

## \*PROCESSIONAL GOSPEL

**Mark 11:1-11**

<sup>1</sup>When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, [Jesus] sent two of his disciples <sup>2</sup>and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. <sup>3</sup>If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" <sup>4</sup>They went away and found a colt tied near a door, outside in the street. As they were untying it, <sup>5</sup>some of the bystanders said to them, "What are you doing, untying the colt?" <sup>6</sup>They told them what Jesus had said; and they allowed them to take it. <sup>7</sup>Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. <sup>8</sup>Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. <sup>9</sup>Then those who went ahead and those who followed were shouting,

"Hosanna!

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

<sup>10</sup>Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!"

<sup>11</sup>Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

## **Reflection**

*Bethany (where Jesus was staying with his disciples) is about two miles southeast of Jerusalem, easily within walking distance for anyone used to walking journeys. What does Jesus send his disciples to do? (verses 1-2) What are his instructions? (verse 3) Why do you think Jesus gave these instructions? (One of my seminary professors said he thought Jesus had a plan about how to get to Jerusalem without being stopped by the authorities. But that was just his guess. What do you think?) How did it happen? (verses 4-6) Is there anything else that catches your attention? Our Sunday School class a couple of weeks ago came up with the question, why would a colt that had never been ridden let Jesus sit on it? Anything else? How was Jesus*

received by the crowds? (verses 8-10) "Hosanna" means "save now!" Why do you think they shouted Hosanna? What did Jesus do after he entered Jerusalem? (verse 11) What is the mood of this text? Why do you think we re-enact this story in our liturgy?

- Blessed is the one who comes in the name of the Lord!
- Hosanna in the highest!**
- Let us go forth in peace,
- in the name of Christ! Amen!**

**\*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.**

**\*GATHERING SONG**      *“Humble Thyself in the Sight of the Lord”*

**VIDEO**

**Humble thyself  
In the sight of the Lord  
Humble thyself  
In the sight of the Lord  
And He shall lift you up  
Higher and higher  
And He shall lift you up** *(three times)*

**Up into heaven  
And He shall lift you up  
And He shall lift you up  
Higher and higher  
And He shall lift you up  
Up into heaven  
And He shall lift you up** *(this line 7 times)*

**\*PRAYER OF THE DAY**

**P** *Everlasting God,*

**G** **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!**

**ANTHEM**

*“He Comes In the Name of the Lord”*

arr. Lloyd Larson

Chancel Choir

**First Reading**

**Isaiah 50:4-9a**

*The image of the servant of the Lord is one of the notable motifs in the book of Isaiah. Today’s reading describes the mission of the servant, whom early Christians associated with Jesus. Like Jesus, the servant does not strike back at his detractors but trusts in God’s steadfast love.*

<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?

### **Reflection**

*This is one of Isaiah's servant songs. What is the servant's/prophet's role? (verse 4) From whom does he get the teaching? (verse 5) What is the purpose of the teaching? How do those with whom the prophet shares the teaching respond? (verse 6) How is the prophet sustained through this? (verse 7) What might be the normal feelings of someone who had been struck, insulted, and spit upon? How does the prophet response? Is the prophet intimidated by his adversaries? (verses 8-9a) What is the mood of this text? How does it help us to prepare for Holy Week?*

### **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 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.”**

**Reflection**

*What is the psalmist experiencing? What words emphasize his distress? (verses 9-13) Not only physical pain, but also emotional and social pain are troubling the psalmist. What do you think it feels like to be “as useless as a broken pot”? How does the psalmist respond to this distress and isolation? (verses 14-16) As you reflect on this psalm, how does it describe Jesus’ experience in the Passion? How does this psalm help us to prepare for Holy Week?*

**Second Reading**

**Philippians 2:5-11**

*Christ did not act to attain status and glory but was obedient to God even to the point of death. Following Christ’s example, we do not seek personal status or glory but care for others as God cared for us in Christ’s death.*

<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.

**Reflection**

*What was the mind of Christ Jesus as he came to the cross? (verses 5-8) As someone who was equal with God, how did he use this equality/Godliness? Think of what it must have been like to be a slave. (verse 7) How does that describe Christ’s actions and life when he was born into human life? How did Christ die? How do we know that was Jesus did was God’s will for him? (verses 9-11) Why do you think Jesus acted as he did? Who gave him glory? In what ways do we have the mind of Christ? (verse 5) How do we live in such a way that Christ’s mind is our mind? How does this text help us to prepare for Holy Week?*

## Gospel

Mark 14:1--15:47

*The passion story in Mark's gospel presents Jesus as one who dies abandoned by all. He shows himself to be the true Son of God by giving his life for those who have forsaken him.*

<sup>1</sup>It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; <sup>2</sup>for they said, "Not during the festival, or there may be a riot among the people."

<sup>3</sup>While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. <sup>4</sup>But some were there who said to one another in anger, "Why was the ointment wasted in this way? <sup>5</sup>For this ointment could have been sold for more than three hundred denarii, and the money given to the poor." And they scolded her. <sup>6</sup>But Jesus said, "Let her alone; why do you trouble her? She has performed a good service for me. <sup>7</sup>For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. <sup>8</sup>She has done what she could; she has anointed my body beforehand for its burial. <sup>9</sup>Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her."

<sup>10</sup>Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. <sup>11</sup>When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

<sup>12</sup>On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?" <sup>13</sup>So he sent two of his disciples, saying to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, <sup>14</sup>and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' <sup>15</sup>He will show you a large room upstairs, furnished and ready. Make preparations for us there." <sup>16</sup>So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

<sup>17</sup>When it was evening, he came with the twelve. <sup>18</sup>And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me." <sup>19</sup>They began to be distressed and to say to him one after another, "Surely, not I?" <sup>20</sup>He said to them, "It is one of the twelve, one who is dipping bread into the bowl with me. <sup>21</sup>For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born."

<sup>22</sup>While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." <sup>23</sup>Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. <sup>24</sup>He said to them, "This is my blood of the covenant, which is poured out for many. <sup>25</sup>Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

<sup>26</sup>When they had sung the hymn, they went out to the Mount of Olives. <sup>27</sup>And Jesus said to them, "You will all become deserters; for it is written,

'I will strike the shepherd,  
and the sheep will be scattered.'

<sup>28</sup>But after I am raised up, I will go before you to Galilee." <sup>29</sup>Peter said to him, "Even though all become deserters, I will not." <sup>30</sup>Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." <sup>31</sup>But he said vehemently, "Even

though I must die with you, I will not deny you.” And all of them said the same.

<sup>32</sup>They went to a place called Gethsemane; and he said to his disciples, “Sit here while I pray.” <sup>33</sup>He took with him Peter and James and John, and began to be distressed and agitated.

<sup>34</sup>And he said to them, “I am deeply grieved, even to death; remain here, and keep awake.” <sup>35</sup>And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. <sup>36</sup>He said, “Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.” <sup>37</sup>He came and found them sleeping; and he said to Peter, “Simon, are you asleep? Could you not keep awake one hour? <sup>38</sup>Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” <sup>39</sup>And again he went away and prayed, saying the same words. <sup>40</sup>And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. <sup>41</sup>He came a third time and said to them, “Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. <sup>42</sup>Get up, let us be going. See, my betrayer is at hand.”

<sup>43</sup>Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders.

<sup>44</sup>Now the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him and lead him away under guard.” <sup>45</sup>So when he came, he went up to him at once and said, “Rabbi!” and kissed him. <sup>46</sup>Then they laid hands on him and arrested him. <sup>47</sup>But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. <sup>48</sup>Then Jesus said to them, “Have you come out with swords and clubs to arrest me as though I were a bandit? <sup>49</sup>Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.” <sup>50</sup>All of them deserted him and fled.

<sup>51</sup>A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, <sup>52</sup>but he left the linen cloth and ran off naked.

<sup>53</sup>They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. <sup>54</sup>Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. <sup>55</sup>Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. <sup>56</sup>For many gave false testimony against him, and their testimony did not agree. <sup>57</sup>Some stood up and gave false testimony against him, saying, <sup>58</sup>“We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’” <sup>59</sup>But even on this point their testimony did not agree. <sup>60</sup>Then the high priest stood up before them and asked Jesus, “Have you no answer? What is it that they testify against you?” <sup>61</sup>But he was silent and did not answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?” <sup>62</sup>Jesus said, “I am; and

‘you will see the Son of Man seated at the right hand of the Power,’ and ‘coming with the clouds of heaven.’”

<sup>63</sup>Then the high priest tore his clothes and said, “Why do we still need witnesses? <sup>64</sup>You have heard his blasphemy! What is your decision?” All of them condemned him as deserving death.

<sup>65</sup>Some began to spit on him, to blindfold him, and to strike him, saying to him, “Prophecy!” The guards also took him over and beat him.

<sup>66</sup>While Peter was below in the courtyard, one of the servant-girls of the high priest came by.

<sup>67</sup>When she saw Peter warming himself, she stared at him and said, “You also were with Jesus, the man from Nazareth.” <sup>68</sup>But he denied it, saying, “I do not know or understand what you are

talking about.” And he went out into the forecourt. Then the cock crowed. <sup>69</sup>And the servant-girl, on seeing him, began again to say to the bystanders, “This man is one of them.” <sup>70</sup>But again he denied it. Then after a little while the bystanders again said to Peter, “Certainly you are one of them; for you are a Galilean.” <sup>71</sup>But he began to curse, and he swore an oath, “I do not know this man you are talking about.” <sup>72</sup>At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, “Before the cock crows twice, you will deny me three times.” And he broke down and wept.

<sup>15:1</sup>As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. <sup>2</sup>Pilate asked him, “Are you the King of the Jews?” He answered him, “You say so.” <sup>3</sup>Then the chief priests accused him of many things. <sup>4</sup>Pilate asked him again, “Have you no answer? See how many charges they bring against you.” <sup>5</sup>But Jesus made no further reply, so that Pilate was amazed.

<sup>6</sup>Now at the festival he used to release a prisoner for them, anyone for whom they asked. <sup>7</sup>Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. <sup>8</sup>So the crowd came and began to ask Pilate to do for them according to his custom. <sup>9</sup>Then he answered them, “Do you want me to release for you the King of the Jews?” <sup>10</sup>For he realized that it was out of jealousy that the chief priests had handed him over. <sup>11</sup>But the chief priests stirred up the crowd to have him release Barabbas for them instead. <sup>12</sup>Pilate spoke to them again, “Then what do you wish me to do with the man you call the King of the Jews?” <sup>13</sup>They shouted back, “Crucify him!” <sup>14</sup>Pilate asked them, “Why, what evil has he done?” But they shouted all the more, “Crucify him!” <sup>15</sup>So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

<sup>16</sup>Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. <sup>17</sup>And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. <sup>18</sup>And they began saluting him, “Hail, King of the Jews!” <sup>19</sup>They struck his head with a reed, spat upon him, and knelt down in homage to him. <sup>20</sup>After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

<sup>21</sup>They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. <sup>22</sup>Then they brought Jesus to the place called Golgotha (which means the place of a skull). <sup>23</sup>And they offered him wine mixed with myrrh; but he did not take it. <sup>24</sup>And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

<sup>25</sup>It was nine o’clock in the morning when they crucified him. <sup>26</sup>The inscription of the charge against him read, “The King of the Jews.” <sup>27</sup>And with him they crucified two bandits, one on his right and one on his left. <sup>29</sup>Those who passed by derided him, shaking their heads and saying, “Aha! You who would destroy the temple and build it in three days, <sup>30</sup>save yourself, and come down from the cross!” <sup>31</sup>In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, “He saved others; he cannot save himself. <sup>32</sup>Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.” Those who were crucified with him also taunted him.

<sup>33</sup>When it was noon, darkness came over the whole land until three in the afternoon. <sup>34</sup>At three o’clock Jesus cried out with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” <sup>35</sup>When some of the bystanders heard it, they said, “Listen, he is calling for Elijah.” <sup>36</sup>And someone ran, filled a sponge with sour wine, put it

on a stick, and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.”<sup>37</sup> Then Jesus gave a loud cry and breathed his last.<sup>38</sup> And the curtain of the temple was torn in two, from top to bottom.<sup>39</sup> Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was God’s Son!”

<sup>40</sup>There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. <sup>41</sup>These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

<sup>42</sup>When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, <sup>43</sup>Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. <sup>44</sup>Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. <sup>45</sup>When he learned from the centurion that he was dead, he granted the body to Joseph. <sup>46</sup>Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. <sup>47</sup>Mary Magdalene and Mary the mother of Joses saw where the body was laid.

### **Reflection**

*Through this week, I would invite and encourage you to read this text daily. Reflect on how Jesus lived and died as a servant of God. How did the distress that Jesus experienced bring him closer to God? Or farther away? As you read, meditate on what it must have been like for Jesus to be anointed for his burial before he had died (14:3-9); to know that he would be betrayed by one of his disciples (14:10-11); to eat the last supper with his disciples (14:12-25); to know that one of his closest disciples would deny him (14:26-31); to be alone in prayer while his disciples slept (14:32-42); to be betrayed and arrested (14:43-51); to go through a mock trial with real consequences (14:53-65); to be denied by Peter (14:66-72); to be taken to the Roman prefect, Pilate, for another trial (15:1-15); to be mocked and tortured (15:16-20); to be crucified (15:21-32); to die almost alone (15:33-39). Who was with him when he died and was buried? (verses 40-41, 47) Who made sure he was buried? (verses 42-46). As you read and reflect, what about this story of our Savior’s death and burial strikes you most? If you read it through several times, do you see something different, or understand something different through different readings? How does this text help you to be Jesus’ follower through Holy Week?*

### **CHILDREN'S MESSAGE**

Kris Langdon

### **SERMON**

***“Emptied and Humbled”***

Rev. Roger Lenander

### **SONG OF THE DAY**

***“Prepare the Royal Highway”***

**ELW 264**

**Prepare the royal highway;  
the King of kings is near!  
Let ev'ry hill and valley  
a level road appear!  
Then greet the King of glory,  
foretold in sacred story:**

***Refrain***

Hosanna to the Lord,  
for he fulfills God's word!

God's people, see him coming:  
your own eternal king!  
Palm branches strew before him!  
Spread garments! Shout and sing!  
God's promise will not fail you!  
No more shall doubt assail you! *Refrain*

Then fling the gates wide open  
to greet your promised king!  
Your king, yet ev'ry nation  
its tribute too may bring.  
All lands will bow before him;  
their voices join your singing: *Refrain*

His is no earthly kingdom;  
it comes from heav'n above.  
His rule is peace and freedom  
and justice, truth, and love.  
So let your praise be sounding  
for kindness so abounding: *Refrain*

**\*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**

*“Jesus, Remember Me”*

**ELW 616**

Jesus, remember me  
when you come into your kingdom.  
Jesus, remember me  
when you come into your kingdom.

**\*PRAYERS OF INTERCESSION**

Renewed in the promises of baptism, let us pray for the church, the world, and all who are in need.

*A brief silence.*

We pray for the church. Bless all who call upon your name. Unite your church in bearing witness to the gospel. Pour your love into our hearts, and inspire us to pour out our lives in service to your world. Lord, in your mercy,  
**hear our prayer.**

We pray for the world. For palm trees and figs. For trees with leafy branches. For olive groves and gardens. For mountains and hillsides, valleys and canyons. For places affected by rising sea levels or depleted water sources. Lord, in your mercy,  
**hear our prayer.**

We pray for the nations. For peace among all, especially those who honor Jerusalem as holy ground. For all who hold positions of authority and power. For all who suffer oppression, and for those who serve in the armed forces. Lord, in your mercy,  
**hear our prayer.**

We pray for those in need. For those who have suffered betrayal. For those who live in poverty. For those who have no voice or power. For the forsaken and forgotten. For those who are in crisis, and for those who are ill *especially* Floreen, Roxanna, Mary Anna, Kay, and Linda and for those we name before you aloud or silently in our hearts (pause for 10 seconds). Lord, in your mercy,  
**hear our prayer.**

We pray for this assembly and the South Sudanese congregation. For those preparing for baptism or confirmation. For musicians, altar guilds, ushers, and all who lead us in worship. For those who serve our community through food pantries, homeless shelters, and clothing banks. Lord, in your mercy,  
**hear our prayer.**

With thanksgiving, we remember all who like Mary, the mother of Jesus, have been obedient to your will and all who have died in faith. Bring us with them into your glory, to dwell with you in life eternal. Lord, in your mercy,

**hear our prayer.**

Trusting in your covenant of mercy, O God, we lift our prayers to you, through your Son, Jesus Christ, our Savior.

**Amen!**

**\*SHARING OF THE PEACE**

**P** The peace of Christ be with you always.

**C** And also with you!

**OFFERTORY SPECIAL MUSIC**

***“Lord! Come Away!”***

Ralph Vaughan Williams

David Bezona, tenor

Jim Bunge, viola

**\*OFFERTORY RESPONSE**

***“Doxology”***

**Praise God from whom all blessings flow**

**Praise Him all creatures here below**

**Praise Him above ye heav'nly hosts**

**Praise Father, Son, and Holy Ghost**

**Amen**

**\*OFFERING PRAYER**

**P** Merciful God,

**C** receive the sacrifice of our praise and thanksgiving and the offering of our lives, that following in the way of the cross, we may know the joy of the resurrection; through Christ our Lord. **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 power and might,  
heav'n and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest,  
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.*

**C** **Christ has died.  
Christ is risen.  
Christ will come again.**

**P** *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.*

**C** **Amen!**

**\*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**

**☩** *Return to God with all your heart. Receive bread for the journey, drink for the desert.*

**\*BLESSING**

**☩** *The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.*

**☩ Amen!**

**\*PRAYER AFTER COMMUNION**

**☩** Compassionate God,

**☩** **you have fed us with the bread of heaven. Sustain us in our Lenten pilgrimage: may our fasting be hunger for justice, our alms, a making of peace, and our prayer, the song of grateful hearts; through Christ our Lord. Amen!**

**\*BENEDICTION**

**☩** *May God who has called us forth from the dust of the earth,  
and claimed us as children of the light,  
strengthen you on your journey into life renewed.  
The Lord bless you and keep you.  
The Lord's face shine upon you with grace and mercy.  
The Lord look upon you with favor  
and give you  $\text{✠}$  peace.*

**☩ Amen!**

What wondrous love is this,  
O my soul, O my soul!  
What wondrous love is this, O my soul!  
What wondrous love is this  
that caused the Lord of bliss  
to bear the dreadful curse  
for my soul, for my soul,  
to bear the dreadful curse for my soul?

When I was sinking down,  
sinking down, sinking down,  
when I was sinking down, sinking down,  
when I was sinking down  
beneath God's righteous frown,  
Christ laid aside his crown  
for my soul, for my soul,  
Christ laid aside his crown for my soul.

To God and to the Lamb  
I will sing, I will sing;  
to God and to the Lamb I will sing;  
to God and to the Lamb,  
who is the great I AM,  
while millions join the theme,  
I will sing, I will sing,  
while millions join the theme, I will sing.

And when from death I'm free,  
I'll sing on, I'll sing on;  
and when from death I'm free, I'll sing on;  
and when from death I'm free,  
I'll sing God's love for me,  
and through eternity  
I'll sing on, I'll sing on;  
and through eternity I'll sing on.