



Service for the Lord's Day

Palm Sunday

April 14, 2019

Please gather at the bell tower on the lawn for the Procession of the Palms at 10:57. Worship will begin here and momentarily process into the sanctuary.

Gathering

outside

***OPENING SENTENCES**

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

Hosanna in the highest! (repeat)

***PRAYER**

The Lord be with you. *And also with you.*

We praise you, O God, for your redemption of the world through Jesus Christ, who entered the holy city of Jerusalem in triumph and was proclaimed Messiah and king by those who spread garments and branches along his way. Let these branches be signs of his victory, and grant that we who carry them may follow him in the way of the cross, that, dying and rising with him, we may enter into your kingdom; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, now and forever. *Amen.*

Move to the entrance/back of the sanctuary:

PROCLAMATION OF THE ENTRANCE INTO JERUSALEM

Luke 19:28-40

Bibles,p.78/LG.p.101

PROCESSION THROUGH THE CHURCH W/ PROCESSIONAL MUSIC

processing through the church, shouting joyful Hosannas, then placing our palms at the foot of the cross and finding our seats

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

Hosanna in the highest!

CALL TO WORSHIP - Responsive

Liturgist - Lynn Tieken

The Lord is merciful and gracious,

slow to anger and abounding in love.

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

Hosanna in the highest!

Let us worship God.

*HYMN #196

“All Glory, Laud, and Honor”

Neale, 1851

PRAYER OF THE DAY

Everlasting God, in your tender love for the human race you sent your Son to take our nature, and to suffer death upon the cross. In your mercy enable us to share in his obedience to your will and in the glorious victory of his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever. *Amen.*

CONFESSION

In the name of Christ, I urge you: Be reconciled to God. Trusting in God’s grace, let us confess our sin together, first in silence, then in unison.

SILENT REFLECTION

(A time of silence for personal prayer)

UNISON PRAYER OF CONFESSION

God our Redeemer, we confess that we are people of ashes and dust. We join the parade and shout hosanna, then deny our Lord in his hour of need. We wave the palms and sing praise, then hand our Savior over to die. Forgive us, God of grace. Our lives are in your hand—deliver us from evil. Save us, by your steadfast love; through Jesus Christ our Lord.

LORD HAVE MERCY

Kyrie Eleison

*“Lord, have mercy upon us,
Christ have mercy upon us, Lord have mercy upon us.”*

ASSURANCE OF PARDON

Listen, the time has come at last. Look, now is the day of salvation! In the name of Jesus Christ, we are forgiven!
Thanks be to God.

*GLORIA PATRI

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen. Amen.

Word

ANTHEM

*“Hosanna In the Highest”
(Chancel Choir)*

David W. Music

PRAYER FOR ILLUMINATION

OLD TESTAMENT SCRIPTURE

Isaiah 50:4-9a

Bibles,p.640/LG.p.833

NEW TESTAMENT SCRIPTURE

Philippians 2:5-11

Bibles,p.186/LG.p.240

We proclaim Christ crucified- the wisdom and power of God.

Thanks be to God.

HYMN #200 “A Cheering, Chanting, Dizzy Crowd” Troeger, 1985

GOSPEL SCRIPTURE Luke 22:14-23:56 Bibles, p.81/ LG. p.105

SILENCE IS KEPT FOR THREE MINUTES

DESCRIPTION OF PRAISE

In the name of the Lord Jesus Christ we bend our knees and lift up our hearts, giving glory to God forever. *Amen.*

Response

*HYMN #223 “When I Survey the Wondrous Cross” Watts, 1707

*AFFIRMATION OF FAITH - Unison

The Affirmation of Faith is the Nicene Creed

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.

SPECIAL MUSIC “Had It Not Been” Goodman
(sung by Patsy & Travis Reynolds)

PRAYERS OF INTERCESSION - Responsive

Our response this morning is: *hear our prayer.*

INVITATION TO OFFERING

OFFERTORY

Selected

*DOXOLOGY

Praise God, from whom all blessings flow; praise him, all creatures here below; praise him above, ye heavenly host; praise Father, Son, and Holy Ghost. Amen.

*PRAYER OF DEDICATION - Unison

You have shown us, O God, the sacrifice that you desire. Now use these gifts— and use our lives— to liberate the oppressed, to break the bonds of injustice, to feed the hungry, welcome the poor, and unite the human family; all in the name and for the sake of Jesus Christ our Lord. Amen.

Sending

*HYMN #217 “On a Barren Hilltop” (v.1-2) Webber, 2008
(Come Boldly)

*BLESSING AND CHARGE

*CLOSING RESPONSE #217 “On a Barren Hilltop” (v.3)
(Come Boldly)

POSTLUDE

Selected

(*) Those who are able may stand.
Bold italic letters indicate congregational responses.

A Note about Palm/Passion Sunday

Palm/Passion Sunday is, by design, a day of drama and paradox, of triumph and tragedy. As the service begins, a crowd gathers, waving branches and shouting “Hosanna” (Hebrew for save us), and wanting to crown Jesus as king. But as the story of Christ’s passion unfolds, the shouts of praise turn into demands for his death. Jesus is handed over to be mocked, tortured, and killed; the crown he receives is one of thorns.

The service is established on the theological principle that Jesus’ death and resurrection cannot be separated. It insists that we not avoid the cross—God’s way of glory leads through the grave. Indeed, there is a clear path through this service, connecting Jesus’ journey to Jerusalem with his triumphal entry into the new Jerusalem, where the white-robed multitudes will again take up their palms, shouting: “Salvation belongs to our God who is seated on the throne, and to the Lamb!” (Rev. 7:9–10).

This pattern of worship at the beginning of Holy Week has ancient origins, dating to at least the fourth century and reflecting the theological, pastoral, and liturgical wisdom of the early church.
Book of Common Worship, 2018