

GOSPEL LESSON—Matthew 26:1–27:66

The first 16 verses comprise a day or so. then the description of what is generally titled, "The Passion of Christ." 17-25, The "Last Supper." 26-30 Institution of the "Lord's Supper." 31-35 The Mount of Olives, (they will all fall away.) 36-46 Praying at Gethsemane. 47-56 Betrayal by Judas. 57-68 False trial before Caiaphas. 69-75 And Peter's prophesied denial. 27:1-2 Jesus to Pilate. 3-10 Judas makes more mistakes. 11-14 The inquest of Pilate. 15-25 Pilate attempted to pretend he wasn't responsible. 27-31 Graphic representation our sin laid on Jesus. 31-33 Sent to be executed. 34-44 Totally alone on the cross with no support. 45 Creation ashamed. 45-49 Dead for the sins of the world. 51-54 Miraculous events, "Truly this was the Son of God!" 55-61 Body laid in the tomb. 62-66 Trying to ensure that Jesus could not rise from the dead.

PRAYER OF THE CHURCH

① O God, heavenly Father, into Your presence we come with thanksgiving and joy. You are a great God. In Your hand are the deep places of the Earth; the strength of the hills is Yours also. The sea is Yours and You made it; and Your hands formed the dry land. You spoke and it was done. You commanded and it stood still. You sent Your Word to the world and it went where it was sent. For all this work we praise Your holy name.

Save us, O God not for the works we have done, but by shedding on us abundantly the washing of regeneration and renewing of the Holy Spirit. Sanctify and redeem us from all transgressions and purify us to You.

We are Your people and You our God. Put Your Law into our minds and write it into our hearts. Put the song of salvation into our souls and clothe us with the garments of praise. With joy allow us to declare: "Blessèd is He that comes in the name of the Lord; Hosanna in the highest."

Let Your church gather, from far and near into the Zion of faith, all who would be saved. Send forth laborers, therefore, to preach Your Word in truth and to show forth the name of Jesus as the only name given under Heaven whereby we must be saved. Empower their witness and testimony to all the world, that all people everywhere may know You, from least to the greatest.

Grant this congregation and to all who worship here, strength of purpose in Your Holy service, that we may seek with willing minds and pure hearts the building and strengthening of Your kingdom. We pray for all who are in sickness, pain, anxiety, fear of death, or sorrow. Be with them when they pass through the waters of trouble. Let them trust in You for You will deliver them.

Hear us as we bring to You our private petitions. (**Time of silent prayer.**)

To You, Lord, Jesus Christ, be all honor and glory, dominion and power forever and ever.

© Amen.

PASSION SUNDAY

Chant Tone



Introit

Blessèd is He who comes in the name | of the Lord!*

We bless you from the house | of the Lord.

Lift up your heads, O gates! And be lifted up, O | ancient doors,*

that the King of glory | may come in. Who is He, this King of —glory?*

The Lord strong and mighty, the Lord mighty in —battle!

Lift up your heads, O gates! And lift them up, O | ancient doors,*

that the King of glory | may come in. Who is He, this King of —glory?*

The Lord of hosts, He is the King of —glory!

Blessèd is He who comes in the name | of the Lord!*

We bless you from the house | of the Lord.

(Antiphon, Psalm 118:26;
Psalm 24:7-10)

Collect of the Day

Almighty and everlasting God, You sent Your Son, our Savior Jesus Christ, to take upon Himself our flesh and to suffer death upon the cross. Mercifully grant that we may follow the example of His great humility and patience and be made partakers of His resurrection; through the same Jesus Christ, our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.

Gradual

[Christ] entered once for all into the holy places, by means of | His own blood,* thus securing an eternal —redemption.

Therefore He is the mediator of a new | covenant,*

so that those who are called may receive the promised eternal in | inheritance. He sent redemption to His —people;*

He has commanded His covenant for —ever.

(Hebrews 9:12a, c, 15a; Psalm 111:9a)

Verse

He humbled himself by becoming obedient to the | point of death,* even death | on a cross.

(Philippians 2:8b)

ENTRANCE PRAYER: With hosannas we come before You, O Lord of hosts. We praise You for sending Your Son as the King who came in Your name to establish peace between Heaven and Earth. We are thankful that He did not consider Himself too far above us to humble Himself and come as true Man. We deeply appreciate His fulfillment of the Law, which we are unable to keep. Grant us grace to live to Your honor and glory, so that our lives will reflect our eternal gratitude for the salvation He won for us through His life of perfect obedience and through His sacrificial suffering and death. We pray in the name of our King of kings. Amen (So be it, Lord.)

TODAY WAS HISTORICALLY PALM SUNDAY, the day Jesus entered triumphantly into Jerusalem to the shouts of, "Hosanna, Son of David." A day in stark contrast to the event which occurred five days later (which we call Good Friday) the day when the crowds shouted, "Crucify Him!" In 1988 our Synod changed this day to Passion Sunday, with lessons focusing on the death of Jesus. In either case this day begins Holy Week, the time we watch and pray with Jesus as we get ever closer to the events of Good Friday on which our Savior died for our sins. Over time the Church established this day to commemorate the triumphant entry of Jesus into Jerusalem. It is suggested that we begin our service with a Palm Sunday Lesson, and then at the normal time for reading the Gospel, we read the account of the Passion of Christ. Note that the Introit does not include the Glori Patri. While Lent renders us unworthy to praise God with an "hallelujah," Holy Week renders us unworthy to even give Him glory.

THEME OF THE DAY:

The Passion of Christ

INTROIT—(Antiphon: Psalm 118:26) Psalm 24:7-10

King David's, Psalm 118, is an unidentified song of praise. Verse 26 is an anticipation of the coming Savior, Who will be met with excitement and praise. Psalm 24 was written by David to express the wonder of the kingdom of the Messiah, that Jesus fulfilled by His willing sacrifice. The doors and gates keeping us away from God are thrown open by the Messiah, by the Christ, so that the King of Glory can come in. "Who is this King of Glory? The Lord...." Jesus is the Lord in our flesh.

COLLECT

With the reminder of the death of Jesus, we ask to follow in His works to receive the same resurrection of the flesh in eternal life.

OLD TESTAMENT LESSON—Isaiah 50:4-9a

The Servant is prepared by God to be a prophetic voice to the weary and to suffer all manner of mockery and disgrace, trusting that God alone will be His help and vindication. We are to be on guard against sin, and even against envying the prosperity of the wicked. We are prone to learn things the hard way. There is cause for celebration even in the hard way, because the Servant, (our Brother Jesus) passed through this life in the hardest of way, and now He ensures that we are able to follow by trusting in Him, by relying on the name of the Lord.

GRADUAL—Hebrews 9:12a, c, 15a; Psalm 111:9a

Hebrews chapter 9 compares anything good in the Old Testament with the greater good of the Gospel of the New Testament. Jesus is the mediator of the new and much better covenant. His is a covenant of life with God. Psalm 111 is the Hallelujah Psalm. David, intending this for worship. It praises God in many ways and at all times. (Because we are in Lent we use a verse with no Hallelujahs.)

EPISTLE LESSON—Philippians 2:5-11

Christians at Philippi struggled with two competing mindsets: the mind of selfish man and the mind of Christ (Who gave Himself for others.) They were charitable, but, they were self-absorbed. Paul's plea was to put on the Lord. Make the mind of Christ our mind, His thoughts become our thoughts. (We reflect this in the Collect.) His view of life becomes our outlook entirely so that, as He did, we humble ourselves and serve others even to the point of making ourselves as nothing for them.

VERSE—Philippians 2:8b

The Verse is from our Epistle lesson. We use it because of the Passion statement that Jesus died on the cross.