

ENTRANCE PRAYER: Words fail us when we attempt to express our thanks, O Lord of hosts. Our Hosannas seem weak when compared to the greatness of our Savior Who came, in Your name, to establish peace between Heaven and Earth. We ask You to allow the assurance of the forgiveness, which we receive through Your Word and Sacraments to help keep us Your dedicated disciples. 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.)

THE CHURCH SET ASIDE THIS DAY AND CALLED IT PALM SUNDAY to remember the day Jesus entered triumphantly into Jerusalem to the shouts of, "Hosanna, Son of David." This is 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 the past, Last Sunday, (the 5th Sunday of Lent) was known as Passion Sunday. In 2006 we changed this Sunday from Palm to Passion. Today begins Holy Week, the time we watch and pray with Jesus as we get ever closer to the events of the day on which our Savior died for our sins. Our new hymnal suggests 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. You should also notice that the Introit does not include the Glori Patri. Lent renders us unworthy to praise God with an "hallelujah." Holy Week renders us unworthy to 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—Deuteronomy 32:36-39

(This is the historic Good Friday Lesson.) God has no pleasure in the death of sinners but would rather they turn and have life in Him. God mocked the foolish desires of those who refused to believe in Him. He challenged them to be saved by their gods, and then He offered them the truth in His Son as the One Who will make alive those who are dead in sin.

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.

GOSPEL LESSON—Luke 22:1–23:56

This is the "Passion Of Christ." (We will hear a little of this on Proper 29.) Luke wrote information about Pilate and Herod and one of the two thieves,