

HOLY EUCHARIST

Sunday of the Passion / Palm Sunday
Last Sunday in Lent
April 10, 2022 + 10:00 a.m.



A congregation of the
New England Synod of the
Evangelical Lutheran Church in America
(ELCA)

A Reconciling in Christ Congregation
Phone: 508-753-2989
Website: www.trinityworc.org

You Are Welcome!

Hear God's Word. Receive Christ's Supper. Live in the Spirit.

Centered in the life, death and resurrection of Jesus Christ,
celebrating the gift of God's welcoming love and
committed to serving our neighbor,
we respect each individual's dignity and worth.

Trinity Evangelical Lutheran Church is a community of faith
that believes that each person is a beloved child of God.

We renounce xenophobia and repent of our sins of hatred, bigotry, and prejudice.
Bestowed with God's grace, we are committed to work for racial equity and justice.

We rejoice in the presence of people of every ability,
age, sexual orientation, gender identity, gender expression,
race, socioeconomic situation, personal history, or legal status.
Whether you are a lifelong resident or new to the community,
a lifelong believer or new to the faith,
hurt by the church or a seeker of God's presence,
you are welcome here.

Come and See!

This statement of welcome was approved by Trinity Church's Congregational Council on April 12, 2021 and was accepted as an affirmation of welcome by ReconcilingWorks, allowing our congregation to continue on the roster of Reconciling in Christ congregations throughout the Evangelical Lutheran Church in America.

HOLY EUCHARIST

This booklet serves as your guide to participation in worship this day. Assembly responses are printed in bold type. Additional words, music, and helpful instructions are printed in the red Evangelical Lutheran Worship (ELW) and the purple All Creation Sings (ACS).

GATHERING

The Holy Spirit unites us as people of God.

Today we follow Christ from triumphal entry to the cross, each waypoint of the journey marked by Jesus' compassion for those who would betray, mock, accuse, or do violence to him. Though persecuted and beaten, Jesus the Son of God is not disgraced; instead, he asks forgiveness for those who put him to death. We have walked the Lenten pathway these forty days, each of us invited through baptism to "let the same mind be in you that was in Christ Jesus." We enter this holy week accompanying Jesus to the cross with both grief and thanksgiving in our hearts, trusting in God's redeeming love.

The assembly gathers on the Trinity Green, weather permitting. Parents and children are especially encouraged to gather near the cross and leaders. There, with the blessing of the palms, the processional gospel is read. Following this, the assembly sings in procession into the Nave, celebrating Christ's entrance into the city of Jerusalem and into our worship this day.

The presiding minister begins (repeated several times):

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

Hosanna in the highest.

Processional Gospel

Entrance into the final days

Luke 19:28-40

The + holy gospel + according to + Luke.

Glory to you, O Lord.

²⁸After he had said this, [Jesus] went on ahead, going up to Jerusalem.

²⁹When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, ³⁰saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. ³¹If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" ³²So those who were sent departed and

found it as he had told them. ³³As they were untying the colt, its owners asked them, "Why are you untying the colt?" ³⁴They said, "The Lord needs it." ³⁵Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. ³⁶As he rode along, people kept spreading their cloaks on the road. ³⁷As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for

all the deeds of power that they had
seen, ³⁸saying,
“Blessed is the king
who comes in the name of the Lord!
Peace in heaven,

and glory in the highest heaven!”
³⁹Some of the Pharisees in the crowd said to him,
“Teacher, order your disciples to stop.” ⁴⁰He
answered, “I tell you, if these were silent, the
stones would shout out.”

The gospel of the Lord.
Praise to you, O Christ.

Blessing of Palms

The presiding minister and the assembly greet each other.



The Lord be with you.
And also with you.

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

The assisting minister addresses the assembly.

Let us go forth in peace,
in the name of Christ. Amen.

The cross leads the ministers and assembly to the Nave. The assembly is invited to hold high and wave their palms as we sing. Please move forward to fill the pews at the front first.

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

The presiding minister concludes the procession (repeating several times).

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

Hosanna in the highest.

Prayer of the Day

The presiding minister introduces the prayer of the day.

As we now enter into the contemplation of the passion of our Lord Jesus Christ and meditate on the salvation of the world through his sufferings, death, burial, and resurrection, let us pray.

Silence is kept.

Everlasting God,
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.

The assembly is seated.

WORD

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

First Reading

The servant of the LORD submits to suffering

Isaiah 50:4-9a

This text, the third of the four Servant Songs in Isaiah, speaks of the servant's obedience amid persecution. Though the servant has been variously understood as the prophet himself or a remnant of faithful Israel, Christians have often recognized the figure of Christ in these poems.

⁴The 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.
⁵The Lord GOD has opened my ear,
and I was not rebellious,
I did not turn backward.
⁶I 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.
⁷The 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;

⁸he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
^{9a}It is the Lord GOD who helps me;
who will declare me guilty?

The word of the Lord.
Thanks be to God.

Psalmody

Psalm 31:9-16

Following a Christian use of the third Servant Song, Psalm 31:9-16 functions to reiterate the suffering of the servant and to recall the passion of Christ. We stand with Jesus in his trust of God. In the singing of this psalm, we hold before God all innocent victims who are suffering.



Paul quotes from an early Christian hymn that describes Jesus' humble obedience in his incarnation as a human being, even to death, and his exaltation and glory as Lord of all.

⁵Let the same mind be in you that was in Christ Jesus,
⁶who, though he was in the form of God, did not regard equality with God as something to be exploited,
⁷but emptied himself, taking the form of a slave, being born in human likeness.
 And being found in human form,
⁸he humbled himself and became obedient to the point of death—

even death on a cross.

⁹Therefore God also highly exalted him and gave him the name that is above every name,
¹⁰so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth,
¹¹and 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.

Time with Children

Children in the assembly accompany the minister for a time especially for them.

Gospel Acclamation

The assembly stands to welcome the sound of the gospel and sings this gospel word.



Holy Gospel

The passion of the Lord

Luke 22:14—23:56

Through the teachings and events of the passion story we see and hear the great contradictions that characterize the coming of God's reign. The leader serves the followers, proud Peter is revealed in his cowardice, and Jesus—the innocent bringer of life—is arrested, beaten, executed, and buried. The passion is sung to the classic tone in the traditional manner: a singer sings the words of Luke, the evangelist, another the words of Jesus Christ, and another all other characters and the crowds.

Cantor: The passion of our Lord Jesus Christ according to Luke.

The assembly is seated.

After the recitation of the events leading up to the crucifixion, the assembly stands at the direction of the presiding minister. After the recitation of the death of Jesus, the assembly is seated for silent prayer and meditation. The assembly stands after the silence for the conclusion of the passion story. Silence follows the passion narrative.

Sermon

The presiding minister, in an address, invites us into the pattern of the scripture readings. Silence for meditation follows the sermon.

Hymn of the Day

My Song is Love Unknown

ELW #343

The assembly stands to sing this central hymn of our worship, proclaiming the gospel.

Stanza One: All

Stanza Two: All treble voices

Stanza Three: All changed voices

Stanza Four: Choir alone

Stanzas Five and Six: All

The creed is not confessed on this day of great solemnity.

Prayers of Intercession

The assisting minister invites the assembly into prayer.

Each portion of the prayers ends with these or similar words:

Lord, in your mercy,

Hear us, O God.

...let us pray.

hear our prayer.

Your mercy is great.

Have mercy, O God.

The prayers of the congregation include at least these people and concerns:

John preparing for heart surgery

Ryan awaiting a liver transplant

Baby Gemma eye tumors

Ben & Charlie and **Helen & Al** for strength and healing

Kevin, Lenni and **Karen** for healing

Kristin, Kathleen, Ronald, Jo, Karen, Scott, Mark, Tarah, Dan, Cam, and **Ron & Jon**, dealing with cancer

Ron living with Alzheimers

Vinnie in need of protection and guidance

Trevor and **Emily** who serve in the United States Armed Forces

For those who mourn the death of **Arthur Wallace**.

*The presiding minister concludes the prayers, and the assembly responds: **Amen.***

Peace

The presiding minister and the assembly greet each other in the peace of the risen Christ.

The peace of Christ be with you always.

And also with you.

Instead of greeting with a handshake or other touching, the assembly shares a sign of peace, perhaps a slight bow of the head or from the waist, saying, Peace be with you.

MEAL

God feeds us with the presence of Jesus Christ.

Setting the Table

The assembly is seated. Bread and wine are set out on the table and the meal of our Lord is prepared.

Offering

An offering is gathered for the mission of the church, including the care of those in need.

During this time, an offering of music is made.

Life on the Earth: "Incarnation" means for something without a body (carne) to take on a body. Although monotheism teaches that God does not have a body, the hymn in Philippians praises Jesus as our embodied God. The hymn relies on the ancient worldview of a three-tier universe when it says "in heaven and on earth and under the earth." Christians believe that in the incarnation, God came to save this earth, and for this we rejoice.

Offering Motet

Crucifixus from Mass in B Minor

Johann Sebastian Bach

*Crucifixus etiam pro nobis sub Pontio Pilato
passus et sepultus est.*

Crucified for us under Pontius Pilate.
He suffered and was buried.

Johann Sebastian Bach's B Minor Mass stands at the pinnacle of all baroque choral music composed for the church. This movement from the set of movements on the Nicene Creed speaks of Christ's death on the cross for us.

Offertory Song

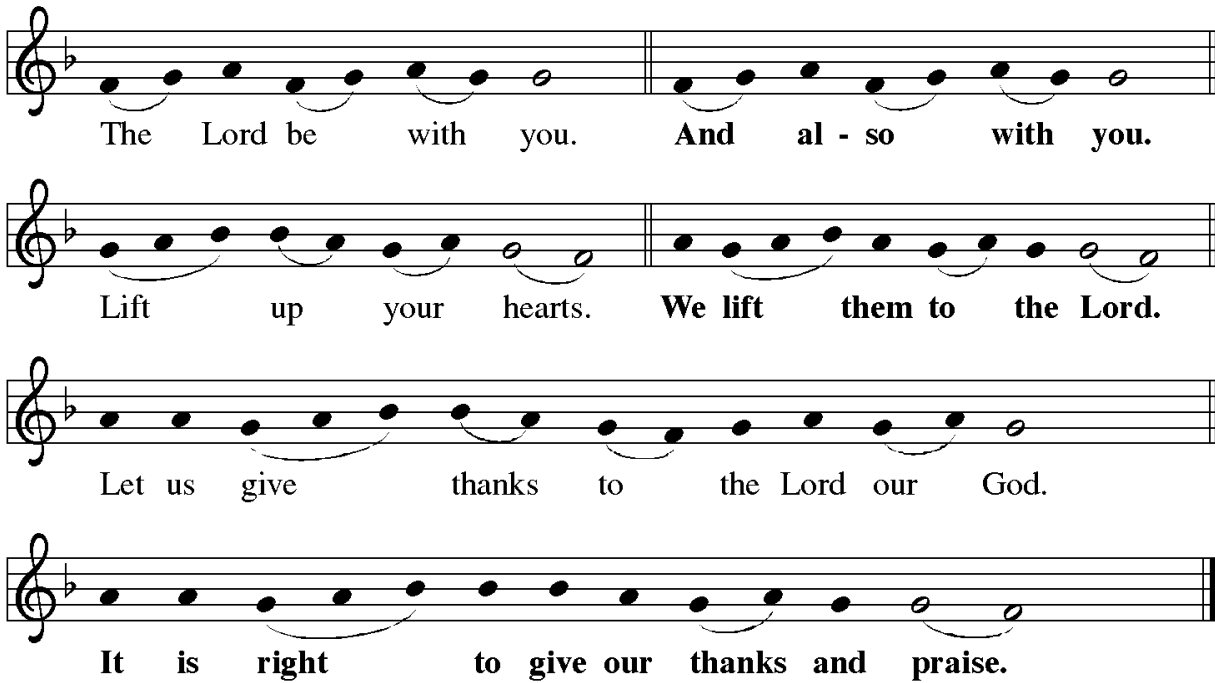
Create in me a clean heart, O God

ELW #188

The assembly stands to sing as the offering is presented at the table of the Lord.

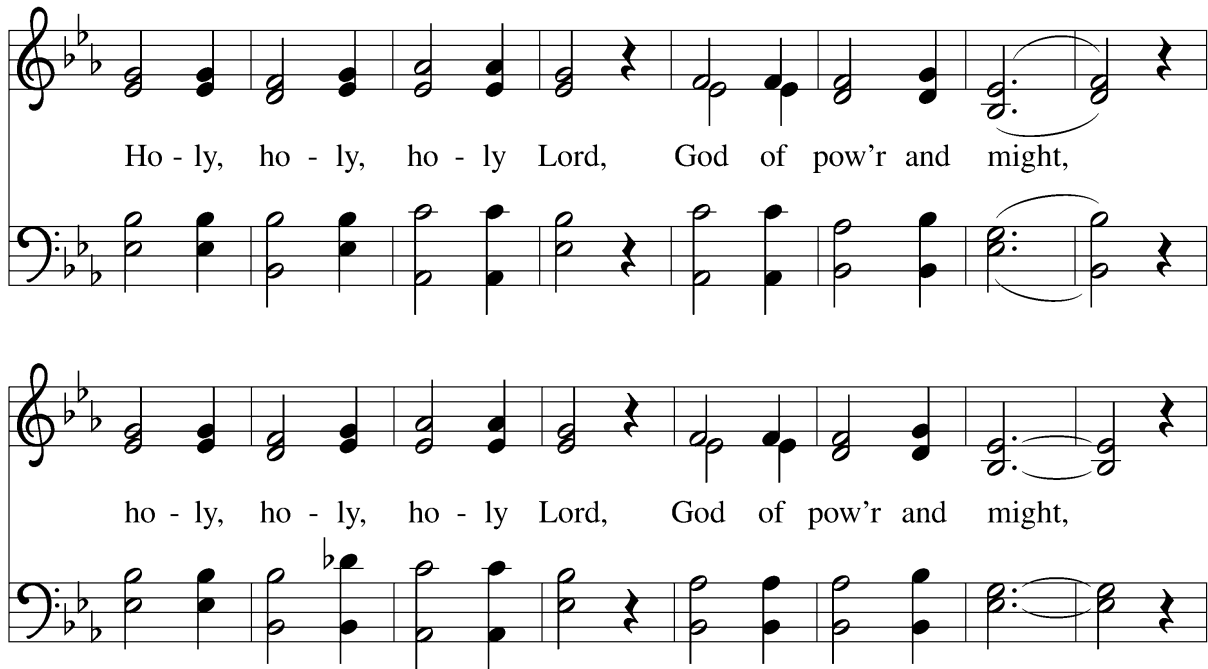
Great Thanksgiving

The presiding minister greets the assembly and invites all present to give thanks.

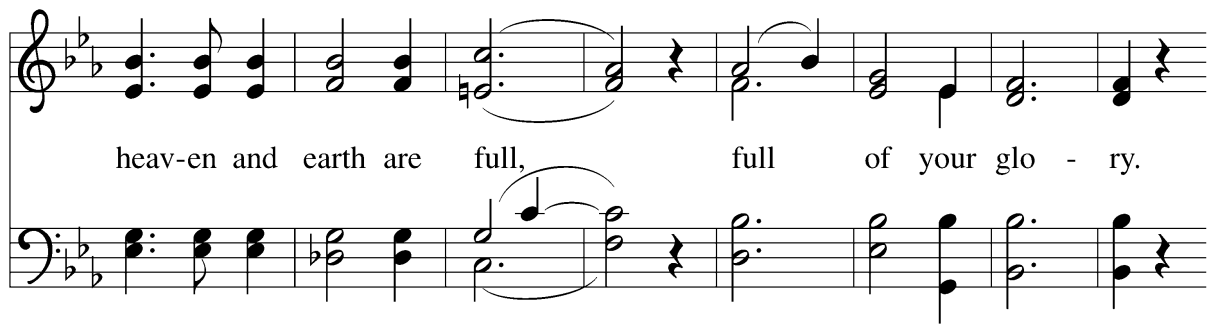


The Lord be with you. And al - so with you.
Lift up your hearts. We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

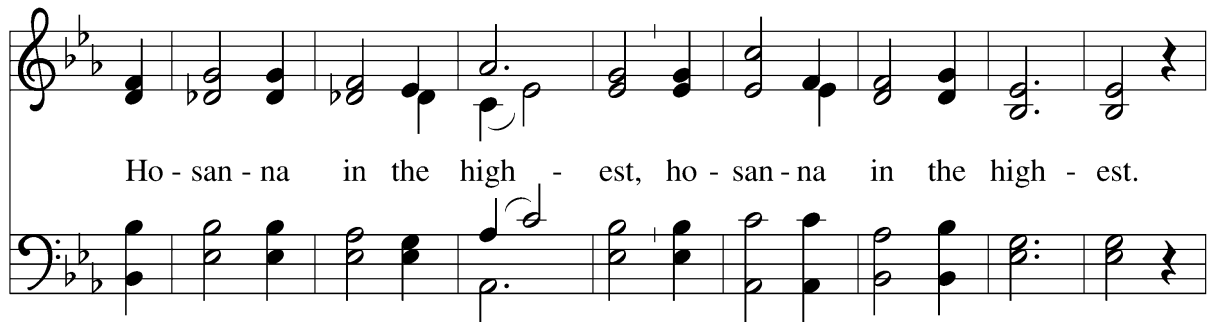
The presider continues in thanksgiving and beseeching. The assembly responds with the song of the angels from Isaiah, and from the psalms.



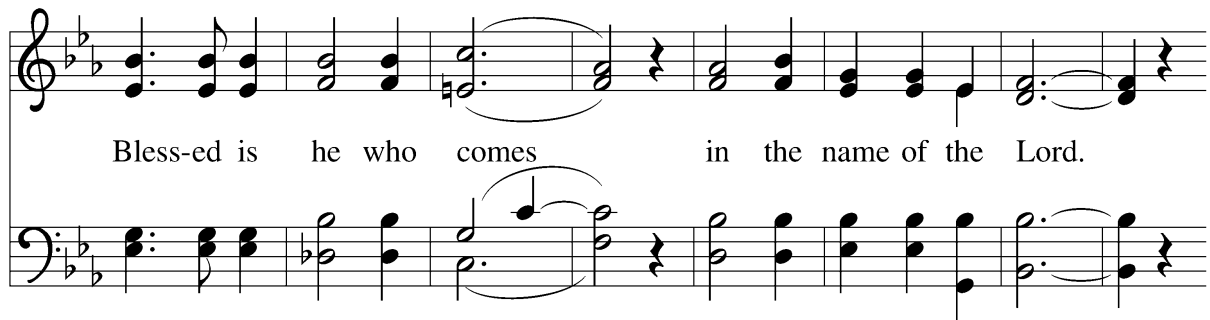
Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,



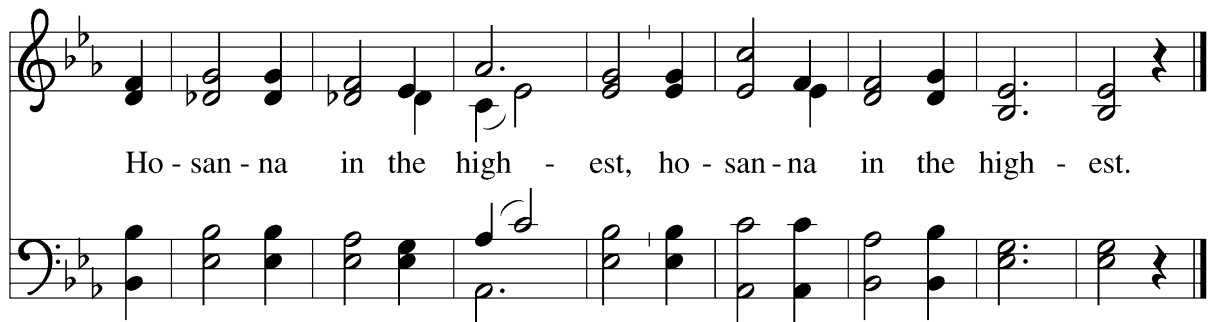
heav-en and earth are full, full of your glo - ry.



Ho - san - na in the high - est, 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, ho - san - na in the high - est.

Music: *Deutsche Messe*, Franz Schubert, 1797–1828; adapt. Richard Proulx, b. 1937
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Holy God,
 our living Water and our merciful Guide,
 together with rivers and seas, wells and springs
 we bless and magnify you.

You led your people Israel through the desert,
 and provided them water from the rock.

We praise you for Christ, our Rock and our Water,
who joined us in our desert,
pouring out his life for the world.

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 life, death, and resurrection,
we await your salvation for all this thirsty world.

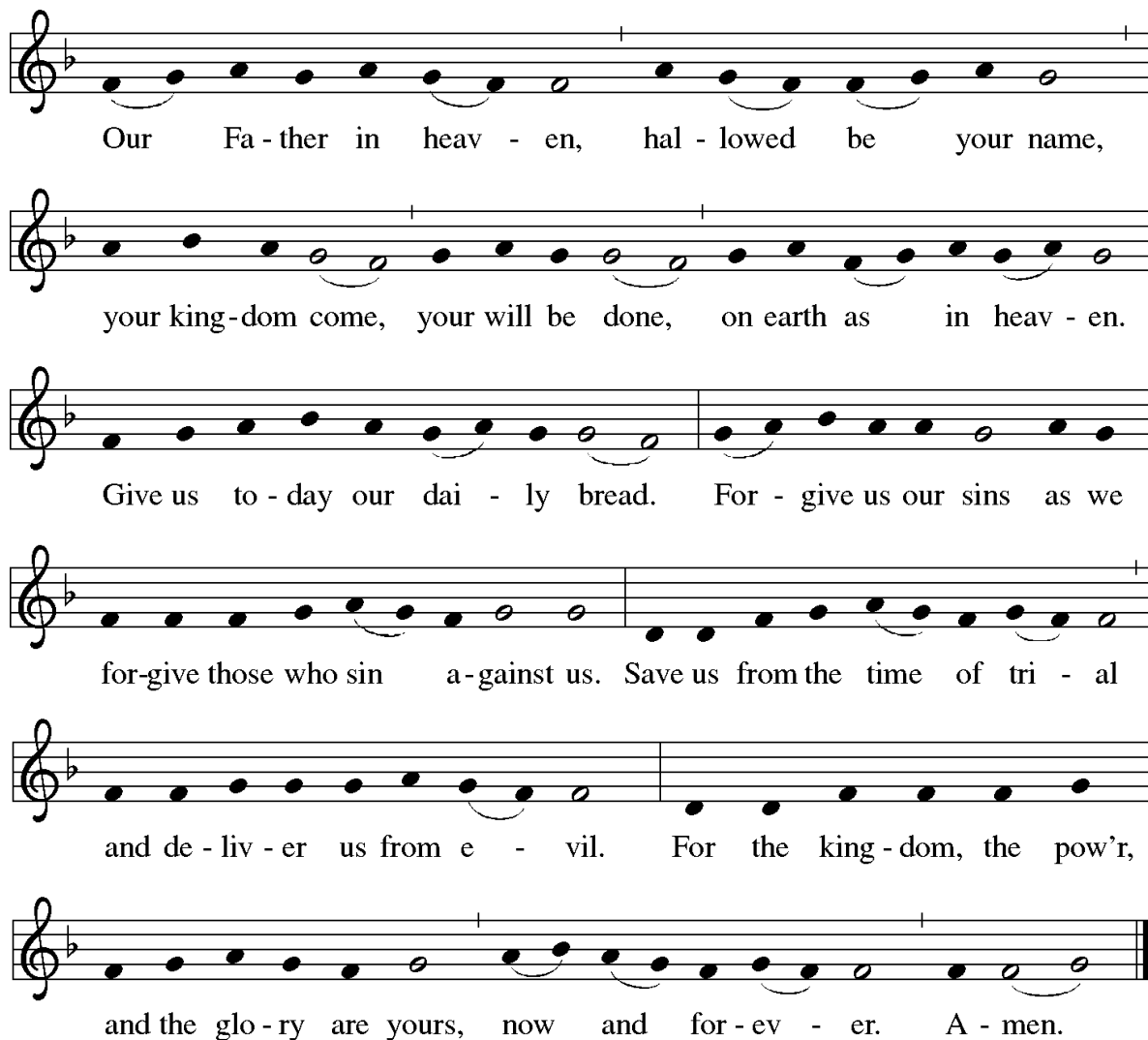
Pour out your Spirit on this holy food
and on all the baptized gathered for this feast:
wash away our sin,
that we may be revived for our journey by the love of Christ.

Through him all glory and honor is yours,
Almighty Father, with the Holy Spirit,
in your holy Church,
both now and forever.

Amen.



Gathered into one by the Ho-ly Spir - it, let us pray as Je-sus taught us.



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.

Communion

*The presiding minister invites the assembly to the meal.
 The assembly is seated.*



All who are drawn in faith to receive the true presence of Christ in this sacramental meal are welcome to Christ's supper.

The bread and wine of the communion meal will be distributed at stations on the nave level. Come to receive the bread by the center aisle, leaving safe space between you and others. Come wearing your facemask. Bread will be placed in your hand by the minister, who will wear gloves and a facemask. Gluten-free wafers are available upon asking the minister. After you receive the bread, move to either wine station, using your own cup or a clean cup from the tray. Place used cups in the alternate tray.

Those who are unable to come to the station may alert an usher and the sacrament will be brought to you. Those who have not yet received communion for the first time are warmly invited to come forward to receive a blessing. If you wish to inquire about baptism and fuller participation in the life of the church, please speak with a member of the ministry staff.

During the distribution, these hymns and other music are offered as time allows:

Canticle

Lamb of God

ELW Setting Five

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.

Hymn

They Crucified My Lord

ELW #350

Hymn

Jesus, Remember Me

ELW #616

After all have communed, the assembly stands.

*The assisting minister leads a prayer after communion. The assembly responds: **Amen.***

SENDING

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

Blessing

*The presiding minister proclaims God's blessing. The assembly responds: **Amen.***

Sending Song

O Sacred Head, Now Wounded

ELW #351

The assembly sings as all are sent to the world in mission.

Dismissal

Brief announcements are made relating to the day, the life of the church and the assembly's participation in God's mission in the world.

The assisting minister sends the assembly into mission.

Go in peace. Remember the poor.

Thanks be to God.

There is no postlude on this day of great solemnity.

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SERVING

God calls servants to lead, but calls us all to be ministers

<i>Presiding Minister</i>	Rev. Nathan D. Piph
<i>Assisting Minister</i>	Scott Mueller
<i>Lector</i>	Thom Tarquinio
<i>Crucifer</i>	Matthew Whitmarsh
<i>Communion Assistant</i>	Tanya Paixio
<i>Breadbaker</i>	Lori Doyle
<i>Musicians</i>	Nancy Fontneau, Passion cantor
	Travis Benoit, Passion cantor
	Trinity Choir
	Cantor Mark Mummert

Comments from the Cloud of Witnesses:

“The cross is the tree of my eternal salvation nourishing and delighting me. I take root in its roots, and I am wholly delighted by its fruits. This is my nourishment when I am hungry, my fountain when I am thirsty, my covering when I am stripped, for my leaves are no longer fig leaves but the breath of life. This is my safeguard when I fear God and my support when I falter. This is the ladder of Jacob, the way of angels, at the summit of which the Lord is truly established. This is my tree, wide as the firmament, which extends from earth to the heavens. It is the pillar of the universe, the support of the whole world, holding together the variety of human nature, and riveted by the invisible bolts of the Spirit, so that it may remain fastened to the divinity and impossible to detach.

—Anonymous third-century homily

*[“The Pasch History,” in *The Paschal Mystery: Ancient Liturgies and Patristic Texts*, ed. A. Hamman, O.F.M. (Staten Island, NY: Alba, 1969), pp. 64-65.]*