



*A welcoming community of joy, worship, and compassion  
bringing God's love to the world.*



*The Sunday of the Passion:  
Palm Sunday  
05 April, 2020  
9:00 A.M.*

***\*\*The service today begins in our Gathering Space\*\****

*Intercession Episcopal & Redeemer Lutheran  
900 Brilowski Road Stevens Point WI  
[www.belovedcommunitysp.org](http://www.belovedcommunitysp.org)*

*Look for Beloved Community Stevens Point on Facebook*

*Welcome to the Beloved Community!  
We are so glad to have you here with us.*

*We are a community of faith who are grounded in the ELCA Lutheran and Episcopal traditions and who are centered in Jesus. We believe we are called to LOVE (working toward the good for another) because God so loves us and all of Creation. No exceptions. No outsiders.*

*We are a mixed bag of pilgrims, so here at the BC, you will have a vibrant experience. Some folks like to be more formal; some folks like to be less formal. Some folks like contemporary band music; some folks like hymns. Because we deeply believe in hospitality, our worship services strive to include the spectrum of who we are as God's people based on the gifts present within our community.*

*We recognize that people use different ways to express their faith and their beliefs, so we don't expect everyone to pray exactly the same way. However, we are also a people grounded in the words and ways of the first apostles (**apostolic**); this means some of our prayers have been lifted by voices for thousands of years by a myriad of pilgrims.*

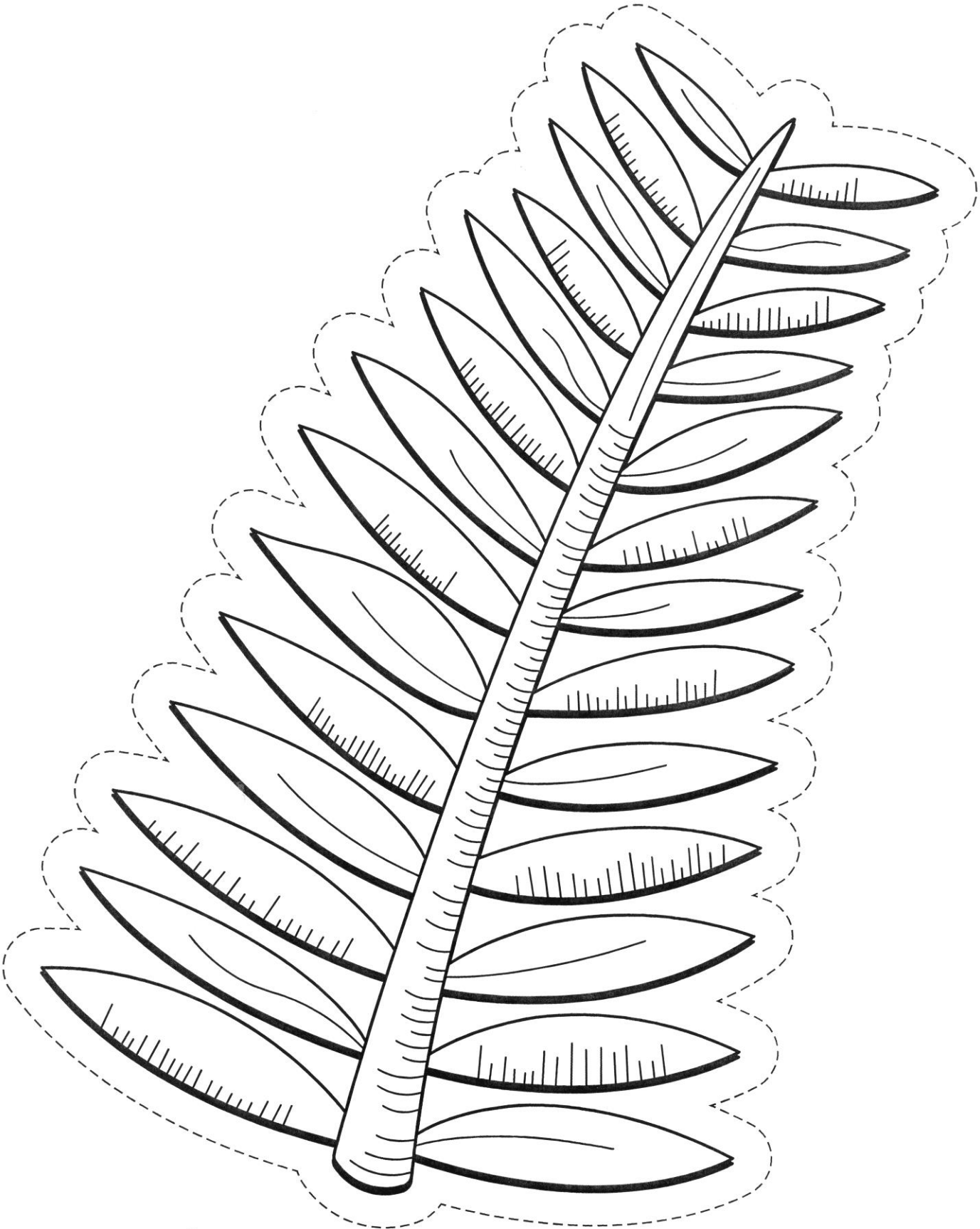
*It is this sense of **catholic** (meaning the church worldwide and throughout time) that connects us to the past as well as to the future. This also provides a sense of unity and oneness as we listen and respond to the Living Word to shape how we see and listen and respond to the world and our neighbors in the present time. And all this because we are **holy**, which means we are called and inspired by the divine (as all people are) to live into the way of LOVE.*

*This is who we are, who we are becoming, and who we are practicing to be. We won't always get it absolutely right, but we will keep on trying and leaning in. We would love to have you join us!*



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**Color your Palm(s) to wave this morning!**



## **The Liturgy of the Palms** *Please rise in body or spirit.*

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

**Peace in heaven and glory in the highest.**

Let us pray.

O God of mercy and might, in the mystery of the passion of your Son you offer your infinite life to the world. Gather us around the cross of Christ, and preserve us until the resurrection, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

**The Gospel of the Triumphal Entry:** *Matthew 21:1-11*

### **The Blessing and Distribution of Palms**

The Lord be with you.

**And also with you.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

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*

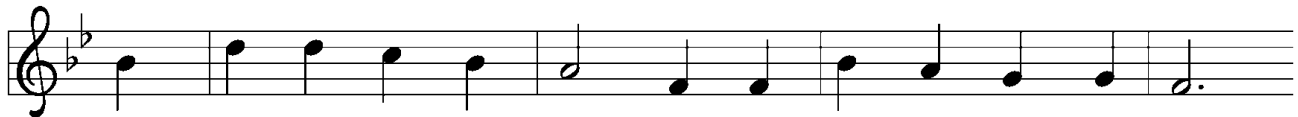
*Refrain*



All glo - ry, laud, and hon - or to you, re - deem - er, king,

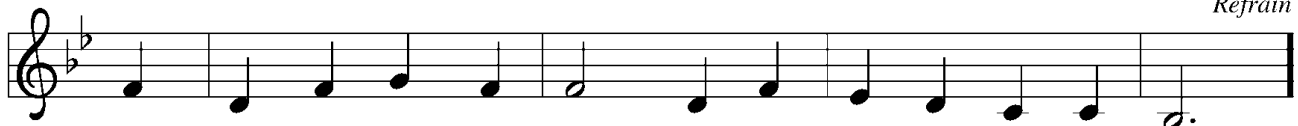


to whom the lips of chil - dren made sweet ho - san - nas ring.



- 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

## Salutation

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

**Hosanna in the highest.**

## Prayer for Purity

O Holy One,

**Creator, Lover and Sustainer of all, to you all hearts are open,  
and all desires known. No secrets can be kept from your life within us.**

**Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit,  
that we may journey our lives with perfect love.**

**May our every word, gesture and intention be dedicated  
to Christ's presence in this world.**

**We pray in the name of Jesus Christ, whose life we share.**

**Amen.**

## **Kyrie** *O Tender God Have Mercy*

O ten - der God, have mer - cy, for you are for us.

O liv - ing Christ, have mer - cy, for you will heal us.

O ten - der God, have mer - cy, for you are for us,

for you are for us.

The image shows four staves of musical notation in treble clef. The first staff has the lyrics 'O ten - der God, have mer - cy, for you are for us.' The second staff has 'O liv - ing Christ, have mer - cy, for you will heal us.' The third staff has 'O ten - der God, have mer - cy, for you are for us,' and the fourth staff has 'for you are for us.' The music consists of quarter and eighth notes with some rests.

Richard Bruxvoort Colligan © 1994 Worldmaking.net All rights reserved.  
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## **Prayer of the Day**

Almighty God, whose most dear Son went up not to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. **Amen.**

*Please be seated for the Lessons.*

## **First Lesson:** *Isaiah 50: 4-9a*

The Word of the Lord

**Thanks be to God.**

## **The Psalm:** *Psalms 31: 9-16*

Have mercy on me, O God, for I am in trouble;

**my eye is consumed with sorrow, and also my throat and my belly.**

For my life is wasted with grief, and my years with sighing;

**my strength fails me because of affliction, and my bones are consumed.**

I have become a reproach to all my enemies and even to my neighbors,  
a dismay to those of my acquaintance;

**when they see me in the street they avoid me.**

I am forgotten like the dead, out of mind;

**I am as useless as a broken pot.**

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.**

But as for me, I have trusted in you, O God.

**I have said, "You are my God.**

My times are in your hand;

**rescue me from the hand of my enemies, and from those who persecute me.**

Make your face to shine upon your servant,

**and in your loving-kindness save me."**

**Second Lesson: *Philippians 2: 5-11***

The Word of the Lord

**Thanks be to God.**

## The Reflection

**Growing Song** *Go to Dark Gethsemane*

*Please rise in body or spirit.*



1 Go to dark Geth-sem - a - ne, all who feel the tempt - er's pow'r;  
2 Fol - low to the judg-ment hall, view the Lord of life ar - rained;  
3 Cal - v'ry's mourn-ful moun-tain climb; there, a - dor - ing at his feet,



your Re - deem - er's con - flict see. Watch with him one bit - ter hour;  
oh, the worm-wood and the gall! Oh, the pangs his soul sus-tained!  
mark that mir - a - cle of time, God's own sac - ri - fice com-plete.



turn not from his griefs a - way; learn from Je - sus Christ to pray.  
Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.  
"It is fin - ished!" hear him cry; learn from Je - sus Christ to die.

Text: James Montgomery, 1771–1854

Music: GETHSEMANE, Richard Redhead, 1820–1901

**Statement of Faith** *Please rise in body or spirit.*

Let us join with the whole church, confessing our faith with the words of 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, 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.**

**Prayers of the People**

Hear us, O God.

**Your mercy is great.**

**Prayer Song** *Open My Heart*

Part 1

O - pen my heart, \_\_\_\_\_ o - pen my heart. \_\_\_\_\_

Part 2

O - pen my heart, \_\_\_\_\_ o - pen my heart. \_\_\_\_\_

The image shows two staves of musical notation in 4/4 time. Part 1 is a treble clef staff with a melody of quarter and eighth notes. Part 2 is a treble clef staff with a melody of quarter and eighth notes. The lyrics are written below the staves, with blank lines for the end of the phrases.



The image shows a musical score for a prayer. It consists of two staves of music. The top staff is a treble clef with a melody line. The bottom staff is a bass clef with a bass line. The lyrics are written below the notes. The lyrics are: "O - pen my heart, \_\_\_\_\_ o - pen my heart. \_\_\_\_\_". The music is in a simple, melodic style with a mix of quarter and eighth notes.

Words: Ana Hernández, adapt. from a trad. Chinese mantra to the Buddhist goddess of compassion, Guan Shi Yin.  
 Music: Ana Hernández, © 2007 by Ana Hernández. Used by permission.

## **Confession and Forgiveness**

During the season of Lent we are called to return to the Lord with all our heart. Let us confess our sin and seek reconciliation with God and neighbor.

*Silence for reflection and self-examination.*

Merciful God,

**you sent Jesus Christ to save the lost. We confess that we have strayed from you and turned aside from your way. We fail in love, neglect justice, and ignore your truth.**

**Have mercy on us and wash away our sin. Create in us clean hearts for the sake of Jesus Christ our Savior. Amen.**

Behold, now is the acceptable time; now is the day of salvation. Almighty God have mercy on us, + forgive us all our sins, and bring us to everlasting life.

**Amen.**

## **Exchange the Peace**

The peace of the Lord be always with you.

**And also with you.**

## **Blessings and Thanksgivings**

### **Offertory Sentence**

So here's what I want you to do, God helping you: Take your everyday, ordinary life ~ your sleeping, eating, going-to-work, and walking-around, {staying at home so we can all stay safe} life ~ and place it before God as an offering.

*Romans 12:1, The Message*

**Offering Song** *My Song Is Love Unknown* please be seated



1. My song is love un - known, My Sav - ior's love to  
2. He came from his blest throne Sal - va - tion to be -  
3. Some - times they strew his way And his sweet prais - es  
4. Why, what has my Lord done? What makes this rage and  
5. They rise, and needs will have My dear Lord made a -  
6. In life no house, no home My Lord on earth might  
7. Here might I stay and sing No sto - ry so di -



me, Love to the love - less shown That they might  
stow; But peo - ple scorned him; none The longed - for  
sing, Re - sound - ing all the day Ho - san - nas  
spite? He made the lame to run, He gave the  
way; A mur - der - er they save, The Prince of  
have; In death no friend - ly tomb But what a  
vine! Nev - er was love, dear King, Nev - er was



love - ly be. Oh, who am I, That for my sake  
Christ would know. But, O my friend, My friend in - deed,  
to their King. Then "Cru - ci - fy!" Is all their breath,  
blind their sight. Sweet in - jur - ies! Yet they at these  
life they slay. Yet cheer - ful he To suf - f'ring goes  
stran - ger gave. What may I say? Heav'n was his home;  
grief like thine. This is my friend, In whose sweet praise



My Lord should take Frail flesh and die?  
Who at my need His life did spend!  
And for his death They thirst and cry.  
Them - selves dis - please And 'gainst him rise.  
That he his foes From thence might free.  
But mine the tomb Where - in he lay.  
I all my days Could glad - ly spend!

## **Palm Sunday Prayer**

God of transformation, we are reminded this day that Jesus' ride into Jerusalem was more than a show, more than a simple provocation, more than the beginning of a cute celebration. It was a signal that things are changing, an unmistakably potent message to the powers that be that the world as we know it is becoming the world as it should be. It was a radical act of defiance directed against those in his day who wielded power through violence, oppression, and tyranny.

It is no less radical, and no less tame, for those who do the same today.

This simple ride reminds us—and tells the whole world—that you are indeed coming to make all things new. You are coming to turn weapons of war into instruments of peace.

You are coming to release those who find themselves in all manners of bondage: chains of injustice; chains of addiction; chains of conformity and apathy.

You are coming to provide for the poor: food for the hungry and shelter for the homeless.

You are coming to assure the dignity and equality of all who are marginalized or oppressed.

You are coming to end violence and divisions, to provide safe communities and opportunities for education.

You are coming to offer healing and wholeness, comfort, consolation, and hope, especially those who are suffering due to Covid19 and its ramifications: spiritually, emotionally, financially and fiscally.

You are coming to transform all that we know. You are coming to save us.

But like humble Jesus riding into town on a lowly colt, you aren't coming in grandeur, you aren't coming with thunder and lightning, you aren't making an epic entrance.

You're coming through the mystery of love incarnate, through your church empowered by your Spirit, through lives transformed and inspired, through ordinary people like us, blessed by you to do extraordinary things.

Come, gracious God into a world that longs for change, a world that needs your love, a world full of your own children, a world ripe with hope and potential.

Blessed are those who come in your name, O God. We have come. We will go.

And now we pray—we pray for your coming kingdom emerging all around us,  
using the words Jesus taught us. John W. Vest

Words adptd & Music by H. Hanson



Our Fa-ther, who art in heav-en, hal-low-ed be  
thy name. Thy king-dom come, thy will be done  
on earth, as it is in heaven. Give us this day  
our dai-ly bread, and for-give our sin as we for-give  
those who sin a- gainst us. And lead us not in- to temp-  
ta- tion, but de- liv-er us from e- vil, for  
thine is the king-dom, and the pow-er, and the  
glo-ry for-ev-er-more and ev-er-more, A- men.

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### Closing Prayer

May we, who are sometimes swayed by the crowd's approval, and who often avoid conflict for fear of its cost to us, hold fast to the gospel of peace and justice and follow faithfully in your way of compassion and solidarity with those who are poor and excluded, wherever it may lead us. **Amen.**

*Kathy Galloway*

## **Blessing**

May the peace of God give you renewed hope and wisdom,  
May you find the strength you already carry within you to be enough,  
May the grace of God be sufficient,  
May you find a deep breath when the air around you is thin,  
May you grow in compassion in these days,  
May you love well, not in spite of these anxious times but because of them.  
May you know and live deeply from † God's blessing, now and always.

**Amen.**

*Sarah Bessey*

## **The Passion Gospel** *Matthew 27:11-54*

*The people may be seated for the start of the Passion.*

Reader 1: The Passion of our Lord Jesus Christ according to Matthew.

Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said,

Reader 2: "You say so."

Reader 1: But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Reader 1: Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them,

Reader 3: "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?"

Reader 1: For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him,

Reader 3: "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him."

Reader 1: Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?" And they said,

**All: Congregation: "Barabbas."**

Reader 1: Pilate said to them,

Reader 3: "Then what should I do with Jesus who is called the Messiah?"

Reader 1: All of them said,

**All: Congregation: "Let him be crucified!"**

Reader 1: Then he asked,

Reader 3: "Why, what evil has he done?"

Reader 1: But they shouted all the more,

**All: Congregation: “Let him be crucified!”**

Reader 1: So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying,

Reader 3: “I am innocent of this man’s blood; see to it yourselves.” Reader 1: Then the people as a whole answered,

**All: Congregation: “His blood be on us and on our children!”**

Reader 1: So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying,

**All: Congregation: “Hail, King of the Jews!”**

Reader 1: They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross.

***Please rise in body or spirit.***

Reader 1: And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.”

Reader 1: Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

Reader 3: “You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.”

Reader 1: In the same way the chief priests also, along with the scribes and elders, were mocking him, saying,

Reader 3: “He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, ‘I am God’s Son.’”

Reader 1: The bandits who were crucified with him also taunted him in the same way. From noon on, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried with a loud voice,

Reader 2: “Eli, Eli, lema sabachthani?”

“My God, my God, why have you forsaken me?”

Reader 1: When some of the bystanders heard it, they said,

Reader 3: "This man is calling for Elijah."

Reader 1: At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said,

Reader 3: "Wait, let us see whether Elijah will come to save him."

Reader 1: Then Jesus cried again with a loud voice and breathed his last.

(Silence for a few moments) At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,

Readers 2 and 3: "Truly this man was God's Son!"

### **Sending Song** *O Sacred Head*



1 O sa - cred head, now wound - ed, with grief and shame weighed down,  
2 How pale thou art with an - guish, with sore a - buse and scorn;  
3 What lan - guage shall I bor - row to thank thee, dear - est friend,  
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;  
how does thy face now lan - guish, which once was bright as morn!  
for this thy dy - ing sor - row, thy pit - y with - out end?  
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!  
Thy grief and bit - ter pas - sion were all for sin - ners' gain;  
Oh, make me thine for - ev - er, and should I faint - ing be,  
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.  
mine, mine was the trans - gres - sion, but thine the dead - ly pain.  
Lord, let me nev - er, nev - er out - live my love to thee.  
for all who die be - liev - ing die safe - ly in thy love.

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*There is no Dismissal today.*

*Our story continues on Thursday at 6:00 p.m.*



## *Holy week*

*All Services will be Live Streamed on Beloved Community Facebook Page*

*Preparation Notes and Service Bulletins  
will be found on the website home page.*

- Sunday, April 5:** Palm Sunday at 9 a.m.
- Thursday, April 9:** Maundy Thursday Agape Dinner at Home at 6 p.m.  
Keeping Watch with Jesus at Home 7pm-noon Friday
- Friday, April 10:** Stations of the Cross at Noon  
Good Friday Service at 6:00 p.m.
- Saturday, April 11:** Vigil of the Resurrection and New Fire: 7:45 p.m.
- Sunday, April 12:** Resurrection Sunday/Easter Celebration at 9:00 a.m.