



**Blessed is the one**  
who comes in the name of the Lord!

MARK 11:9

# St. Paul's Lutheran Church

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**WELCOME** Thank you for being with us.

We are a Christian church within the Lutheran tradition (Evangelical Lutheran Church of America) and we welcome people of all Christian traditions as well as people of other faiths and people of little or no faith. Christian worship has been offered to God in this congregation for 185 years. By worshipping with us today, you become part of that living tradition.

**Restrooms** are available in the Good Shepherd Room (Springettsbury lobby) and the narthex. Baby changing stations are provided in these restrooms.

**Thank you for your faithfulness** in sending your offering through the mail, by using online options from your financial institution, or through the “Donate” now from the church website **stpaulsyork.org**. Your gifts are keeping us current with the commitments associated with St. Paul’s and our ministry partners.

## Guidelines for Worship during the time of COVID-19

### Entering and Leaving the Church:

*Face masks are required inside,*

*Kindly sign in at the door through which you entered. This will help if we need to be in contact.*

*Please take your service bulletin with you and dispose of it properly.*

### Offerings:

*Monetary offerings may be placed in the basins provided at the entrances to the nave prior to the service or immediately following the service. You may also donate via our website at [www.stpaulsyork.org](http://www.stpaulsyork.org)*

### While in the Nave:

*Please wear your mask. Please sit in designated pews only. You may sit together as a family.*

*We ask that you practice social distancing from one family to the next within the pew.*

### Communion Procedure:

- *Ushers will direct you. The pulpit side (left) of the nave communes first followed by the font side (right).*
- *Wearing your face mask, come to the chancel step taking your place at one of the five positions marked on the chancel floor with a green cross.*
- *Your entire household may gather at a position marked by the green cross.*
- *Extend your arms and cup your hands together to receive the host.*
- *Please do not reach out to take the Host from the minister.*
- *Once the minister has moved to the next group, then remove your mask, receive the host, replace your mask and return to your pew by the closest side aisle. There is no need to hurry.*
- *We are receiving communion in one kind only (bread/host).*

Our COVID-19 task force is assisting us as we remain open at St. Paul’s. Please thank Dr. Jessica Ericson, Sheridan Palmer, Deacon Harold Sargeant, and Dr. Martha Thomas for their dedication and service.

**Sunday, March 28, 2021**  
**Sunday of the Passion / Palm Sunday**  
**Holy Communion 8:00 AM & 5:00 PM**

**PRELUDE**

*Hosanna, Loud Hosanna*

*J. Wayne Kerr*

***Stand***

**BLESSING OF THE PALMS**

Blessed is he who comes in the name of the Lord. **Hosanna to the Son of David.**

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

Let us pray. Mercifully assist us, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts whereby you have given us life everlasting; through your Son, Jesus Christ our Lord. **Amen.**

**PROCESSIONAL GOSPEL: Mark 11:1-11**

<sup>1</sup>When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, [Jesus] sent two of his disciples <sup>2</sup>and said to them, “Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. <sup>3</sup>If anyone says to you, ‘Why are you doing this?’ just say this, ‘The Lord needs it and will send it back here immediately.’”

<sup>4</sup>They went away and found a colt tied near a door, outside in the street. As they were untying it, <sup>5</sup>some of the bystanders said to them, “What are you doing, untying the colt?” <sup>6</sup>They told them what Jesus had said; and they allowed them to take it. <sup>7</sup>Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. <sup>8</sup>Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. <sup>9</sup>Then those who went ahead and those who followed were shouting,

“Hosanna! Blessed is the one who comes in the name of the Lord! <sup>10</sup>Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!”

<sup>11</sup>Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

**THANKSGIVING** *The members of the congregation raise their branches.*

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.**

We praise and thank you, O God, for the great 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 acclaimed Son of David and King of kings by those who scattered their garments and branches of palm in his path.

We ask that you bless these branches and those who bear them, and grant that we may ever hail him as our Lord and King and follow him with perfect confidence; through the same Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen**

*The minister sprinkles the branches of Palm with water.*



## PROCESSION

Let us go forth in peace,                      **In the name of the Lord.**  
Blessed is he who comes in the name of the Lord.                      **Hosanna in the highest.**

## HYMN

*Congregation joins in singing*

The musical notation is written on four staves in G major (one sharp) and 4/4 time. The melody is simple and repetitive, with lyrics written below each staff. The first staff begins with an asterisk, indicating the start of the procession melody. The lyrics are: \* Ho - san - na, ho - san - na, ho - san - na, in the high-est. Ho - san-na, ho - san - na, ho - san - na in the high-est. Bless-ed is the one who comes in the name of the Lord. Bless-ed is the one who comes in the name of the Lord.

*\*Leader and/or choir sings melody to begin the procession. Assembly joins in after one or several repetitions.*

Music: Ike Sturm

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## APOSTOLIC GREETING

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.                      **And also with you.**

## PRAYER OF THE DAY

Let us pray. Almighty God, you sent your Son, our Savior Jesus Christ, to take our flesh upon him and to suffer death on the cross. Grant that we may share in his obedience to your will and in the glorious victory of his resurrection; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen**

*Sit*

**8:00 AM                      RECEPTION OF MEMBERS**

## FIRST READING

Isaiah 50-:4-9a

The Word of the Lord

**Thanks be to God.**

## SECOND READING

Philippians 2:5-11

The Word of the Lord

Thanks be to God.

## ORGAN

*My Song is Love Unknown*

Benjamin Culli

## THE PASSION OF OUR LORD ACCORDING TO ST. MARK

## SERMON

Pastor Reep

*Stand*

## PRAYERS OF INTERCESSION

Relying on the promises of God, we pray boldly for the church, the world, and all in need.

*A brief silence.*

In Jesus you came among us as a suffering servant. Give your church humility. Empower us to confess Christ crucified. Hear us, O God.

**Your mercy is great.**

In creation, life springs from death. Create new possibilities for areas affected by climate change, grant relief from natural disasters and nurture new growth. Hear us, O God.

**Your mercy is great.**

Jesus was handed over to the powers of this world. In all nations, instruct the powerful, that they would not exploit their power but maintain justice. Hear us, O God.

**Your mercy is great.**

On the cross Jesus joined all who are forsaken. Abide with those who are condemned to death. Defend those who are falsely accused. Console and strengthen those who are mocked or bullied. Accompany all who suffer; grant respite and renewal. Hear us, O God.

**Your mercy is great.**

A centurion confessed Jesus as your Son. We praise you for the faith you have given to people of all places and times. Give us also such faith to trust the promises of baptism and, with them, to look for the resurrection of the dead. Hear us, O God.

**Your mercy is great.**

We entrust ourselves and all our prayers to you, O faithful God, through Jesus Christ our Lord. **Amen.**

## PEACE

The peace of the Lord be with you always.

**And also with you.**

## OFFERTORY PRAYER

Let us pray. Blessed are you,

**O Lord our God, maker of all things. Through your goodness you have blessed us with these gifts. With them we offer ourselves to your service and dedicate our lives to the care and redemption of all that you have made, for the sake of him who gave himself for us, Jesus Christ our Lord. Amen**

## DIALOGUE

The Lord be with you.

**And also 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.**

## PREFACE

It is indeed right and salutary that we should at all times and in all places offer thanks and praise to you, O Lord, holy Father, through Christ our Lord. You bid your people cleanse their hearts and prepare with joy for the paschal feast. Renew our zeal in faith and life, and bring us to the fullness of grace that belongs to the children of God. And so, with the Church on earth and the hosts of heaven, we praise your name and join their unending hymn:

## SANCTUS

**Holy, holy, holy Lord, God of pow'r and might:**

**Heav'n and earth are full of your glory.**

**Hosanna in the highest.**

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

**Hosanna in the highest.**

## THANKSGIVING

Blessed are you, Lord of heaven and earth.

In mercy for our fallen world you gave your only Son,

that all those who believe in him should not perish, but have eternal life.

We give thanks to you for the salvation you have prepared for us through Jesus Christ.

Send now your Holy Spirit into our hearts, that we may receive our Lord with a living faith as he comes to us in his holy supper.

**Amen. Come, Lord Jesus.**

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.

Lord, remember us in your kingdom and teach us to pray.

## LORD'S PRAYER

**Our Father, who art in heaven, hallowed be thy name,**

**thy kingdom come, thy will be done, on earth as it is in heaven.**

**Give us this day our daily bread; and forgive us our trespasses,**

**as we forgive those who trespass against us;**

**and lead us not into temptation, but deliver us from evil.**

**For thine is the kingdom, and the power, and the glory, forever and ever. Amen.**

**FRACTION RITE** *A brief silence is kept.*

**Sit**     *The pastor cleanses hands and prepares for the distribution of Holy Communion.*  
**COMMUNION OF THE FAITHFUL**

*Instructions for receiving the sacrament are on the inside front cover of the bulletin.*

**Stand**

**POST COMMUNION BLESSING**

The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.  
**Amen**

**POST COMMUNION PRAYER**

Let us pray. Almighty God, you gave your Son both as a sacrifice for sin and a model of the godly life. Enable us to receive him always with thanksgiving, and to conform our lives to his; through the same Jesus Christ our Lord. **Amen**

**HYMN**     *Hosanna, Loud Hosanna*

1. Hosanna, loud hosanna,  
the little children sang,  
through pillared court and temple  
the lovely anthem rang.  
To Jesus, who had blessed them  
close folded to his breast,  
the children sang their praises,  
the simplest and the best.

2. "Hosanna in the highest!"  
that ancient song we sing,  
for Christ is our Redeemer,  
the Lord of heaven our King.  
O may we ever praise him  
with heart and life and voice,  
and in his blissful presence  
eternally rejoice!

**BLESSING**

Almighty God, Father, + Son, and Holy Spirit, bless you now and forever. **Amen**

**DISMISSAL**     Go in peace. Serve the Lord.     **Thanks be to God.**

**POSTLUDE**     *All Glory, Laud and Honor*     Emma Lou Diemer

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*Please be respectful of distancing and personal space as you leave.*  
*Feel free to gather outside for conversation.*  
*Please take your service bulletin with you and dispose of it properly.*



The palms for today's service are graciously  
provided in loving memory of the  
William S. Eisenhart Family  
by son Christopher Eisenhart.

***In our prayers we remember...***

*Sandy Dickensheets, Teresa Rohrbaugh, Isaiah King, Delores Sergent, Sandra Farcht, Wayne Wagner, Jannette Guetersloh, Oonagh Newman, Jenny Zimmerman, Deborah Fulton, Reid Weinbrom, Darrell Kopp, Shawn Sunday, Mike Johnston, Betty Mehring, Drew Herdson, David List, Kristine Gross, Porter Stacey*

Palm Sunday B, 2021    Isaiah 50:4-9a    Philippians 2:5-11    Mark 14:26-52, 16:1-8

There are real joys in parenting. There are real struggles too. I do wish that someone early on would have clued me in to the fact that half of what you do as a parent is to repeat yourself to your children. I find myself saying the same things over and over again. The real art to parenting I suppose is to not get discouraged by it or to make too much out of the fact that you say the same things again and again. You can't let it get you down. To simply understand that repeating is necessary and by doing it often enough, it might well bring about awareness and understanding, and growth and even maturity. I think that is what Jesus was doing with his disciples. It wasn't a traditional family structure, but Jesus was the responsible one doing the teaching and trying to prepare the disciples for a future.

On the way to the villages of Caesarea Philippi, as they made their procession tiny and intimate as it was Jesus ask his disciple a question; "who do people say that I am?" The responses given on that particular day ranged from John the Baptist to Elijah and still others said one of the prophets. *Then Jesus began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again* (Mark 8:31).

Later, on the way, passing through Galilee, as they made their procession to Capernaum Jesus was teaching his disciples again, *The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again. But they did not understand what he was saying and were afraid to ask him* (Mark 9:31).

On yet another day when Jesus told them how hard it will be for wealthy people to enter the kingdom of God and he used the example of a camel going through the eye of a needle and Peter pointed out how he and the rest of the disciples had left everything to follow, they were making their procession on the road to Jerusalem, Jesus took them aside and began to tell them yet again what was going to happen when they reached their destination. *See, we are going up to Jerusalem and the Son of man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again* (Mark 10:33).

Given the clarity and openness with which Jesus communicated with his disciples, for the life of me I do not know why when they were approaching Jerusalem at Bethphage and Bethany near the Mount of Olives they didn't begin to get a bit more worried or concerned. They have been afraid about a whole lot of other things along the way. The Gospel writer Mark hasn't kept this secret so secret. In chapter 8, in chapter 9,



in chapter 10, and now in chapter 11, the opening text for this Palm Sunday we struggle to understand, to make sense of what is happening and what is taking place and what will happen, even though Jesus has stated it all very clearly three times before.

Now it is the procession to the Mount of Olives. The supper has ended. The hymn has been sung. The struggle that is before us is real. Those who stuck with Jesus day after day as they made their way to the Holy City will abandon him before the night is past. Peter denies him three times before the rooster goes cock-a-doodle-do twice. The rest of the gang can't keep their eyes open. Judas slipped out after the meal and before dessert to alert the authorities of Jesus' whereabouts and promised to deliver him up to them with a kiss of betrayal. Abandonment permeates the scene. The struggle is real. It is real for the followers and it is real of Jesus.

Jesus struggles; wanting the hour to pass, for the cup to be removed, not to put him to the test. There is no martyr complex being revealed here. Jesus is expressing his struggle with what is going on in a prayer that is so fervent that the agitation inflicted is noticeable, recognizable to those paying any attention. And while the flesh might indeed be weak, Jesus is committed to the will of God. And this will is the one that dominates the day. It is not our denials and our lack of attention, or our selling out, that dominate this Passion Sunday. It is the will of God. It is God's passion for humanity, making a way forward at what appears to be the bleakest of situations.

This day is important for us. An annual observance with palm branch in hand catapults us into the drama of God's will for humanity not ending in abandonment and death, but in adoption and life. It is the acknowledgment of God claiming victory over the predictions of the Son of Man being handed over to death and being killed and after three days being raised up to go before us leading and preparing a way so that there is a future hope. A hope precisely when hope seems hopeless because the struggle is real. And while Jesus said that we would all fall away, that we would forsake him, and flee from him, he also said that he would go before us. Death and scattering will not be the end. Jesus is the Shepherd leading the flock. He is going before us to Galilee just as the man in white apparel announced on the day of resurrection.

This week of all weeks sets us out in procession into the world to tell the story of God's love for all. The will of God is made known through the drama of Christ's betrayal, suffering, death, and resurrection. That's what makes this week Holy. It is a week set aside for the purpose of telling again God's will for humanity. There are real joys and there are real struggles and through Christ there is real hope. This is the story we tell over and over again, especially this week. Amen.

**FIRST READING: Isaiah 50:4-9a**

The 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 awakens—  
wakens my ear  
to listen as those who are taught.  
<sup>5</sup>The Lord God has opened my ear,  
and I was not rebellious,  
I did not turn backward.  
<sup>6</sup>I 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.  
  
<sup>7</sup>The 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;  
<sup>8</sup>he who vindicates me is near.  
Who will contend with me?  
Let us stand up together.  
Who are my adversaries?  
Let them confront me.  
<sup>9</sup>It is the Lord God who helps me;  
who will declare me guilty?

**Psalms 31:9-16**

**SECOND READING: Philippians 2:5-11**

Let the same mind be in you that was in  
Christ Jesus,  
<sup>6</sup>who, though he was in the form of God,  
did not regard equality with God  
as something to be exploited,  
<sup>7</sup>but emptied himself,  
taking the form of a slave,  
being born in human likeness.  
And being found in human form,  
<sup>8</sup>he humbled himself  
and became obedient to the point of  
death—  
even death on a cross.  
  
<sup>9</sup>Therefore God also highly exalted him  
and gave him the name  
that is above every name,  
<sup>10</sup>so that at the name of Jesus  
every knee should bend,  
in heaven and on earth and under the  
earth,  
<sup>11</sup>and every tongue should confess  
that Jesus Christ is Lord,  
to the glory of God the Father.

**GOSPEL: Mark 14:1—15:47 or Mark  
15:1-39 [40-47] [not printed]**