**PALM/PASSION SUNDAY- MARCH 28, 2021**

**ZION, PHILIPBURG**

**ST. PETERS, LINWOOD**

Welcome to everyone on this Palm/Passion where we continue to gather in love for one another from the safety of our homes. I am Leanne Darlington, pastor at Zion, Philipsburg and interim pastor at St. Peters, Linwood. The weather was simply wonderful this week. We give thanks for all that God provides for us

Our Lent in a bag item this week is the candle. In John’s gospel we hear that Jesus is the light of the world shining through the darkness bringing hope and promise. We too are light in the world, and we are called to share our light with others, a light that shines in the darkness of our world today, making a difference in the lives of those around us.

Next week is Holy Week. Zion will be preparing a full slate of services for this week. Maundy Thursday will be a live GoTo Meeting service starting with a soup supper at 6:15., followed by a love service at 7:00 where we share the sacrament of communion. The service will also be available as an audio service and a paper copy will also be sent out. Good Friday will be our normal online audio service. Easter Sunday will be a video recorded service in the Zion’s sanctuary. This is a first for us, we give thanks for the opportunity to try this new venture. Again, a paper copy will also be available.

The Easter edition of the Messenger will be out this week.

A reminder that out Goto Coffee hour takes place today at 11:00. Please join us! Zion relies on your continued support to meet our monthly expenses during this continuing pandemic and shutdown. If you have not contributed lately, please consider doing so. Thank you to all, for your continued prayers and support.

**GATHERING**

The Holy Spirit calls us together as the people of God.

**ACCLAMATION**

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

**Hosanna in the highest.**

**PROCESSIONAL GOSPEL: Mark 11:1-11**

The holy gospel according to Mark.

1When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, [Jesus] sent two of his disciples 2and 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. 3If anyone says to you, ‘Why are you doing this?’ just say this, ‘The Lord needs it and will send it back here immediately.’ ” 4They went away and found a colt tied near a door, outside in the street. As they were untying it, 5some of the bystanders said to them, “What are you doing, untying the colt?” 6They told them what Jesus had said; and they allowed them to take it. 7Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. 8Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. 9Then those who went ahead and those who followed were shouting,  
 “Hosanna! Blessed is the one who comes in the name of the Lord!  
10Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!” 11Then 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.

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

**Hosanna in the highest.**

**PROCESSION*All Glory, Laud, and Honor* (ELW 344)**

Refrain  
All glory, laud, and honor  
to you, redeemer, king,  
to whom the lips of children  
made sweet hosannas ring.  
  
1 You are the king of Israel  
and David's royal Son,  
now in the Lord's name coming,  
our King and Blessed One. Refrain  
  
2 The company of angels  
are praising you on high;  
creation and all mortals  
in chorus make reply. Refrain  
3 The multitude of pilgrims  
with palms before you went;  
our praise and prayer and anthems  
before you we present. Refrain  
  
4 To you, before your passion,  
they sang their hymns of praise.  
To you, now high exalted,  
our melody we raise. Refrain  
  
5 Their praises you accepted;  
accept the prayers we bring,  
great author of all goodness,  
O good and gracious King. Refrain

**PRAYER OF THE DAY**

God of salvation, our Lord entered his passion to raise us to life. In this holiest of weeks, help us to walk the way of the cross, that we may be raised in a resurrection like his and dwell forever in you, Eternal God, Father, Son and Holy Spirit. Amen.

**WORD**

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

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

A reading from Philippians.

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.

**GOSPEL: Mark 14:1--15:47**

The holy gospel according to Mark.

1It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; 2for they said, “Not during the festival, or there may be a riot among the people.”  
  3While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. 4But some were there who said to one another in anger, “Why was the ointment wasted in this way? 5For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.” And they scolded her. 6But Jesus said, “Let her alone; why do you trouble her? She has performed a good service for me. 7For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. 8She has done what she could; she has anointed my body beforehand for its burial. 9Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.”  
  10Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. 11When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.  
  12On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, “Where do you want us to go and make the preparations for you to eat the Passover?” 13So he sent two of his disciples, saying to them, “Go into the city, and a man carrying a jar of water will meet you; follow him, 14and wherever he enters, say to the owner of the house, ‘The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?’ 15He will show you a large room upstairs, furnished and ready. Make preparations for us there.” 16So the disciples set out and went to the city and found everything as he had told them; and they prepared the Passover meal.  
  17When it was evening, he came with the twelve. 18And when they had taken their places and were eating, Jesus said, “Truly I tell you, one of you will betray me, one who is eating with me.” 19They began to be distressed and to say to him one after another, “Surely, not I?” 20He said to them, “It is one of the twelve, one who is dipping bread into the bowl with me. 21For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.”  
  22While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, “Take; this is my body.” 23Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. 24He said to them, “This is my blood of the covenant, which is poured out for many. 25Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”  
  26When they had sung the hymn, they went out to the Mount of Olives. 27And Jesus said to them, “You will all become deserters; for it is written,‘I will strike the shepherd, and the sheep will be scattered.’28But after I am raised up, I will go before you to Galilee.” 29Peter said to him, “Even though all become deserters, I will not.” 30Jesus said to him, “Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.” 31But he said vehemently, “Even though I must die with you, I will not deny you.” And all of them said the same.  
  32They went to a place called Gethsemane; and he said to his disciples, “Sit here while I pray.” 33He took with him Peter and James and John, and began to be distressed and agitated. 34And he said to them, “I am deeply grieved, even to death; remain here, and keep awake.” 35And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. 36He said, “Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.” 37He came and found them sleeping; and he said to Peter, “Simon, are you asleep? Could you not keep awake one hour? 38Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” 39And again he went away and prayed, saying the same words. 40And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. 41He came a third time and said to them, “Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. 42Get up, let us be going. See, my betrayer is at hand.”  
  43Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. 44Now the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him and lead him away under guard.” 45So when he came, he went up to him at once and said, “Rabbi!” and kissed him. 46Then they laid hands on him and arrested him. 47But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. 48Then Jesus said to them, “Have you come out with swords and clubs to arrest me as though I were a bandit? 49Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.” 50All of them deserted him and fled.  
  51A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, 52but he left the linen cloth and ran off naked.  
  53They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. 54Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. 55Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. 56For many gave false testimony against him, and their testimony did not agree. 57Some stood up and gave false testimony against him, saying, 58“We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’ ” 59But even on this point their testimony did not agree. 60Then the high priest stood up before them and asked Jesus, “Have you no answer? What is it that they testify against you?” 61But he was silent and did not answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?” 62Jesus said, “I am; and  
 ‘you will see the Son of Man seated at the right hand of the Power,’ and ‘coming with the clouds of heaven.’ ” 63Then the high priest tore his clothes and said, “Why do we still need witnesses? 64You have heard his blasphemy! What is your decision?” All of them condemned him as deserving death. 65Some began to spit on him, to blindfold him, and to strike him, saying to him, “Prophesy!” The guards also took him over and beat him.  
  66While Peter was below in the courtyard, one of the servant-girls of the high priest came by. 67When she saw Peter warming himself, she stared at him and said, “You also were with Jesus, the man from Nazareth.” 68But he denied it, saying, “I do not know or understand what you are talking about.” And he went out into the forecourt. Then the cock crowed. 69And the servant-girl, on seeing him, began again to say to the bystanders, “This man is one of them.” 70But again he denied it. Then after a little while the bystanders again said to Peter, “Certainly you are one of them; for you are a Galilean.” 71But he began to curse, and he swore an oath, “I do not know this man you are talking about.” 72At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, “Before the cock crows twice, you will deny me three times.” And he broke down and wept.  
 15:1As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. 2Pilate asked him, “Are you the King of the Jews?” He answered him, “You say so.” 3Then the chief priests accused him of many things. 4Pilate asked him again, “Have you no answer? See how many charges they bring against you.” 5But Jesus made no further reply, so that Pilate was amazed.  
  6Now at the festival he used to release a prisoner for them, anyone for whom they asked. 7Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. 8So the crowd came and began to ask Pilate to do for them according to his custom. 9Then he answered them, “Do you want me to release for you the King of the Jews?” 10For he realized that it was out of jealousy that the chief priests had handed him over. 11But the chief priests stirred up the crowd to have him release Barabbas for them instead. 12Pilate spoke to them again, “Then what do you wish me to do with the man you call the King of the Jews?” 13They shouted back, “Crucify him!” 14Pilate asked them, “Why, what evil has he done?” But they shouted all the more, “Crucify him!” 15So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.  
  16Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. 17And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. 18And they began saluting him, “Hail, King of the Jews!” 19They struck his head with a reed, spat upon him, and knelt down in homage to him. 20After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.  
  21They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. 22Then they brought Jesus to the place called Golgotha (which means the place of a skull). 23And they offered him wine mixed with myrrh; but he did not take it. 24And they crucified him, and divided his clothes among them, casting lots to decide what each should take.  
  25It was nine o’clock in the morning when they crucified him. 26The inscription of the charge against him read, “The King of the Jews.” 27And with him they crucified two bandits, one on his right and one on his left. 29Those who passed by derided him, shaking their heads and saying, “Aha! You who would destroy the temple and build it in three days, 30save yourself, and come down from the cross!” 31In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, “He saved others; he cannot save himself. 32Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.” Those who were crucified with him also taunted him.  
  33When it was noon, darkness came over the whole land until three in the afternoon. 34At three o’clock Jesus cried out with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” 35When some of the bystanders heard it, they said, “Listen, he is calling for Elijah.” 36And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.” 37Then Jesus gave a loud cry and breathed his last. 38And the curtain of the temple was torn in two, from top to bottom. 39Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was God’s Son!”  
  40There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. 41These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.  
 42When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, 43Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. 44Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. 45When he learned from the centurion that he was dead, he granted the body to Joseph. 46Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. 47Mary Magdalene and Mary the mother of Joses saw where the body was laid.

The gospel of the Lord.

**SERMON**

Today is Palm/ Passion Sunday, the start of Holy Week for Christians around the world. It is a bit of a confusing Sunday because we commemorate both Palm Sunday and the passion in one service. I had planned to do a Palm Sunday service and started to prepare the missal, but then I started to do some reading on why the church also does the passion reading and it left me intrigued. Marcus Borg notes that the passion of Jesus Christ has two meanings; passion in Latin, Passio, means suffering, which differs from our modern-day understanding of passion as being enthusiasm or commitment.[[1]](#footnote-1) The passion of Mark shows Jesus’ suffering but also his commitment to God.

The Passion reading today is from the gospel of Mark and it has a distinct perspective that differs from John (which we read on Good Friday). Each of the gospels was written for a specific audience and present a different aspect of Jesus’ character. The Jesus found in Mark is the Son of Man who comes to serve. It is a gospel of action that reads more like a story and was written for a Roman Christian audience, who were looking for care and comfort in times of oppression and persecution.[[2]](#footnote-2) The passion we hear this morning details Jesus’ life in the last week of his life and gives us the complete picture from Palm Sunday to his eventual death on the cross. John’s passion speaks of Jesus as the Son of God and the author was an eyewitness to the life of Jesus. John speaks of the divine nature of Jesus Christ who comes to destroy evil. Jesus is in charge and in control. John was not written for a specific audience, like the other synoptics. It was written for everyone to follow so that their faith would grow.

         Hearing both passions this yea allow us to hear the different perspectives on who the authors presented Jesus to be. And we also hear different nuances. And in honesty, I really love Mark’s version of the passion, it shows Jesus as a true servant of God, who has a deep and innate trust in God. We see the raw emotions of Jesus; we see his devotion to God’s will when everyone turns against him. I would be interested t hear if anyone hears a difference in the gospel readings!

         So often Jesus’ entry into Jerusalem is glossed over in the first 5 minutes of the Palm Sunday service. We hear the gospel story; we raise our palm branches and parade around the church singing All Glory Laud and Honour.  It is a moment of celebration, a moment of good news and then it is over. So, this morning I wanted to take a few extra minutes to delve deeper into the passage hoping that it will give you a better understanding of the Holy Week experience. Just as Pastor Tanya noted in her sermon last week, we cannot have Easter Sunday without Good Friday, but we also cannot have Good Friday without Palm Sunday.

          In the first gospel this morning we read that Jesus rode into Jerusalem on the back of a donkey, actually, it was a colt that had never been ridden (these were reserved for ceremonies). He did not arrive in pomp and circumstance on the back of a great stallion or steed, it was a humble donkey, the working person's animal. This testified to the type of leader Jesus was. He arrived in peace; he was a king, but he was a different kind of king. The crowds around him began to grow, they waved branches in the air, they put their cloaks on the ground for him to travel on and they shouted “Hosanna, Blessed is the one who comes in the name of Lord” (Mark 11:9). Jesus represented hope for the future, no longer would there be oppression and greed. Folks would be treated as equals, triumph was near. The crowds would not have been used to this kind of leadership ad teaching, Jesus, lead with integrity and honesty, he resisted and rejected greed and dominion. Yes, he was a different kind of king, a king that would in less than a week be put on trial, found guilty, beaten, and crucified on a cross. The crowds who cheered and exalted his name would soon be shouting “Crucify him, crucify him.” Jesus would go from being loved and honoured to being humiliated and mocked by the crowds.

         As the week goes on, Jesus continues to the cross, he is questioned and makes no defence for himself, knowing that he is fulfilling the will and trust of God. He laments and prays to God, showing that he is vulnerable and human, He calls out to God saying Abba, an intimate term used when a child speaks to their Father. He states that the disciples will abandon him, even though they protest and say that they never would leave him. Judas betrays him, Peter denies him, and all of the disciples flee. Mark mentions nothing of the disciples again until Mary is told to find them and tell them the news.

         How often are we like the disciples and the crowds found in the passion story today? How often do we abandon one another out of fear or mistrust? We only need to look back to January in the United States to see how quickly a crowd can change, how quickly an insurrection can mount. We may not be yelling “Crucify him!” but our actions can certainly suggest that that is what we are doing, when we turn our backs on our neighbours in need.

As followers of Jesus, we are called to follow him to the cross, now this does not mean that we need to face our own crucifixion. It means that we are called to be servants, we are called to humble and gracious, we are called to be in relationship with God and one another. Margaret Farley states that “ the point of the cross is not suffering or death, it is rather, that a relationship holds. There is a love that is stronger than death, that can withstand whatever the forces of evil do against it, and that can hold suffering even as it struggles to alleviate it.”[[3]](#footnote-3) Love wins.

          So, let us journey into this Holy Week together, into the love of God, into the passion, into the suffering, into the commitment of Jesus Christ. May this journey to the cross transform us and invite us into a deeper relationship of love and faith with God and one another. Amen.

**HYMN OF THE DAY (ELW 351) O Sacred Head now Wounded**

<https://www.youtube.com/watch?v=p5hjdz4xZF4>

**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. Redeem your people from pride and the certainty that we always know your will. Heal us and empower us to confess Christ crucified. Hear us, O God. **Your mercy is great.**

In creation, life springs from death. Redeem your creation awaiting resurrection: restore lost habitats and endangered species. 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. Sustain soldiers, and guide those who command them, that they serve those in greatest need. Hear us, O God. **Your mercy is great.**

On the cross Jesus joined all who feel 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 from illness and injury to mind or body. We especially remember Eddy, Elaine B, Susie, Donelda, Lynette, Barb, Sarah, Alea, Mary Ann, Cheryl, Bonnie, Mary, Ruth, Tilly, Danielle, Kyle, Mila, and Theo, Nancy, Dave, the victims of the recent shootings in the Colorado, and those we name in the stillness of our hearts. Grant respite and renewal to all who call out in your name. Hear us, O God. **Your mercy is great.**

You called followers to tend Jesus’ body in death. Sustain hospice workers and funeral directors. Bless this congregation’s ministries at times of death: those who plan and lead funerals, those who prepare meals, all who offer support in grief. Hear us, O God. **Your mercy is great.**

You inspired the centurion to confess 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 Christ be with you always.

**And also with you.**

**LORD’S PRAYER**

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**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.**

**SENDING**

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

**BLESSING**

You are what God made you to be: created in Christ Jesus for good works,

chosen as holy and beloved, freed to serve your neighbor.

God bless you ☩ that you may be a blessing,

in the name of the holy and life-giving Trinity. **Amen.**

**DISMISSAL**

Go in peace. Share the good news.

**Thanks be to God.**

**SENDING SONG*Jesus, Keep Me Near the Cross* (ELW 335)**

1 Jesus, keep me near the cross,  
there's a precious fountain;  
free to all, a healing stream  
flows from Calv'ry's mountain.

Refrain  
In the cross, in the cross  
be my glory ever;  
till my ransomed soul shall find  
rest beyond the river.  
  
2 Near the cross, a trembling soul,  
love and mercy found me;  
there the bright and morning star  
sheds its beams around me. Refrain

3 Near the cross! O Lamb of God,  
bring its scenes before me;  
help me walk from day to day  
with its shadow o'er me. Refrain  
  
4 Near the cross I'll watch and wait,  
hoping, trusting ever,  
till I reach the golden strand  
just beyond the river. Refrain

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1. Marcus Borg and John Dominic Crossman, The Last Week, (New York: Harper Collins, 2008), viii [↑](#footnote-ref-1)
2. Mark Allan Powell, “Mark” in *Introducing the New Testament, a Historical, Literary, and Theological Survey,* (Grand Rapids, MI: Baker Academic, 2009), 130. [↑](#footnote-ref-2)
3. Margaret Farley, “Mark 14:1-15;47” in *Feasting on the Word: Year B, Volume 1,* (Louisville, KY: John Knox Press, 2008), line 6031. [↑](#footnote-ref-3)