



# SERVICE FOR THE LORD'S DAY

PEWEE VALLEY PRESBYTERIAN CHURCH  
PALM/PASSION SUNDAY – MARCH 25, 2018  
10:30 A.M.

**Bold text** is read or sung by the congregation.

*\*Please stand if able.*

*PVPC welcomes children and encourages them to participate in our entire worship service. Pick up a children's worship tote bag at the sanctuary door.*

## **Hosanna! Loud Hosanna!**

In the accounts of the four canonical Gospels, Jesus' triumphal entry into Jerusalem takes place about a week before his Resurrection. According to the Gospels, Jesus rode a donkey into Jerusalem, and the celebrating people there laid down their cloaks and small branches of trees in front of him, and sang part of Psalm 118: 25–26 – *Blessed is He who comes in the name of the Lord. We bless you from the house of the Lord...*

The origin of bells in Christian worship can be traced to the ram's horns and silver trumpets used in the Old Testament to announce the beginning of a feast. In churches which are fortunate enough to have them, bells are rung just before the liturgy to call the people together.

## GATHERING IN GOD'S NAME

### CONSIDERING PALM SUNDAY: 2018

We've noted all Lent that, unlike the Christmas season with all its parties, running around, buying presents, baking cookies, and decorating, this season of Lent is a slower time, a time of reflection, self-examination, and commitment.

On Palm Sunday, things begin to speed up. The service begins with a parade, a processional, but by its end we are turning our gaze toward the cross.

Consider, as you wait for the *Ring of the Bell*, how we so easily and regularly shift our focus in this age of "posts" and "tweets."

What will it take to keep our eyes and hearts focused on the Love of God?

Between Parades, Ann Weems  
(from Kneeling in Jerusalem)

We're good at planning! Give us a task force and a project and we're off and running! No trouble at all! Going to the village and finding the colt, even negotiating with the owners, is right down our alley.

And how we love a parade! In a frenzy of celebration we gladly focus on Jesus and generously throw our coats and palms in his path. And we can shout praise loudly enough to make the Pharisees complain. It's all so good!

It's between parades that we don't do so well. From Sunday to Sunday we forget our Hosannas. Between parades the stones will have to shout because we don't.

### THE RINGING OF THE BELL

# PREPARING OUR HEARTS

## \*CALL TO WORSHIP

Ashia Stoess

Leader: Hosanna!  
People: Blessed is the one who comes in the name of the Lord!  
Leader: Hosanna! Loud Hosanna!  
People: Blessed is the Kingdom of our God!  
Leader: Hosanna in the highest heaven!  
ALL: WE HAVE ENTERED THE TEMPLE! LET THE PROCESSION BEGIN. HOSANNA, LOUD HOSANNA!

These stanzas for Palm Sunday have been selected and translated from a much longer Latin poem written by a bishop who was the leading theologian in Charlemagne's court.

## \*PROCESSIONAL HYMN NO. 88

"All Glory, Laud, and Honor"

VALET WILL ICH DIR GEBEN

## CALL TO CONFESSION

Leader: We come before you, O God, in the in the midst of the parade, grateful for your great love for us.  
People: As you came to us in Jesus, reveal yourself among us still. Hear our prayer...

In the presence of a holy God, we become aware of the ways we fall short of God's best hopes for us, and the ways we have hurt others. We turn to God in prayer, asking for forgiveness.

O God, even as we sing, we know we are like the people of Jerusalem so long ago. We are hungry for a hero. We crave some glimpse of greatness. We are starving for the spectacular. We are gathered here like those who watched the first Passion Parade, craning our necks to catch a glimpse of our Messiah. But we are easily distracted and disillusioned. As we wait for a Savior to come, let us not be disappointed when the special one appears, though we are certain to be surprised. Give us the courage to follow where the one on the donkey leads us. In Christ's name, hear our prayers ... *(a time of silence for personal confession)*

The "Kyrie" is derived from several New Testament scriptures (Mt. 15:22, Mk. 12:46, Lk 18:13) where those in need cry out to Jesus to "Have mercy." The phrase became the basis for this liturgical prayer.

## KYRIE, Hymn No. 574

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

We express gratitude that through God's grace and Christ's giving of himself on the cross we are forgiven and restored to God and one another.

## ASSURANCE OF PARDON

Leader: Our hearts are washed anew in the healing waters of God's love.  
People: For the steadfast love of God endures forever ...  
Leader: Through the Holy Spirit, God nourishes us into life.  
People: For the steadfast love of God endures forever ...  
ALL: WHAT WONDROUS LOVE IS THIS?

We sing in thanksgiving for the gifts of forgiveness and new life. During the Lenten season we remain seated, aware that the only adequate response to this "wondrous love" is to "sing on."

## CONGREGATIONAL RESPONSE, HYMN NO. 85

What wondrous love is this, O my soul, O my soul,  
What wondrous love is this, O my soul!  
What wondrous love is this that caused the Lord of bliss  
To bear the heavy cross for my soul, for my soul,  
To bear the heavy cross for my soul!

# HEARING GOD'S WORD

We invite children to come to the front at this time.

An antiphonal chorus for Palm Sunday which highlights the refrain, "*Hosanna, Hosanna! Let the nations sing, Hosanna, Hosanna to the coming King!*"

This hymn offers a reminder that the model for our dealings with others should be God's generosity rather than limited human tolerance.

The Iona Community is an ecumenical Christian community that is committed to seeking new ways of living the Gospel in today's world. Founded in 1938, the community now has over 250 members, women and men, lay and ordained, from many backgrounds and different church traditions. At the three residential centers – on Iona and on the Ross of Mull – guests are welcomed from March through October and over Christmas.

We bring to God our joys and concerns, praying for the world, the church, and those close to us.

## TIME WITH THE YOUNGER DISCIPLES

Shawn Harmon

## MUSICAL OFFERING

"Hosanna!"

The Chancel Choir  
VICTOR C. JOHNSON

## SCRIPTURE LESSON

Genesis 8:1-5

(Page 6, OT, Pew Bible)

The Word of the Lord.

Thanks be to God.

## SERMON

LAND, HO!

Reverend Joel Weible

# RESPONDING TO GOD'S WORD

## \*PROCLAMATION HYMN NO. 298

"There's a Wideness in God's Mercy"

IN BABILONE

## \*AFFIRMATION OF FAITH

from THE IONA COMMUNITY

With the whole church ...

We affirm that we are made in God's image, befriended by Christ, and empowered by the Spirit.

With people everywhere ...

We affirm God's goodness at the heart of humanity, planted more deeply than all that is wrong.

With all creation ...

We affirm and celebrate the miracle and wonder of life and the unfolding purposes of God, forever at work in ourselves and the world. Amen.

## TIME OF GIVING THANKS

CELEBRATIONS AND ANNOUNCEMENTS

## PRAYERS OF THE PEOPLE AND THE 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 debts,  
As we forgive our debtors;  
And lead us not into temptation,  
But deliver us from evil.  
For Thine is the kingdom  
And the power and the glory, forever.  
Amen.

## PRESENTATION OF GIFTS, TITHES, AND OFFERINGS

### OFFERTORY “Like the Troubled Sea”

E.L. DIEMER

The offertory is Emma Lou Diemer’s vision from scripture taken from Isaiah 57:20, “*But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.*”

Doxology literally means “words of glory.” Doxologies have long been used by Jews and Christians to praise God. Here we honor and thank God “from whom all blessings flow.”

#### \*DOXOLOGY

Praise God, from whom all bless - ings flow; Praise \*Him, all crea - tures  
here be - low; Praise \*Him a - bove, ye heav - en - ly host;  
Praise Fa - ther, Son, and Ho - ly Ghost. A - men.

\* Or “God”

#### \*PRAYER OF DEDICATION (unison)

God of all true power and glory, we thank you that once again we *have arrived* with Jesus in Jerusalem, not with a sword to challenge the powers of this world, but with love to transform them. May these gifts be a sign of the offering of our whole selves in this season. Amen.

#### \*CLOSING HYMN NO. 97

“Go to Dark Gethsemane” (stanzas 1-3)

REDHEAD 76

#### \*CHARGE AND BENEDICTION

Reverend Joel Weible

#### THE RINGING OF THE BELL

#### POSTLUDE “Largo in C minor”

F. CHOPIN

The hymn is a series of somber vignettes portraying what Christians can learn from Christ: to pray, to bear the cross, to die, and to rise (though we won’t sing that verse today).

The 20th of Chopin’s preludes, Largo is one of the shortest but also one of the most popular. It is sometimes called the Funeral March or Funeral Prelude because of its strong minor chord progression

**PLEASE NOTE:** Food and drinks are not allowed in the Sanctuary

#### *IN CASE YOU MISSED IT...*

All elements of recent services may be heard on our website; transcripts, videos, and audio podcasts can also be found: [PeweeValleyPresbyterian.org](http://PeweeValleyPresbyterian.org)

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