



*Detail of the Tomb Effigy
of Elizabeth Boott Duveneck Frank Duveneck
(1848–1919)*

INTRODUCTIONS

<http://sacredise.com/lectionary/2012/03/liturgy-of-the-palms-b/#more-484>

For use by lectors, in order of service, parish bulletins and magazines

Mark 11 : 1-11 or John 12 : 12-16

Within the Liturgy of the Palms, this passage precedes the procession, which is itself a dramatic commentary. It is therefore best read without introduction. However - should you want one : Jesus instructs his disciples to fetch a young donkey for him to ride. Then he rides it into Jerusalem and a procession forms with people laying their coats and leafy branches on the road, while shouting out "Hosanna, Blessed is the one who comes in the name of the Lord". Then Jesus goes into the temple, looks around and leaves because it is late.

The Psalm - Psalm 118: 1-2, 19-29

An exhortation to give thanks to God for God's eternal mercy. Also a cry for God to save God's people, and an invitation for God's people to join a procession of thanksgiving, marching to the altar with palms, blessing the one who comes in the Lord's name.

[Click here to view the readings](#)

http://bible.oremus.org/?show_adj=no&passages=Mark%2011:%201-11%0A%20BOR%0AJohn%2012:%2012-16%0A%20Psalm%20118:%201-2,%2019-29

OR

Isaiah 50 : 4-9a

Isaiah pictures a faithful servant of God who is deeply and unjustly humiliated, but remains dignified in suffering. As we contemplate the mystery of the cross, these words take on a profound meaning for us in the Passion of Jesus.

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Philippians 2 : 5-11

It is our faith that 'Jesus Christ is Lord', because he came from God in total self-giving, and overcame the humiliation of death on a cross by rising and ascending. He is indeed worthy of our adoration and worship.

Mark 14 : 1-15:47 or Mark 15 : 1-39 [4-47]

Traditionally, the Gospel narrative of the passion and death of Jesus has no introduction except formal words such as: 'The Passion of Our Lord Jesus Christ according to Mark'.

Click here to view the readings

http://bible.oremus.org/?show_adj=no&passages=Isaiah%2050:%204-9a%0Acw%20Psalm%2031:%209-16%0APhilippians%202:%205-11%0AMark%2014:%201%20-%2015:%2047

OR

Mark 11:1-11: Jesus instructs his disciples to fetch a young donkey for him to ride. Then he rides it into Jerusalem and a procession forms with people laying their coats and leafy branches on the road, while shouting out "Hosanna, Blessed is the one who comes in the name of the Lord". Then Jesus goes into the temple, looks around and leaves because it is late.

COLLECTS OF THE DAY

Collect One

Almighty and everlasting God,
who, of thy tender love towards mankind,
hast sent thy Son, our Saviour Jesus Christ,
to take upon him our flesh,
and to suffer death upon the cross,
that all mankind should follow the example of his great humility;
Mercifully grant,
that we may both follow the example of his patience,
and also be made partakers of his resurrection;
through the same Jesus Christ our Lord.

Collect Two

Almighty and everlasting God,
who, in your tender love towards the human race,
sent your Son our Saviour Jesus Christ
to take upon him our flesh
and to suffer death upon the cross:
Grant that we may follow the example
of his patience and humility,
and also be made partakers of his resurrection;
through Jesus Christ our Lord.

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PRAYERS OF THE PEOPLE 1

A: The Passover crowd gave ready welcome to its Messiah with palm branches and shouts of praise. We take up their joyful cry, saying "All hail most worthy Son of God," and respond, C: **Amen.**

A: Let us pray for the ecumenical church.

P: May there be one voice of praise that is lifted in all worship gatherings, O Christ. Heal the festering sores of jealousy, fracture, and separation. Turn aside factionalism that denies the cross and the agony of your death for sin. Reclaim our full allegiance and grant works of mercy born of your love. All hail, most worthy Son of God. C: **Amen.**

A: Let us pray for those countries that prohibit the gospel and the church.

P: Enable those who teach, proclaim, and demonstrate the message of Christ to do so in non-offensive, attractive ways. Inspire those who fear the Word to investigate it, that the integrity and truth of Christ might be known and welcomed. All hail, most worthy Son of God. C: **Amen.**

A: Let us pray for those confronting death.

P: Surround the dying with compassionate and skillful comforters, God of all comfort. Permit such settlement of affairs that will bring an easy mind. Let pardon in Christ be known and cherished. Let departure from this life be attended by the entrusting of self to you. All hail, most worthy Son of God. C: **Amen.**

A: Let us pray for those newborn in our congregation.

P: We welcome _____, the child of _____. We ask for good health, ready growth, and a life in the community of the faithful. All hail, most worthy Son of God. C: **Amen.**

P: Open our hearts O God of Heaven, to the solemn joys of this Holy Week and renew our faith in Jesus, the pioneer and perfecter of our salvation. C: **Amen.**

PRAYERS OF THE PEOPLE 2

Presider or deacon

As we journey this week with Christ and celebrate the paschal mystery of his death and resurrection, let us earnestly pray to God for those following the way of the cross and for all peoples everywhere.

Deacon or other leader

For the holy catholic church throughout the world, sharing the death and resurrection of Christ.

Lord, have mercy.

For *N* our bishop, for presbyters and deacons and all who minister in Christ, and for all the holy people of God.

Lord, have mercy.

For *NN* our catechumen(s) and *NN* their sponsors(s).

Lord, have mercy.

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For all nations, peoples, tribes, clans, and families.

Lord, have mercy.

For justice, mercy, and peace in all the world.

Lord, have mercy.

For all who are tempted, oppressed, afflicted, or in need.

Lord, have mercy.

For the dying and the dead, and for those who mourn.

Lord, have mercy.

For our families, friends, and companions, and for all those we love.

Lord, have mercy.

Remembering *N*, and all the saints, let us offer ourselves and one another to the living God through Christ. **To you, O Lord.**

Presider

Blessed are you, Lord our God, who sent your Son among us to bear the pain and grief of humankind. Receive the prayers we offer this day for all those in need in every place and as we near the holy mountain grant us strength on our journey; through Jesus Christ our Lord.
Amen.

POST COMMUNION

Lord Jesus Christ,
you humbled yourself in taking the form of a servant
and in obedience died on the cross for our salvation.
Give us the mind to follow you
and to proclaim you as Lord and King,
to the glory of God the Father.

PRAYERS

God of wilderness and water,
your Son was baptized and tempted as we are.
Guide us through this season,
that we may not avoid struggle,
but open ourselves to blessing,
through the cleansing depths of repentance
and the heaven-rending words of the Spirit. Amen.

Artist of souls,
you sculpted a people for yourself
out of the rocks of wilderness and fasting.
Help us as we take up your invitation to prayer and simplicity,

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that the discipline of these forty days
may sharpen our hunger for the feast of your holy friendship,
and whet our thirst for the living water you offer
through Jesus Christ. Amen.

God of the covenant,
in the glory of the cross
your Son embraced the power of death
and broke its hold over your people.
In this time of repentance,
draw all people to yourself,
that we who confess Jesus as Lord
may put aside the deeds of death
and accept the life of your kingdom. Amen.

God of the living,
through baptism we pass from the shadow of death
to the light of the resurrection.
Remain with us and give us hope
that, rejoicing in the gift of the Spirit
who gives life to our mortal flesh,
we may be clothed with the garment of immortality,
through Jesus Christ our Lord. Amen.

Caught between joy and despair,
we yearn for the fulfillment of God's desire
beyond the brokenness and neediness of this life.
We offer thanksgiving for God's presence with us
and petitions for the transformation
of the church and the world...
... Life-giver, Pain-bearer, Love-maker,
day by day you sustain the weary with your word
and gently encourage us to place our trust in you.
Awaken us to the suffering of those around us;
save us from hiding in denials or taunts that deepen the hurt;
give us grace to share one another's burdens in humble service. Amen.

Crucified and Risen One,
by your passion
you sustain us when we fall
knee-bent into the radical emptiness
of bone-wasting sorry and despair.
Teach us to sustain the weary
and awaken us to attend to those who suffer. Amen.

LECTIONARY NOTES

Mark 11:1-11

- This is a passage that aches to be visually depicted in our congregations. That's why, I think, we wave the palms, or have processions on Palm Sunday. We need to see it, experience it, and be part of it. In our church, the choir and the children process in the opening hymn, waving branches. Do you have some visual marking of this text?
- "Go into the village ahead of you, and as you enter it you will find tied there" Not necessarily Jesus prophesying, as some have interpreted. Just Jesus telling them of the plans he has made ahead of time. We never seem satisfied with things just happening in the realm of the natural - we always seem to want to add a supernatural element to scripture, as if it is not powerful enough otherwise.
- Make sure to compare Mark's text with Matthew's and Luke's account of events. What do you notice that is different? What's the same? Significance?

Psalm 118:1-2, 19-29:

- Gate/entry imagery - This is good Palm Sunday imagery - entering in to give thanks to God.
- "The stone that the builders reject has become the chief cornerstone." Such a powerful verse, used to describe Christ by the prophets. But good for us too: when others reject us, God accepts us. In God, we can become the cornerstone, not a rejected scrap. Hope!
- "This is the Lord's doing." Giving credit where credit is due. We're not so good at that many times.
- "This is the day that the Lord has made." This is such a popular opening to worship. Why do we like this verse so much? I think it does a good job of truly reminding us of the fact that each day is God's precious gift to us.

Isaiah 50:4-9a:

- "The tongue of a teacher, that I may know how to sustain the weary with a word." Sustaining the weary with a word. That's a gift; that's power. Who can accomplish this feat? Isaiah, apparently! :) But seriously - perhaps this is the gift we're called to live into as preachers. With God's Word, we can sustain the weary.
- "I gave my back . . . and my cheeks . . . I did not hide the face." Let us not think that there is nothing of Jesus' 'turn the other cheek' teaching in the Old Testament, that the OT only speaks of 'an eye for an eye' - this passage shows us it's just not so!
- "I have set my face like flint." Nice image.

Psalm 31:9-16:

- "My eye wastes away from grief, my soul and body also. For my life is spent with sorrow, and my years with sighing." This verse jumped out to me personally one year when our [congregation](http://www.churchnewsireland.org) had lost 5 dear parishioners all close together in time. The congregation as a whole seemed to be 'wasting away from grief' in body and soul. I think grief often comes in groups like that, so much all at once that it seems

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difficult to bear. I have to notice, though, that this psalmist is speaking about very individual grief that comes not from loss of others, but from a seeming rejection by others. This reads almost like a school kid who is being picked on by everyone. I don't mean to make it less important because it is such a personal pleading. God knows we all have personal pleading. But an observation...

- This psalm comes in all three years of the Passion Sunday readings. How come?
- "I have become like a broken vessel." Nice imagery, given all the biblical language about potter/clay/jars/vessels. Last year I attended the [Northeastern Jurisdictional UMW](#) quadrennial meeting in Baltimore, where the theme was 'vessels for mission.' We talked about empty vessels and full vessels. Refilled vessels and pouring out our vessels. And cracked vessels. What shape is your vessel in right now?
- "My times are in your hand." Giving God our times. That simply, that completely.

Philippians 2:5-11:

- "Let the same mind be in you that was in Christ Jesus."
- "did not regard equality with God as something to be exploited" I find this such a unique statement. Imagine if Christ had used his equality to exploit? What would that look like? Perhaps this is what the devil was [tempting](#) Christ to do - to exploit his equality.
- "emptied himself" Emptying ourselves.
- "every knee should bend . . . every tongue should confess." Hm. This is one of those passages often used by people who are seeking to convert non-Christians and those of other faith traditions as proof or encouragement about the task at hand. Frankly, it makes me a bit uncomfortable. If the idea is that people will ultimately be moved to worship Jesus even against their will, I'm not sure I'd want to see that display...

Mark 14:1-15:47:

- I guess you have to ask: why this huge, all encompassing text, when much of this material will be included later in Holy Week? The answer, on the practical side, is that the sad fact is many in our congregations won't be back again until Easter Sunday - won't be at Maundy Thursday or Good Friday. They need to know how we get from Palm Sunday to Easter Morning. But on a deeper level, for me at least, nothing beats the contrast of starting a sermon with the joy of the Palms and ending with the reality of the cross.
This text as a whole is almost too huge to comment on, hence my note at the top of this page on my practice of just reading/hearing the text. It is the story. How can we elaborate? I guess I'm not going to try!
By Beth Quick

ONLINE SERMON SOURCES

[The Cross: The Hidden Face of God](#)

[Download the PowerPoint](#)

I Corinthians 1:18

[Heysanna, Hosanna, Sanna Sanna](#)

Matthew 26, Mark 14, Luke 22

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Passion

Matthew 26, Mark 14, Luke 22

Magnetism of the Cross

John 19:17-19

The Riots of Pilate

Matthew 26, Mark 14, Luke 22

Misunderstanding the Promise

Matthew 26, Mark 14, Luke 22

You Can't Kill the King

Matthew 26, Mark 14, Luke 22

Humility: Christ Humbled Himself

Philippians 2:5-11

Annas and Caiaphas

John 18:19-24

Save Us From Our Crosses

Luke 23:32-38

If I Were God (The Cross)

I Corinthians 1:18-31

http://www.sermonsfromseattle.com/palm_passion.htm

Day 1 - Save Us based on Mark 11:1-11. Excerpt - "Whatever the reason, it's true many contemporary Christians go from the parade of Palm Sunday directly to the party of Easter without journeying down the rocky trail of Holy Week. And thus, the theological rub. Liturgists are concerned that Christians who skip over the events of the Passion--arcing from one celebratory Sunday to the next--will develop a warped faith. Warped? How so? Well, what happens to faith that has not had a chance to struggle--faith that has not grappled with truly difficult moments in the life of God? It might become a faith that wilts in the face of hardship and tragedy. After all, if you believe that life is one long party for those who trust in God, then what happens when the party ends? Does faith end too? Wondering about all of this, scholars have suggested a compromise: Palm/Passion Sunday--a day on which we recognize both the triumphal entry and the events of the Passion."

Conclusion - "I wonder... Is there any better way to commence Holy Week than with palms in our hands and "Hosannas" on our lips? Is there any more faithful way to embark on this sacred journey than to ask God, out of the deep, honest places inside of us, to "Save us... please, save us"?"

http://day1.org/1240-save_us

America - Walking the walk - JR Donahue on - He emptied himself, taking the form of a slave (Phil. 2:7). Donahue's style is tight, informative and biblically sound. He concludes - "In rhythmic song and movement African-American parishes ask, "Were you there when

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they crucified my Lord?" The Passion of Jesus moves beyond words and takes hold of the feet and hands, the lips and hearts of individuals and communities.

"This week is a time to listen deeply to the readings, to pray over them, to let them become part of our lives as we confront the mystery of suffering. In a memorable paean to Christ's presence, Gerard Manley Hopkins wrote, "for Christ plays in ten thousand places,/ Lovely in limbs, and lovely in eyes not his/ To the Father through the features of men's faces." Holy Week reminds us that Christ also suffers in ten thousand places, broken in limbs and weeping in eyes not his."

http://www.americamagazine.org/content/article.cfm?article_id=2065

"The Truth of Stories," **Frederick Buechner** Sermon Illustrations.

Here is what Frederick Buechner has said about this encounter, in "The Truth of Stories" originally from The Clown in the Belfry and reprinted in Secrets in the Dark:

<http://frederickbuechner.com/content/weekly-sermon-illustrations-truth-stories>

CHILDREN

Worshipping with Children, Palm/Passion Sunday, 2015. Including children in the congregation's worship, using the Revised Common Lectionary, Carolyn C. Brown
<http://worshippingwithchildren.blogspot.co.uk/2015/01/year-b-palm-passion-sunday-march-29-2015.html>

"Why Palm Branches?" Frances Woodruff, On the Chancel Steps

<https://onthechancelsteps.wordpress.com/2012/03/18/branches/>

"Palm Sunday," Dianne Deming, Children's Sermons Today

<http://childrenssermonstoday.blogspot.co.uk/2012/03/palm-sunday.html>

HYMN SUGGESTIONS

[All Glory Laud And Honour](#)

[Hosanna, Loud Hosanna](#)

[Rejoice, The Lord Is King](#)

[Ride On, Ride On, Majesty](#)

[My Song Is Love Unknown](#)

[Prepare The Way](#) (Link to YouTube video)

[Hosanna](#) (Link to YouTube video)

[Servant King](#) (Link to YouTube video)

[God Of This City](#) (Link to YouTube video)

[Meekness And Majesty](#) (Link to YouTube video)

[Undignified](#) (Link to YouTube video)

Please commend this resource to colleagues - they simply send an email to churchnewsireland@gmail.com with the message Passwords in the title