



Trinity Evangelical Lutheran Church

www.trinitylutheran.ca

March 24, 2024
Palm Sunday

Announcements

Brown Bag Bible Study concludes on Wednesday, March 27. Soup and dessert will be provided for the final session of this Bible study. The study takes place noon - 1 p.m. gathering in the Fellowship Hall. Drinks will be provided.

Next Trinitarian the next issue of Trinity's newsletter has been sent out via email. If you have news, recipes, pictures or even a bad pun, please send it to the church office trinitywlutheran@gmail.com. We'd be happy to share it.

Maundy Thursday is planned for Thursday, March 28. The communion service, which marks Jesus' final time with the disciples before he is taken away, begins at 6 p.m.

Good Friday service is set to begin at 10 a.m. on Friday, March 29. This is a service of prayer, silence, and reflection to mark Jesus' suffering and death on the cross. In place of a homily, a passion narrative will be offered. Communion is not offered during this service.

We Remember in our Prayers

In Residence: Cordelle, Dorothy, Katie, Margaret, Sharon, Vern.

Members: Bunny, Donna, Ed, Joan, Susan, Evelyn, Connie, Judith.

Friends & Family: Anna, Asdis, Audrey, Dot, Jean, Mary, Michelle, Randy, Roger, Rose, Frank

Introduction to the day

This week, the centre of the church's year, is one of striking contrasts: Jesus rides into Jerusalem surrounded by shouts of glory, only to be left alone to die on the cross, abandoned by even his closest friends. Mark's gospel presents Jesus in his complete human vulnerability: agitated, grieved, scared, forsaken. Though we lament Christ's suffering and all human suffering, we also expect God's salvation: in the wine and bread, Jesus promises that his death will mark a new covenant with all people. We enter this holy week thirsty for the completion of God's astonishing work.

ACS # 1018 Deep Peace
ELW # 344 All Glory, Laud and Honor
ELW # 723 Canticle of the turning
ELW # 779 Amazing Grace
ELW # 347 Go To Dark Gethsemane

Prayer of the day

As we now enter into the contemplation of the passion of our Lord Jesus Christ and meditate on the salvation of the world through his sufferings, death, burial, and resurrection, let us pray. Everlasting God, in your endless love for the human race you sent our Lord Jesus Christ to take on our nature and to suffer death on the cross. In your mercy enable us to share in his obedience to your will and in the glorious victory of his resurrection, who lives and reigns with you and the Holy Spirit, one God, now and forever.

AMEN

First Reading: Isaiah 51: 4-9a

⁴The 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 wakens—
wakens my ear
to listen as those who are taught.
⁵The Lord God has opened my ear,
and I was not rebellious,
I did not turn backward.
⁶I 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.

⁷The 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;
⁸He who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
^{9a}It is the Lord God who helps me;
who will declare me guilty?

Psalm 31: 9-16

⁹Have mercy on me, O Lord, for I ¹ am
in trouble;
my eye is consumed with sorrow,
and also my throat ¹ and my belly.
¹⁰**For my life is wasted with grief,
and my ¹ years with sighing;
my strength fails me because
of affliction, and my bones ¹ are
consumed.**

¹¹I am the scorn of all my enemies, a
disgrace to my neighbors, a dismay
to ¹ my acquaintances;
when they see me in the
street ¹ they avoid me.

¹²**Like the dead I am
forgotten, ¹ out of mind;
I am as useless as a ¹ broken
pot.**

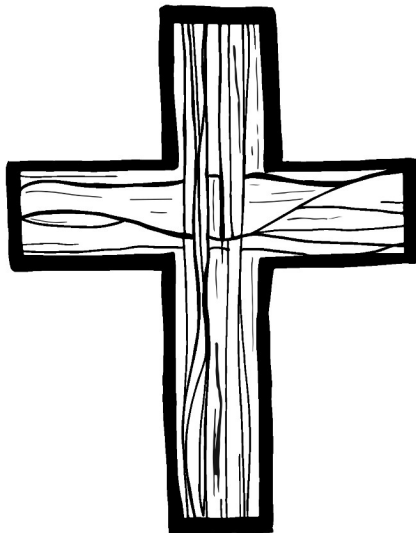
¹³For I have heard the whispering of
the crowd; fear is ¹ all around;
they put their heads together
against me; they plot to ¹ take my life.

¹⁴**But as for me, I have trusted
in ¹ you, O Lord.**

I have said, “You ¹ are my God.

¹⁵My times are ¹ in your hand;
rescue me from the hand of my
enemies, and from those
who ¹ persecute me.

¹⁶**Let your face shine up- ¹ on
your servant;
save me in your ¹ steadfast
love.”**



Second reading: Philippians 2: 5-11

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.

Gospel: Mark: 11: 1-11

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.

Sermon

Expected unexpected

Hosanna, blessed are those who come in the way of the Lord...

I'd like you to place yourself at the gate of Jerusalem this morning ... watching the people file through the gates as they enter the city.

Jesus arrives at the city for the Passover Festival.

It is a time when people from across the region would make the pilgrimage to the city and to the temple to remember and mark God's deliverance of the people from bondage in Egypt. Hundreds of people enter the city every hour.

The city hums with activity.

You're standing there ... leaning against the wall next to the gate or against the wall of a building ... watching people move past you toward the centre of the city.

“So many people,” you think, “there's bound to be trouble.”

Almost on cue ... two people leave the throng of people ... go to a nearby home ... untie a colt that been tethered to the door jamb ... and begin to take it out the gate.

A couple of people in the crowd stop them ... have an animated conversation ... and the two continue on with the donkey while the bystanders continue on into the city.

You watch the trio walk down the road ... manoeuvring around those coming toward Jerusalem.

A little later, you see the colt off in distance ... returning to the city ... only there is someone on its back. It looks like there is a group of pilgrims with the rider ... but they're on foot.

Unnoticed by you as you watch the approaching group ... people had begun to line the road toward the gate...

Branches start flying through the air ... people rush forward and lay their cloaks on the ground ... covering the road in front of the group.

The group nears the gate and the crowd erupts into the traditional pilgrim's greeting.

You find yourself yelling:

“Hosanna!

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

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!”

Then ... after the group goes through the gates ... members of the crowd return to whatever they were doing. The two people take the colt back to its owner and the group continues on to the temple.

If you were watching all this happening ... what would you think? Would you have a sense something special had happened, but you aren't sure what it meant?

Throughout our Lenten journey, we received glimpses of Jesus' nature and of our call to discipleship. At times during the journey, the disciples seem like they understand, but then make it becomes clear that they don't quite recognize Jesus' nature.

So, it's understandable if some people on the streets might take his

entry into Jerusalem as Jesus moving closer to establishing his throne in the city of kings.

They don't understand either.

It's easy for us to get lost in the jubilation of Jesus' entry into Jerusalem ... the cheers and adulation ... the sight of palms and garments being tossed on to the road as Jesus leads his group of followers.

It's easy for us in the here and now to look past the jubilation to the cross and tomb.

But if we do this, we miss the details ... the importance of Jesus' actions as he makes the final steps toward the cross ... and what life these actions call us into.

Once he is in the city, the crowds go on with their daily routines and Jesus just goes to the temple to look over things.

Jesus' entry into Jerusalem mocks the pomp and rituals that happen when the powers of the world enter the city on other occasions.

These <air quotes> “great men” would ride into the city on their mighty and majestic steeds at the head of their army or in front of their large and elaborate entourage ... their flunkies ... who serve them until someone more powerful or more wealthy comes along.

Crowds would line the streets from the city's gate into the city and escort them wherever they traveled. There would be symbols of his conquest

throughout the route ... reminding the people of his power over them.

City officials would make speeches offering welcome and detailing the person's victories or achievements, there would be a religious ceremony with the appropriate sacrifices made ... the temple leaders would be involved and the celebration would go on for hours and hours ... and ... in some cases ... it would end with the person taking symbolic possession of the city.

Jesus' entry into Jerusalem is far from such a grand procession ... for some it's a sign of the humility followers are expected to show.

He enters the city on a colt ... with his group of fishers, tax collectors, a formerly blind beggar and women. They are not the usual elaborate entourage.

They are society's outcasts and victims.

There are no symbols of Jesus' status ... when the cross is later raised ... it is not a symbol of triumph or victory ... at least not as the way the world knew it ... although Jesus' death changes all of that.

Jesus' entrance into Jerusalem doesn't follow the usual script. It takes people on an unexpected turn.

It challenges people's expectations of who they believe Jesus to be. Of course, Jesus has already done the unexpected ... he healed people who society didn't value ... he ate with those the world hated ... and he fed those who hungered ... throughout his ministry in the Galilee.

So, maybe the unexpected should have been expected.

Mark's gospel spends a lot of time describing the preparations for Jesus' entry ... more than the entry itself.

Jesus fills the role of event planner ... telling the disciples exactly what will happen and exactly what to do and say. Jesus doesn't operate by happenstance.

Throughout Mark, we can see that Jesus has been intentional in the ways he challenges people's understanding of his nature.

So, perhaps, Jesus is preparing the people for what is to come ... that their understanding of deliverance ... of salvation ... will be changed.

This morning's passage from Mark ends with Jesus walking around the temple ... watching all the activity ... and then ... realizing it's getting late ... heads back to Bethany.

Maybe he spends the evening reflecting upon what he witnessed ... planning ... preparing for his next step. Maybe what he saw at the temple weighs on his heart.

When Jesus returns to the city ... he curses a fig tree for not producing good fruit ... and it withers away. He returns to the temple to set things right and provokes the authorities ... he turns life and rituals upside down ... the rabbi does the unexpected ... tossing over tables ... making his presence known and forces a response that lays bare the injustice and hypocrisy of the institutions of the world.

Jesus set out to restore a broken humanity ... a brokenness that's evident in the people's relationship to God and to one another.

Jesus interrupted the normal course of events in the temple and in the life of the community and by doing so sets an example for followers.

What if congregations did this too?

What if we interrupted the normal life of the community? What if we intentionally provoked the status quo? Poking the bear as it were?

What if we brought the divine into the earthly routine of indifference? What if we brought sound to the silent suffering of the world? What if we brought love ... God's unconditional gift ... through the gates of life?

If we did so ... perhaps, we'd hear the pilgrims' hosanna just as Jesus and his followers did in this morning's passage from Mark ... only this time the people would recognize and understand the love that marks a life of discipleship ... a life as one of those people in the group following Jesus toward the cross and tomb ... a life of wholeness ... a life that is filled hope and grace.

... a life that challenges us to love without measure.

AMEN

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

Blessing

The God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

The God of all grace + bless you now and forever.

AMEN



**TRINITY EVANGELICAL LUTHERAN CHURCH
PRE-AUTHORIZED REMITTANCE PROGRAM**

AUTHORIZATION

I hereby authorize *Trinity Evangelical Lutheran Church*, 1215 Parent Avenue, Windsor, ON N8X 4J1, to cause a cheque to be drawn on my account, each month as a contribution by me to Trinity Evangelical Lutheran Church, as follows:

Total *monthly* contributions to Trinity Evangelical Lutheran Church of:

_____ (\$ _____ .00) per month

Distributed as follows:

Current Giving/Benevolence	\$ _____	per month
Global Hunger and Development Agency (GHDA)	\$ _____	per month
Canadian Lutheran World Relief (CLWR)	\$ _____	per month
ELCIC World Missions/Volunteers in Mission	\$ _____	per month
Specify _____	\$ _____	per month
Specify _____	\$ _____	per month
Specify _____	\$ _____	per month
Total Monthly Giving:	\$ _____	per month

Contributor's name _____ Envelope # _____

Bank/Trust/Credit Union Name _____

Branch Address: _____

Account Number _____ Type of Account _____

Date: _____ Signature: _____

This authority may be changed or cancelled by the contributor at any time.

To ensure accuracy, a sample cheque marked "VOID" must accompany this form.

The transfer of contributions to the ministry of Trinity Evangelical Lutheran Church will begin in the month *following* receipt of this authorization.