



Palm Sunday

March 29, 2026

SAINT JAMES LUTHERAN CHURCH | stjamesgp.org | 313.884.0511
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WELCOME

Welcome to Saint James, a congregation of the Evangelical Lutheran Church in America, and the Southeast Michigan Synod. Thank you for being part of this gathered assembly as we worship God, and begin our Lenten journey with confession, ashes and the sacrament. If this is your first time worshipping with Saint James, we extend a special greeting to you and invite you to introduce yourself to your neighbor in the pew. If you have questions about Saint James or are looking for a spiritual home, please reach out to the Pastor (pastor@stjamesgp.org).

TODAY'S SCRIPTURES

Today, we encounter the paradox that defines our faith: Jesus Christ is glorified king and humiliated servant. We too are full of paradox: like Peter, we fervently desire to follow Christ, but find ourselves afraid, denying God. We wave palms in celebration today as Christ comes into our midst, and we follow with trepidation as his path leads to death on the cross. Amid it all we are invited into this paradoxical promise of life through Christ's broken body and outpoured love in a meal of bread and wine. We begin this week that stands at the center of the church year, anticipating the completion of God's astounding work.

WORSHIP & HOLY EUCHARIST

All of the materials needed for this liturgy can be found in this bulletin and in the cranberry red *Evangelical Lutheran Worship* (ELW). The celebration of the sacrament, **Holy Eucharist** (also called the Lord's Supper and Holy Communion), is central to our worship. As host of the meal, Jesus extends a wide welcome for all to participate. Distribution information is found on page 9.

Worship begins in the Gathering Area
with the blessing & procession with palms

GATHERING

*Assemble in the
Gathering Area*

CALL TO WORSHIP **Choir** *A Joyful Hosanna* Būda

INTRODUCTION

STAND

Friends in Christ,
since the beginning of Lent the church has been preparing by fasting, almsgiving, and works of love, by prayer, hearing the word of God, and sharing in the holy supper, to celebrate Christ's Passover from death to life. Today we begin this solemn observance in union with the church throughout the world. Jesus entered the holy city Jerusalem in triumph to complete the work of our redemption by his suffering, death, and resurrection.

In faith and with devotion we follow in his footsteps as we enter the church, our Jerusalem, acclaiming as king the one whose throne was the cross.

BLESSING of PALMS

The Lord be with you.

And also with you.

We praise you, O God, for your redemption of the world through our Lord Jesus Christ. Today he entered the holy city in triumph and was proclaimed Messiah and King by those who spread garments and branches along his way.

Bless + these branches and those who carry them.

Grant that we may follow him in the way of the cross, so that, dying and rising with him, we enter into your kingdom; through Jesus Christ, who lives and reigns with you and the Holy Spirit, now and forever. **Amen.**

PROCESSION WITH PALMS

During the procession the leader and the assembly respond to each other saying:

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

Hosanna in the highest.

PROCESSIONAL GOSPEL

Matthew 21:1-11

A reading from the Gospel of Matthew.

*Jesus enters
Jerusalem*

¹ When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, ² saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied and a colt with her; untie them and bring them to me. ³ If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." ⁴ This took place to fulfill what had been spoken through the prophet:

⁵ "Tell the daughter of Zion,
Look, your king is coming to you,
humble and mounted on a donkey,
and on a colt, the foal of a donkey."

⁶ The disciples went and did as Jesus had directed them; ⁷ they brought the donkey and the colt and put their cloaks on them, and he sat on them. ⁸ A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹ The crowds that went ahead of him and that followed were shouting,

**ALL: "Hosanna to the Son of David!
Blessed is the one who comes in the name of the Lord!
Hosanna in the highest heaven!"**

¹⁰ When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" ¹¹ The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

Let us go forth in peace,
in the name of Christ. Amen.

ENTRANCE HYMN

All Glory Laud and Honor ELW 344

Printed on page 12

PRAYER OF THE DAY

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.**

SIT

WORD

SIT

FIRST LESSON

Isaiah 50:4-9a

The Word of the Lord.
Thanks be to God.

SECOND LESSON

Philippians 2:5-11

The Word of the Lord.
Thanks be to God.

*Thank you to all of
our readers for
participating in
today's Passion
reading.*

HOLY GOSPEL

Matthew 26:14—27:66

*The Passion of Our Lord according to St. Matthew
(insert)*

STAND

HYMN OF THE DAY

Ah, Holy Jesus

ELW 349

NICENE CREED

*The Nicene Creed,
like the Apostles
Creed, is a
statement of what
the church teaches
about God.*

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

*The Creed is in three
parts, with each part
revealing the basic
ideas about that part
of the Trinity.
For example, God
the Father is also
Creator. God, the
Son, is Jesus who
died and rose and
will come again. The
Holy Spirit, makes us
one body, stirs our
faith, and enlivens
our belief.*

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come.**

*This Creed was
adopted at the
Council of Nicaea
in 325 CE.*

*It is used by many
mainline Christian
churches.*

INTERCESSIONS

Lord, in your mercy.
Hear our prayer.

SHARING THE PEACE

The peace of the Lord be with you always.
And also with you.

*Remain standing
and SING*

TABLE SETTING *Seed That in Earth Is Dying* ELW 330:1, 3

**1 Seed that in earth is dying
 grows into ears of grain.
 Grapes that are crushed in the vessel
 turn into golden wine.
 God, through this mystery grant us
 faith in our deepest darkness,
 life in our night and death.**

**3 Seed that in earth is dying
 rises to bear much fruit.
 Christ, as we meet at your table,
 give us the bread of life.
 Lord, we do thank and adore you!
 Unceasing praise of the ages
 rises from night and death.**

**TITHES &
OFFERINGS**
*Instead of
'passing the plate,'
Saint James receives
offerings in the
stationary offering
plates near the
sanctuary
entrances, via
online giving at
stjamesgp.org, and
via Zelle app (QR
code below). Your
gifts support the
ministry
of the church.*

Text: Svein Ellingsen, b. 1929; tr. Hedwig T. Durnbaugh, b. 1929
English text © Hedwig T. Durnbaugh, admin. Augsburg Fortress.

PRAYER

Jesus, you are the bread of life and the host of this meal.
Bless the gifts that we have gathered
that all people may know your goodness.
Feed us not only with this holy food
but with hunger for justice and peace.
We pray this in your name. **Amen.**



MEAL

THE GREAT THANKSGIVING

The Lord be with you.
And also with you.

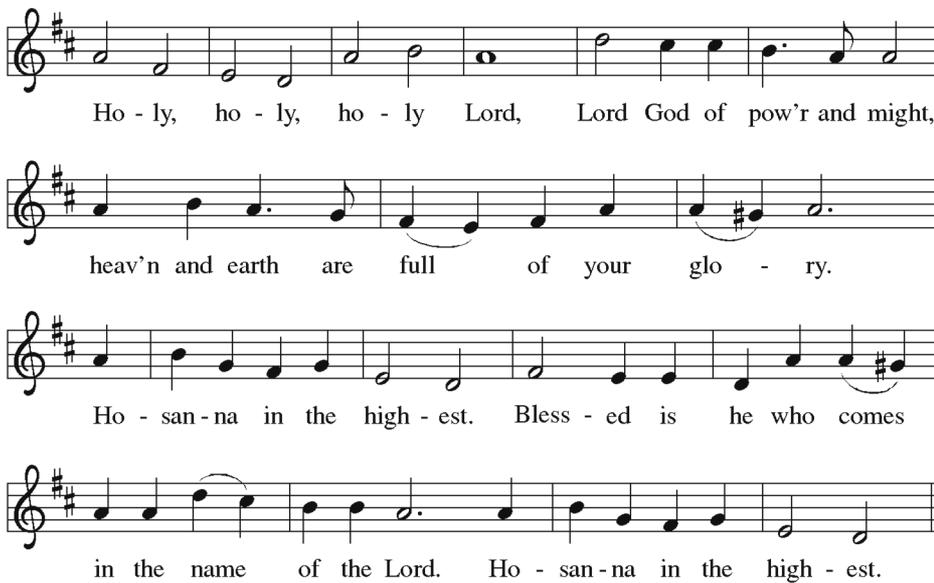
Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

The Great Thanksgiving is understood as an act of praise and thanksgiving. Following Jewish customs, the emerging Christian liturgies blessed God (that is, thanked God) for his kindness and love.

PREFACE

SANCTUS



Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might,
heav'n and earth are full of your glo - ry.
Ho - san - na in the high - est. Bless - ed is he who comes
in the name of the Lord. Ho - san - na in the high - est.

In the Eucharistic Prayer, the church gives thanks for God's mighty works in the past, in creation and redemption through Jesus Christ, and thereby proclaims its faith in the blessings that come in the future both in this life and in eternal life yet to come.

EUCCHARISTIC PRAYER

We give you thanks holy Lord, glorious in power. Your mighty works reveal your wisdom and love.

Within the gathered assembly, at Jesus' invitation, we feast on his body and blood. Lutherans use the term 'real presence' to talk about our Lord being truly present with us as we celebrate this holy meal.

the prayer continues

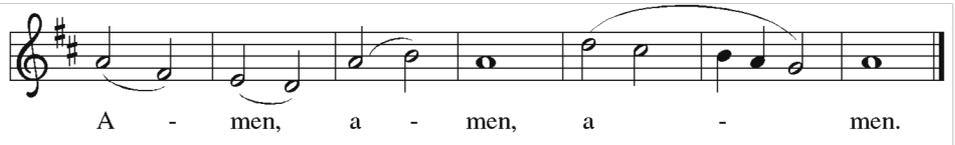
Let us proclaim the mystery of faith.



Christ has died. Christ is ris - en. Christ will come a - gain.

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Through him all glory and honor are yours, Almighty Father, with the Holy Spirit, in your holy Church both now and forever.



A - men, a - men, a - men.

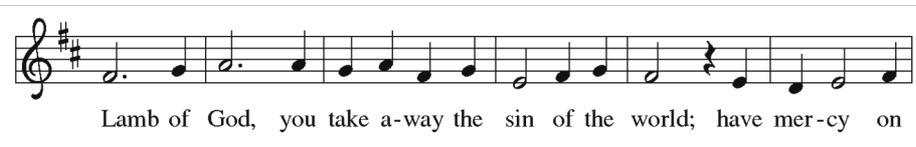
LORD'S PRAYER

THE BREADING OF THE BREAD

This is the Lamb of God, who takes away the sin of the world; our peace and reconciliation.

**Lord, I am not worthy to receive you,
but only say the word and I shall be healed.**

LAMB OF GOD



Lamb of God, you take a-way the sin of the world; have mer-cy on

us. Lamb of God, you take a-way the sin of the world; have
mer-cy on us. Lamb of God, you take a-way the
sin of the world; grant us peace, grant us peace.

SIT

DISTRIBUTION & DISTRIBUTION MUSIC

CHOIR *Lamb of God* Paris/Johnson
HYMN *Go to Dark Gethsemane* ELW 347

STAND

POST COMMUNION BLESSING

SAINT JAMES COMMUNION PRACTICE

Welcome Saint James practices an open table for Holy Communion, which means that all people are invited to participate in the sacrament. Jesus is the host of the meal and extends a wide welcome. Children are welcome to participate, but may also come forward with folded arms to receive a blessing.

Benefit What is the benefit of sharing in the meal? The words “given for you” and “shed for you” show us that the forgiveness of sin, life, and salvation are given to us in the sacrament. (Luther’s Small Catechism)

Distribution Come forward via the central aisle.

Receive the host (bread/Jesus’ body) in the hand, then **dip it** into the cup with wine (Jesus’ blood). Or consume it and take an individual cup of wine (purple) or juice (golden).

A gluten free host is offered by saying “gluten free” to the pastor.

Return to your place via the outside aisles for private prayer.

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SENDING

Let us endeavor to put the traditional disciplines of Lent: prayer, fasting, and works of love, into practice that our words and deeds would reveal our Savior to the world.

SENDING PRAYER

O God, your Son chose the path that led to pain before joy and to the cross before glory. Plant his cross in our hearts, so that in its power and love we may come at last to joy and glory, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

BENEDICTION

SENDING HYMN

On My Heart Imprint Your Image

ELW 811

DISMISSAL

Go in peace. Share what Christ has done.

Thanks be to God.

Depart in peace.

ALL DEPART IN SILENCE

*Following worship,
please place the Matthew insert in a recycling basket
or leave it in you pew .*

Three Days to Save

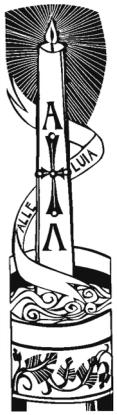
Maundy Thursday, Good Friday and The Great Easter Vigil (also called the Triduum) are the capstone to our Lenten observance. We worship with one service spread over 3 days, and enter into the proclamation of the good news of our redemption through Christ's actions: his passion, death and resurrection.



Maundy Thursday is a day of endings and beginnings. What was begun on Ash Wednesday is brought to a close tonight. Worship opens with the invitation, which serves as the bridge between the ending of Lent and the beginning of the Triduum. The theme is love, our Savior's love for us, expressed by his washing of the disciples' feet, giving himself in bread and wine, and dying upon the cross.

On this night we confess our sins, much as we did on Ash Wednesday, but now the focus is on absolution as each person hears that forgiveness comes "in the name and by the command of our Lord." Next, the prayers are said. The table is made ready. The time of the Lord's Supper arrives, and our Lord is revealed in bread and wine as once he "revealed himself to his disciples." It is a solemn moment, but we cannot linger here. Nor could the Lord. His betrayal was imminent. Before we know it, the markings of betrayal are seen before us. The symbol of Christ in our midst, the altar, is stripped bare. Christ is stripped of his power and glory. Good Friday is inescapable. The powers of darkness work upon him. In silence, we depart without benediction as the liturgy continues the next day.

We begin **Good Friday** as we ended the Maundy Thursday Liturgy: in silence. Worship is marked with austerity, silence and reflection. The chancel itself is bare from the Maundy Thursday stripping, and we turn our attention to the cross which vividly and dramatically portrays the events of this day. Though a day of great solemnity, our worship emphasizes the triumph and redemption that comes through the cross.



On the third and final night of the Triduum, **Easter Vigil**, we come together, as Christians have done since the first century, to keep vigil: to watch and wait for the Lord of the Resurrection. We begin by breaking the darkness by lighting the Paschal candle which dispels the darkness of night, of sin, and of death. Next we hear the story of God acting throughout history bringing freedom and redemption. We listen, we sing, we keep vigil with these, our "family" stories. After hearing the stories, we make the last preparations to meet our Lord. Those among us who have not yet joined the family of faith are baptized, (Marcus Capps, from St. Paul, will be baptized) and those who have been baptized renew their baptismal vows to live as God's people in the world. This holy night and the Triduum itself culminates with the first Eucharist of Easter – the feast of victory. Banners are unfurled, flowers adorn the sanctuary, light is restored, and together in word, song and meal we proclaim that Christ is risen!

All Glory, Laud, and Honor

Refrain



All glo - ry, laud, and hon - or to you, re - deem - er, king,

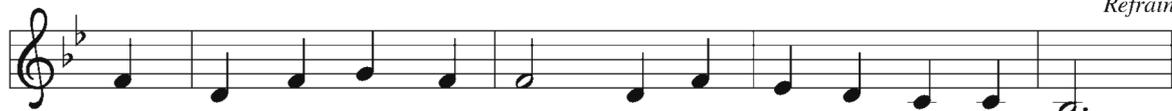


to whom the lips of chil - dren made sweet ho - san - nas ring.



- 1 You are the king of Is - rael and Da - vid's roy - al Son,
- 2 The com - pa - ny of an - gels are prais - ing you on high;
- 3 The mul - ti - tude of pil - grims with palms be - fore you went;
- 4 To you, be - fore your pas - sion, they sang their hymns of praise.
- 5 Their prais - es you ac - cept - ed; ac - cept the prayers we bring,

Refrain



now in the Lord's name com - ing, our King and Bless - ed One.
cre - a - tion and all mor - tals in cho - rus make re - ply.
our praise and prayer and an - thems be - fore you we pre - sent.
To you, now high ex - alt - ed, our mel - o - dy we raise.
great au - thor of all good - ness, O good and gra - cious King.

Text: Theodulph of Orleans, c. 760–821; tr. John Mason Neale, 1818–1866, alt.
Music: VALET WILL ICH DIR GEBEN, Melchior Teschner, 1584–1635