

KOUNTZE MEMORIAL LUTHERAN CHURCH

A CITY-WIDE CHURCH WITH A WORLD-WIDE MINISTRY

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9:00 AM

SUNDAY OF THE PASSION/PALM SUNDAY



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.

GATHERING

PRELUDE

WELCOME AND ANNOUNCEMENTS

(stand)

- ☞ The holy gospel according to Saint Luke.
- ☞ **Glory to you, O Lord.**

PROCESSIONAL GOSPEL

Matthew 21:1-11

Jesus enters Jerusalem.

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, ²saying 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. ³If anyone says anything to you, just say this, ‘The Lord needs them.’ And he will send them immediately.*” ⁴This took place to fulfill what had been spoken through the prophet, saying,

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.*”

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

“Hosanna to the Son of David!

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

Hosanna in the highest heaven!”

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

☞ The Gospel of our Lord

☞ **Praise to you, O Christ.**

BLESSING OF THE PALMS

- ☞ The Lord be with you.
- ☞ **And also with you.**
- ☞ Let us give thanks to the Lord our God.
- ☞ **It is right to give God thanks and praise.**

☞ It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son, Jesus Christ, our Lord. On this day He entered the holy city of Jerusalem in triumph and was proclaimed as King of Kings by those who spread their garments and branches of palms along His way. Let these branches [raise palm branches] be for us signs of His victory, and grant that we who bear them in His name may ever hail Him as Our King and follow Him in the way that leads to eternal life, who lives and reigns in glory with you and the Holy Spirit, now and forever.

☞ **Amen.**

PROCESSION WITH PALMS

P Blessed is he who comes in the name of the Lord.

C Hosanna in the highest!

ENTRANCE HYMN

“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.

3 The multitude of pilgrims
with palms before you went;
our praise and prayer and anthems
before you we present. *Refrain*

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*

4 To you, before your passion,
they sang their hymns of praise.
To you, now high exalted,
our melody we raise. *Refrain*

2 The company of angels
are praising you on high;
creation and all mortals
in chorus make reply. *Refrain*

5 Their praises you accepted;
accept the prayers we bring,
great author of all goodness,
O good and gracious King. *Refrain*

Text: Theodulph of Orleans, 760-821; tr. John Mason Neale, 1818-1866, alt.

PRAYER OF THE DAY

P Everlasting God,

C 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.

WORD

FIRST READING

Isaiah 50:4-9a

The servant of the Lord expresses absolute confidence in his final vindication, despite the fact that he has been struck and spit upon. This characteristic of the servant played an important role in the early church's understanding of the suffering, death, and resurrection of Jesus.

The 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?

L The word of the Lord.

C Thanks be to God.

PSAL 31:9-16 (*read responsively*)

⁹Have mercy on me, O LORD, for I am in trouble;
my eye is consumed with sorrow, and also my throat and my belly.

¹⁰**For my life is wasted with grief, and my years with sighing;
my strength fails me because of affliction, and my bones are consumed.**

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

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

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

¹⁴**But as for me, I have trusted in you, O LORD.
I have said, “You are my God.**

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

¹⁶**Let your face shine upon your servant;
save me in your steadfast love.”**

SECOND READING

Philippians 2:5-11

Paul uses an early Christian hymn to help us comprehend Jesus' obedient selflessness on the cross and how God has made Christ Lord over all reality. The Perspective of the cross becomes the way we rightly understand God, Christ, our own lives and fellowship within the community of Christ.

Let 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.

☞ **Thanks be to God.**

GOSPEL

Matthew 26:14-27:66

The Passion of our Lord Jesus Christ according to Saint Matthew

The Gospels devote so much space to the time between Palm Sunday and Easter. We have to conclude these few days are absolutely essential in God's plan to save the world. The Gospel of Matthew emphasizes that Jesus fulfills—answers—the long-time expectations of the Hebrew faith, even if God's way of doing so is not the way of power we would assume, would prefer.

As we experience the story, we encourage you to take your part. The Congregation will speak the words printed in bold. Thank you to our readers for helping us be there.

The Passion texts can pose problems for Jewish Christian relations. For centuries, many Christians blamed "The Jews" for Christ's death. This interpretation is incorrect, misguided, and dangerous. In fact, crucifixion was solely a Roman form of punishment, one used to frighten subjugated peoples into obeying Roman authority. Tragically, Christians have misused the reading of the Passion to foment violent anti-Semitic pogroms. Anti-Semitism still plagues our world. We read these texts with sensitivity and caution, remembering the cruelties and failures of our past

NARRATOR: One of the twelve, who was called Judas Iscariot, went to the chief priests and said,

JUDAS: *"What will you give me if I betray Jesus to you?"*

NARRATOR: They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying,

DISCIPLES: *"Where do you want us to make the preparations for you to eat the Passover?"*

NARRATOR: He said,

JESUS: *"Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'"*

NARRATOR: So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said,

JESUS: *"Truly I tell you, one of you will betray me."*

NARRATOR: And they became greatly distressed and began to say to him one after another,

DISCIPLES: *"Surely not I, Lord?"*

NARRATOR: He answered,

JESUS: *"The one who has dipped his hand into the bowl with me will betray me. 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."*

NARRATOR: Judas, who betrayed him, said,

JUDAS: *"Surely not I, Rabbi?"*

NARRATOR: He replied,

JESUS: *"You have said so."*

NARRATOR: While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said,

JESUS: *"Take, eat; this is my body."*

NARRATOR: Then he took a cup, and after giving thanks he gave it to them, saying,

JESUS: *"Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."*

NARRATOR: When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them,

JESUS: *"You will all become deserters because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go ahead of you to Galilee."*

NARRATOR: Peter said to him,

PETER: *"Though all become deserters because of you, I will never desert you."*

NARRATOR: Jesus said to him,

JESUS: *"Truly I tell you, this very night, before the cock crows, you will deny me three times."*

NARRATOR: Peter said to him,

PETER: *"Even though I must die with you, I will not deny you."*

NARRATOR: And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples,

JESUS: *"Sit here while I go over there and pray."*

NARRATOR: He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,

JESUS: *"I am deeply grieved, even to death; remain here, and stay awake with me."*

NARRATOR: And going a little farther, he threw himself on the ground and prayed,

JESUS: *"My Father, if it is possible, let this cup pass from me; yet not what I want but what you want."*

NARRATOR: Then he came to the disciples and found them sleeping; and he said to Peter,

JESUS: *"So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak."*

NARRATOR: Again he went away for the second time and prayed,

JESUS: *"My Father, if this cannot pass unless I drink it, your will be done."*

NARRATOR: Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them,

JESUS: *"Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."*

NARRATOR: While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying,

JUDAS: *"The one I will kiss is the man; arrest him."*

NARRATOR: At once he came up to Jesus and said,

JUDAS: *"Greetings, Rabbi!"*

NARRATOR: and kissed him. Jesus said to him,

JESUS: *"Friend, do what you are here to do."*

NARRATOR: Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him,

JESUS: *"Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?"*

NARRATOR: At that hour Jesus said to the crowds,

JESUS: *"Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled."*

NARRATOR: Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said,

ACCUSERS: *"This fellow said, 'I am able to destroy the temple of God and to build it in three days.'"*

NARRATOR: The high priest stood up and said,

HIGH PRIEST: *"Have you no answer? What is it that they testify against you?"*

NARRATOR: But Jesus was silent. Then the high priest said to him,

HIGH PRIEST: *"I put you under oath before the living God, tell us if you are the Messiah, the Son of God."*

NARRATOR: Jesus said to him,

JESUS: *"You have said so. But I tell you, From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."*

NARRATOR: Then the high priest tore his clothes and said,

HIGH PRIEST: *"He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?"*

NARRATOR: They answered,

CHIEF PRIESTS: *"He deserves death."*

NARRATOR: Then they spat in his face and struck him; and some slapped him, saying,

CHIEF PRIESTS: *"Prophecy to us, you Messiah! Who is it that struck you?"*

NARRATOR: Now Peter was sitting outside in the courtyard. A servant-girl came to him and said,

SERVANT GIRL: *"You also were with Jesus the Galilean."*

NARRATOR: But he denied it before all of them, saying,

PETER: *"I do not know what you are talking about."*

NARRATOR: When he went out to the porch, another servant-girl saw him, and she said to the bystanders,

SERVANT GIRL: *"This man was with Jesus of Nazareth."*

NARRATOR: Again he denied it with an oath,

PETER: *"I do not know the man."*

NARRATOR: After a little while the bystanders came up and said to Peter,

BYSTANDER: *"Certainly you are also one of them, for your accent betrays you."*

NARRATOR: Then he began to curse, and he swore an oath,

PETER: *"I do not know the man!"*

NARRATOR: At that moment the cock crowed. Then Peter remembered what Jesus had said:

JESUS: *"Before the cock crows, you will deny me three times."*

NARRATOR: And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said,

JUDAS: *"I have sinned by betraying innocent blood."*

NARRATOR: But they said,

CHIEF PRIESTS: *"What is that to us? See to it yourself."*

NARRATOR: Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said,

CHIEF PRIESTS: *"It is not lawful to put them into the treasury, since they are blood money."*

NARRATOR: After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me."

Now Jesus stood before the governor; and the governor asked him,

PILATE: *"Are you the King of the Jews?"*

NARRATOR: Jesus said,

JESUS: *"You say so."*

NARRATOR: But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him,

PILATE: *"Do you not hear how many accusations they make against you?"*

NARRATOR: But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them,

PILATE: *"Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?"*

NARRATOR: For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him,

PILATE'S WIFE: *"Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him."*

NARRATOR: Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them,

PILATE: *"Which of the two do you want me to release for you?"*

NARRATOR: And they said,

CROWD: *"Barabbas."*

NARRATOR: Pilate said to them,

PILATE: *"Then what should I do with Jesus who is called the Messiah?"*

NARRATOR: All of them said,

CROWD: *"Let him be crucified!"*

NARRATOR: Then he asked,

PILATE: *"Why, what evil has he done?"*

NARRATOR: But they shouted all the more,

CROWD: *"Let him be crucified!"*

NARRATOR: So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying,

PILATE: *"I am innocent of this man's blood; see to it yourselves."*

NARRATOR: Then the people as a whole answered,

CROWD: *"His blood be on us and on our children!"*

NARRATOR: So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying,

SOLDIERS: *"Hail, King of the Jews!"*

NARRATOR: They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

(At the mention of Golgotha, the congregation should stand and remain standing for the remainder of the reading.)

NARRATOR: As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

BYSTANDERS: *"You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross."*

NARRATOR: In the same way the chief priests also, along with the scribes and elders, were mocking him, saying,

CHIEF PRIESTS: *"He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'"*

NARRATOR: The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice,

JESUS: *"Eli, Eli, lema sabachthani?"*

NARRATOR: that is,

JESUS: *"My God, my God, why have you forsaken me?"*

NARRATOR: When some of the bystanders heard it, they said,

BYSTANDERS: *"This man is calling for Elijah."*

NARRATOR: At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said,

BYSTANDERS: *"Wait, let us see whether Elijah will come to save him."*

NARRATOR: Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,

CENTURION: *"Truly this man was God's Son!"*

HYMN OF THE DAY

“Beneath the Cross of Jesus”

ELW 338

1 Beneath the cross of Jesus
I long to take my stand;
the shadow of a mighty rock
within a weary land,
a home within a wilderness,
a rest upon the way,
from the burning of the noontide heat
and burdens of the day.

2 Upon the cross of Jesus,
my eye at times can see
the very dying form of one
who suffered there for me.
And from my contrite heart, with tears,
two wonders I confess:
the wonder of his glorious love
and my unworthiness.

3 I take, O cross, your shadow
for my abiding place;
I ask no other sunshine than
the sunshine of his face;
content to let the world go by,
to know no gain nor loss,
my sinful self my only shame,
my glory all, the cross.

Text: Elizabeth C. Clephane, 1830-1869

THE PRAYERS OF THE CHURCH

Response: **P** Lord, in your mercy,
 C hear our prayer.

(In our prayers today, during a time of silence, pray for those listed below and for others according to their needs)

Sympathy: to the family and friends of Jean Holcombe

Illness: Christine Bachman, sister of John Natvig, Richard Bock, Don Burton, Joe Doremus, Rodney Edwards, Samuel Garrett, Debbie Hinrichs, Dolores Hiatt, Beth & Richard Holzer, sister and father of James Holzer, Roseann Klug, mother of David Klug, Marcie Lafleur, Lara & Olivia McCormick, Joan Nelson, Gary Rodene, Rosemarie Schmidt, Sheri Tipton, Joyce Wachal, Ed & Darlene White

Other Prayers: *Those serving in the military*—Amy Dyer, Brennan Hron, Wyatt Johnson, Michael McNeill, Daniel Milstead, Cody Ray, Sheldon Skovgaard, Michael Vutov, Joel Woosley

Other Prayers: *Those serving in mission*—Rev. Chandran Paul Martin, India; Dr. Stephen & Jodi Swanson, Tanzania; Rev. Rachel Ringlaben, Argentina; Meghan Brown Saavedra, Mexico; Our sister congregation, the American Church in Berlin; the Wittenberg Center and Dan & Ginny Rath, international translators

Other Prayers: *Seminarians*—Adam Klinker, Katie Larson, Justin Perkins

THE PEACE IS SHARED

P The peace of Christ be with you always.

C And also with you.

MEAL

(sit)

THE OFFERING IS RECEIVED

Please Support the overall ministry of Kountze Memorial during these difficult times. If you are able, please mail in your offering or donate on-line. Thank you!



OFFERTORY ANTHEM

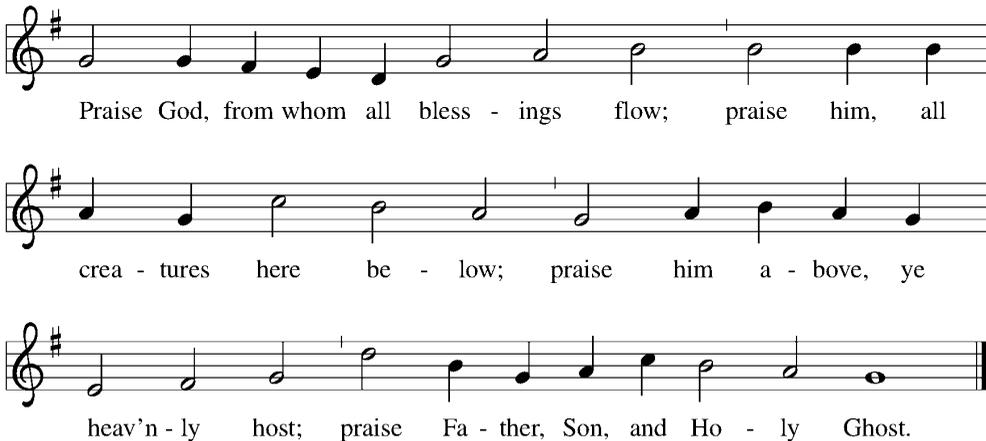
“At The Foot Of The Cross”

Lee Dengler

THE TABLE IS PREPARED

(stand)

OFFERTORY HYMN

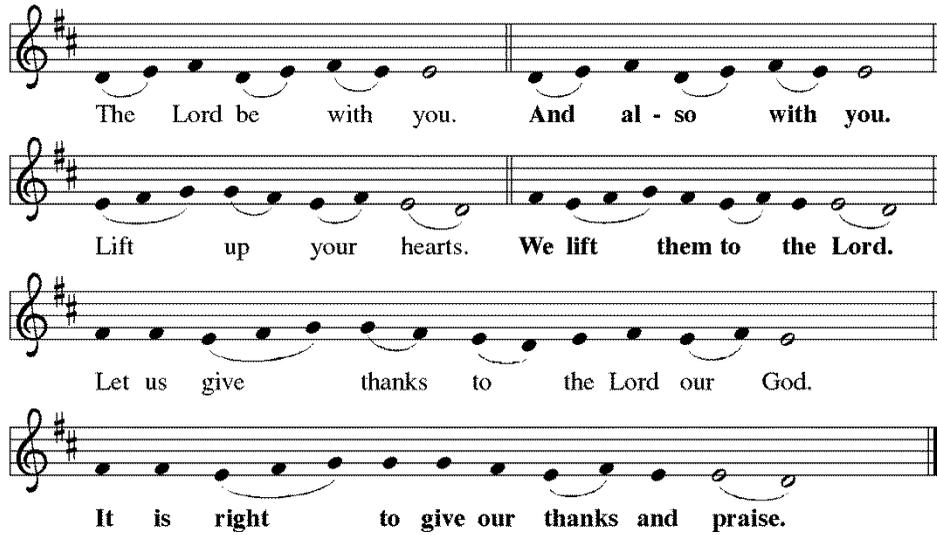


Praise God, from whom all bless - ings flow; praise him, all
crea - tures here be - low; praise him a - bove, ye
heav'n - ly host; praise Fa - ther, Son, and Ho - ly Ghost.

OFFERING PRAYER

- ☐ Holy and generous host,
- ☑ **you set a table where we feast as friends. Prepare us to witness to your goodness with every gift you have given us to share, that all people will know your peace through Jesus Christ, now and forever. Amen.**

HOLY COMMUNION



The Lord be with you. And al - so 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 PREFACE FOR THE SUNDAY OF THE PASSION

THE SANCTUS



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
heav-en and earth are full, full of your glo - ry.
Ho - san - na in the high - est, 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, ho - san - na in the high - est.

THE WORDS OF INSTITUTION

THE LORD'S PRAYER

P Lord, remember us in your kingdom and teach us all to pray:

C **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.**

INVITATION TO COMMUNION

P God's love is poured out in Christ for you.

C **we open ourselves to receive it.**

THE DISTRIBUTION

(stand)

PRAYER AFTER COMMUNION

P We thank you, living God,

C **for the body and blood of your Son, which sustains us in the wilderness and the garden alike.
As Christ has loved us in this feast, so send us to love Christ in our neighbors. In Jesus' name
we pray. Amen.**

SENDING

BLESSING

- ☞ Now is the acceptable time. Now is the day of salvation. The Holy God, Father, † Son, and Holy Spirit bless you, unbind you, and send you in love and in peace.

THREE-FOLD AMEN

HYMN

“Prepare the Royal Highway”

ELW 264

- 1 Prepare the royal highway;
the King of kings is near!
Let ev'ry hill and valley
a level road appear!
Then greet the King of glory,
foretold in sacred story:**

Refrain

**Hosanna to the Lord,
for he fulfills God's word!**

- 2 God's people, see him coming:
your own eternal king!
Palm branches strew before him!
Spread garments! Shout and sing!
God's promise will not fail you!**

**No more shall doubt assail you!
*Refrain***

- 3 Then fling the gates wide open
to greet your promised king!
Your king, yet ev'ry nation
its tribute too may bring.
All lands will bow before him;
their voices join your singing: *Refrain***

- 4 His is no earthly kingdom;
it comes from heav'n above.
His rule is peace and freedom
and justice, truth, and love.
So let your praise be sounding
for kindness so abounding: *Refrain***

Text: Frans Mikael Franzén, 1772-1847; tr. *Lutheran Book of Worship*
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DISMISSAL

- ☞ Go in peace. Share the good news.
☞ **Thanks be to God.**

POSTLUDE

† † †

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Special Notice

In compliance with government regulations restricting large gatherings we have canceled all worship services (Saturday, Sunday and Wednesdays), Sunday School, all meals, and other church activities through April 30. In the meantime, join us for Worship on Cox channel 13 or live streamed at <https://www.kmlchurch.org/live-streaming/>



KOUNTZE

Memorial Lutheran Church

2650 Farnam Street
402-341-7761

Omaha, NE 68131
www.kmlchurch.org

April 5, 2020



Kountze Food Pantry Volunteers

**Mondays, 7:30 - 9:00 AM; 9:00 - 11:00 AM;
11:00 AM - 1:00 PM**

Fridays, 5:00 - 8:00 PM—note additional day & time. In response to the coronavirus threat we are temporarily changing our distribution system at the Kountze Food Pantry to allow for extra protection for our volunteers as well as our guests. Volunteers are still needed to fill the bags, and unload the trucks. Guests will not be allowed in the building, and the volunteers can stay inside the pantry if they choose. We're asking you to sign up online if you are able to help with the pantry each week. Please use the link below to let Susie know when you're able to volunteer. If you know someone that doesn't use the internet, please let them know they can call Susie and she'll sign them up. Thanks for your help with this new process.

<https://form.jotform.com/200834787701155>

LYSO (Lutheran Youth Serve Omaha)

**June 8—12
8:30—Noon
Grades K-12**

Lutheran Youth Serve Omaha, or LYSO, is Vacation Bible School with a twist. It features faith formation, servant-hood, fellowship and fun! Children and youth will gather at Kountze Memorial Lutheran Church for breakfast and devotions. Everyone is then divided by grade and sent out into the community to serve at sites around the Omaha-Metro area. Upon returning to Kountze, the youth will join together for reflection and a closing worship. Email Kristin Boe at kristin@kmlchurch.org with questions. Registration coming soon!

Shoppers Needed for deFreese Manor Residents

For the time being, deFreese Manor will not be taking residents on the bus to the grocery store. However, residents still need groceries. If you like grocery shopping and would be able to help in this way, please contact Sharon West at 402-212-4531 or swest@defreese Manor.org

Today at Kountze

Sunday School

This Sunday I will post a video of the Children's sermon on this page (KMLC Parent Group). In addition, I will be providing some printable activities that relate to the lesson. Take a picture of your child's work and post it in the comments. Let's stay as connected as possible while we can't gather together. Stay tuned for more fun activities! In Peace, Kristin

Youth Forum will be at 10:30 AM via Zoom. Contact Mike Jensen at mwjensen@yahoo.com for details.

Attendance and Giving

**Sunday Attendance: 9:00: 12 Online: 286
Total: 12**

Pantry Guests Served: 279

Medical Clinic Guests Served: 31

Offering:

\$30,614.04 (Regular) \$2,439.38 (Specials)
\$447.00 (Phase 2)

God shows divine love through humiliation.

These passages are related to the Lectionary texts for this Sunday.

Sunday	Matthew 21:1-11	Jesus enters Jerusalem
Monday	Matthew 26:14-27:66	Jesus' trial and crucifixion
Tuesday	Isaiah 50:4-9a	The servant's humiliation
Wednesday	Philippians 2:5-11	Christ shows us true humility
Thursday	John 13:1-35	Jesus washes disciples' feet
Friday	John 18:1-19:42	Jesus suffers and dies
Saturday	Psalms 31:9-16	Prayer for protection
Sunday	Matthew 28:1-10	Christ's resurrection



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Go to www.vibrantfaithathome.org for more faith-forming activities.

But [Jesus Christ] emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Philippians 2:7-8 (NRSV)

A Prayer for the Week:

Merciful God, free us to trust that the humiliation Jesus experienced from the cross is the path to hope for the world and the source of true power, true faith, and true love. Amen.

Mealtime Prayer:

Dear God, we thank you for the gift of each day and for this food. May we enjoy the day with courage, faith, and love. Amen.

A Blessing to Give:

May the face of God shine on you and save you through Christ's steadfast love. (Psalm 31:16)

Discuss in your home, small group, or use for personal reflections:

- How do you show others that you care for them?
- How have others shown care for you?
- Jesus died on a cross. How is this act of God a sign of love?

Read: Matthew 26:14-27:66.

Many theories have been put forward in the history of the church to state why Jesus had to die to be our Savior. However, one point is clear in the Bible: Jesus' death shows the depth of God's love, a love that is willing to experience a form of slavery, humiliation, and excruciating death, even death on a cross (Philippians 2:8). Crosses have become forms of jewelry and part of other art forms that point to Jesus' death. However, neither the jewelry nor other art come close to the pain and humiliation that God in Christ endured to indicate the character of who God is for us. Jesus is not only Emmanuel, God with us, in humiliation and death. Jesus also joins our human existence by making our deepest prayer his prayer: "My God, my God, why have you forsaken me?" (Matthew 27:46). God in Christ Jesus joins our life experience and from the cross stretches out his arms to say, "I love you this much." When you see someone wearing a cross, what does it mean to you?

Pray: Loving God, you stop at nothing to show us your divine character and the depths of your love. Help us to know and to trust the power of your love for us through Christ. Amen.

"Let the same mind be in you that was in Christ Jesus" (Philippians 2:5). To have a mind like Jesus means to be humble and not selfish but selfless. Such humility opens our lives to care for others. In what ways are you a servant to others?

If you received palms during worship, take them home. As we begin Holy Week, say the ACTS prayer of giving praise to God (Adoration), asking God's forgiveness (Confession), giving thanks to God (Thanksgiving), and asking God's help for those in need (Supplication) as you light all six purple candles on the Lenten Candle Cross. After lighting the candles, hold a palm and wave it in your hand as you say, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" (Matthew 21:9b)

NEXT WEEK'S READINGS: Acts 10:34-43; Psalm 118:1-2, 14-24
Colossians 3:1-4; Matthew 28:1-10