



ST PAUL PINE GROVE MILLS

A congregation of the Evangelical Lutheran Church in America



PALM SUNDAY

MARCH 29, 2026

WELCOME TO SAINT PAUL!

We are happy to have you here!

HOW TO KNOW WHEN TO STAND, SIT, OR SPEAK

Whenever you see an asterisk (*) at a heading, you are invited to stand as you are able. You are not required to stand, so if, for health or emotional reasons you cannot or do not wish to stand, that is okay.

You are invited to speak the words printed in **bold type**.

HOW TO SING HYMNS IN HARMONY

To save space in printing the bulletin, we usually limit what is printed to the melody. If you'd like to sing in harmony, the hymn numbers are listed in our bulletin so you can open the red books in the pews (called ELWs).

WE ARE AN OPEN COMMUNION CONGREGATION

This means that any Christian who has received the Sacrament of Holy Baptism is invited to receive Holy Communion.

HOW TO FINANCIALLY SUPPORT US



Offerings can be made online at stpaulpgm.org/give, mailed to St. Paul Lutheran Church, PO Box 200, Pine Grove Mills, PA 16868, placed in the mail slot (outside door to Pastor Paul's office), or in the offering plate located in the lobby/narthex near the entrance of the sanctuary.

A NOTE ON COMMUNION WAFERS



To topple barriers that prevent participation in worship, we want to make it possible for individuals with Celiac Disease or gluten intolerance to be able to eat the Body of our Lord. Our default wafers are made by Parish Crossroads and are known as "Low Gluten Wafers" because they contain trace amounts of gluten. However, the wafers are tested at least once a year for how much gluten is in them. Since 2020, the wafers have routinely tested to contain

15ppm gluten or less (The US FDA defines most food products with 20ppm or less as "gluten free"). Use the QR Code and look for the link that gives the most recent test results.

If you still have concerns, we have some truly gluten-free wafers available upon request.

GATHERING

The Gathering for worship began when you started readying yourself for worship

AN INTRODUCTION TO THE DAY

We know what it is to cheer and then go quiet. To hope and then hesitate. Today the crowd waves palms and shouts Hosanna, which means, "Save us now" – and within days, those same voices will fall silent or turn hostile. This is our story too. We want to follow Jesus. We mean it. But we are also people of real faith and real failure. And into that honest reckoning, Jesus still comes – not past us, but for us. His body broken, his blood poured out—love entering the world's worst places and refusing to leave. Hosanna. Save us now.

PRELUDE — *Out of consideration for our musicians, please refrain from talking during the prelude. You are encouraged to use this time to breathe and center yourself.*

ACCLAMATION

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

A: Hosanna in the highest!

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

A: Hosanna in the highest!

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

A: Hosanna in the highest!

***PROCESSIONAL GOSPEL – MATTHEW 21:1-11**

As he approached Jerusalem, Jesus predicted his passion one last time, taught his disciples about humility, and healed two blind men. His entry into the city not only echoes the prophet Zechariah (which Matthew quotes), but also Solomon's entry on a white mule when he was crowned as David's successor.

P: The holy gospel according to Saint Matthew, the twenty-first chapter.

A: Glory to you, O Lord.

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.”

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.”

*BLESSING OF PALMS

P: The Lord be with you.

A: And also with you.

P: Let us pray. We praise you, O God, for redeeming the world through our Savior 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 us grace to follow our Lord in the way of the cross, so that, joined to his death and resurrection, we enter into life with you; through the same Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever.

A: Amen.

P: Let us go forth in peace,

A: In the name of Christ. Amen.

*GATHERING HYMN “Lift High Your Gates, Jerusalem”

Psalm 24:7–10, Matthew 21:1–11
Mark 11:1–10, Luke 19:28–40
Herman G. Stuenkel, Jr., 1923–2007

ELLACOMBE
*Gesangbuch der Herzogl
Wirtemberg, 1784*





King of Glo - ry comes. He wears no jew - eled
branch - es in his way! Ho - san - nas sing as
greet your King to - day! With hymns of joy his



di - a - dem; there sounds no beat of drums.
he draws near; your high - est trib - ute pay.
glo - ry laud and for his tri - umph pray!



No pranc - ing stal - lion is his steed; no
He comes in deep hu - mil - i - ty; his
But with your palms and songs of praise, a



roy - al robe he wears. For wealth or pow'r he
sov - 'reign pow'r is love. He shares our frail hu -
deep - er hom - age bring; take up a - long his



does not plead, but for his death pre - pares.
man - i - ty, though one with God a - bove.
ser - vant road the cross of Christ your King.

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

A: Hosanna in the highest!

*GREETING

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. **A: And also with you.**

***PRAYER OF THE DAY**

P: Let us pray: Sovereign God, you have established your rule in the human heart through the servanthood of Jesus Christ. By your Spirit, keep us in the joyful procession of those who with their tongues confess Jesus as Lord and with their lives praise him as Savior, who lives and reigns with you and the Holy Spirit, one God, now and forever. **A: Amen.**

WORD

Listen for how God is speaking to you in the readings

FIRST READING: ISAIAH 50:4-9A

The suffering servant of the Lord is a figure which recurs several times in Isaiah. Whether the author intended it to be himself, the king, or a personification of Israel as a whole is unclear; the church has long applied this image and these verses to Jesus.

⁴The Lord GOD has given me
a trained tongue,
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 in court 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. **A: Thanks be to God.**

PSALM 31:9-16

(chanted to Tone 9)

This psalm is the song of one who appears to be, and perhaps feels, abandoned by God. It is equally well suited to the suffering servant in the first reading and to Jesus on the cross. It is also, in many circumstances, our own song.



⁹ Have 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.

¹¹ I 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. R

¹³ For 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.

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

¹⁶ Let your face shine up- [|] on your servant;
save me in your [|] steadfast love." R

SECOND READING: PHILIPPIANS 2:5-11

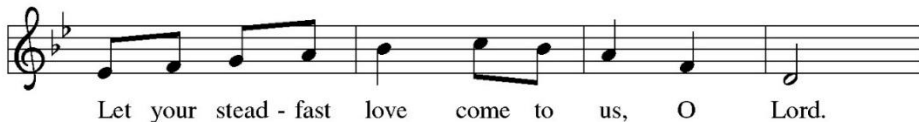
Writing from prison, Paul reminds his beloved listeners that suffering and humiliation are not signs of God's disapproval, but ways in which we imitate Christ. Worried that the Philippians will, like so many other communities, be divided by pride, he calls them to humility and mutual respect.

⁵ Let the same mind be in you that was in Christ Jesus,
⁶ who, though he existed in the form of God,
did not regard equality with God
as something to be grasped,
⁷ but emptied himself,
taking the form of a slave,
assuming human likeness.
And being found in appearance as a human,
⁸ he humbled himself
and became obedient to the point of death—
even death on a cross.

⁹ Therefore God exalted him even more highly
and gave him the name
that is above every other name,
¹⁰ so that at the name given to Jesus
every knee should bend,
in heaven and on earth and under the earth,
¹¹ and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

L: The word of the Lord. **A: Thanks be to God.**

*GOSPEL ACCLAMATION



HOMILY

THE PASSION OF OUR LORD ACCORDING TO: MATTHEW (26:14-27:66)

In John's telling of the story of the crucifixion (which we will read on Friday), Jesus is clearly triumphant and in charge. Matthew interprets the same events differently: Jesus appears to be defeated and abandoned, even by God. The theme throughout this Gospel is the Jesus is Emmanuel – God with us – and here he experiences with us the loneliness and despair of our mortality.

See inserted booklet.

- You're invited to speak the **bolded type** with the congregation.
- Please *stand* (as you are able) right after the narrator says, "and he handed Jesus over as they wished," which is the end of Luke 23:25.

Return the booklets after the service.

*HYMN OF THE DAY: "O Sacred Head, Now Wounded"

(ELW 351)



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
2 How pale thou art with an - guish, with sore a - buse and scorn;
3 What lan - guage shall I bor - row to thank thee, dear - est friend,
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
how does thy face now lan - guish, which once was bright as morn!
for this thy dy - ing sor - row, thy pit - y with - out end?
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!
Thy grief and bit - ter pas - sion were all for sin - ners' gain;
Oh, make me thine for - ev - er, and should I faint - ing be,
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
mine, mine was the trans-gres - sion, but thine the dead - ly pain.
Lord, let me nev - er, nev - er out - live my love to thee.
for all who die be - liev - ing die safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite
Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612

*INVITATION TO BAPTISM

*APOSTLES' CREED

I believe in God, the Father almighty, creator of heaven and earth.

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary, suffered under Pontius Pilate,
was crucified, died, and was buried; he descended to the dead.
On the third day he rose again; he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic church,
the communion of saints, the forgiveness of sins,
the resurrection of the body, and the life everlasting. Amen.**

*PRAYERS OF INTERCESSION

Reconciled by God's mercy and sustained by God's presence, let us pray for the world and its needs. Think of at least one person, place, or situation in need of the prayer.

A brief silence.

L: O God, you announce words of grace and truth. Give wisdom to all preachers in your church both globally and locally especially Bishop Kevin and Pastor Paul. Open our hearts to encounter the infinite life you offer in Jesus. Hear us, O God. **A: Your mercy is great.**

L: You hold the whole universe. Gather sun and moon, clouds and stars, land and sea, and plants and animals around the cross, so that all creation bears witness to your saving love. Hear us, O God. **A: Your mercy is great.**

L: Your power is sure. Destroy inequity and division in every place, and build your beloved community among all people. Guide judges, attorneys, and juries so that they act with justice and fairness. Hear us, O God. **A: Your mercy is great.**

L: Your heart breaks open at our pain. Send healing and vindication to all who, like Jesus, know the sting of betrayal, denial, abuse, or false accusations. Be with those experiencing pain or loss this day (*especially*). Hear us, O God. **A: Your mercy is great.**

L: Your ways show compassion. Let this same mind be in us as we enter Holy Week. Bless those here who will lead worship and tell the story of Jesus' death and resurrection. Hear us, O God. **A: Your mercy is great.**

Here other intercessions may be offered.

L: O God, your embrace is eternal. Praise and thanks to you for Hans Nielsen Hauge and all the faithful departed who rest in your mercy. Deliver us all from death's power and raise us to life in you. Hear us, O God. **A: Your mercy is great.**

L: Receive our prayers, O God, through Jesus Christ, our strength and salvation.
A: Amen.

***PEACE**

P: The peace of Christ be with you always. **A: And also with you.**

MEAL

OFFERING

MUSICAL OFFERING

OFFERTORY: "Create in Me a Clean Heart"

(ELW 188)

Cre-ate in me a clean heart, O God, and re - new a right
spir - it with - in me. Cast me not a - way from your
pres-ence, and take not your Ho - ly Spir - it from me. Re -
store un - to me the joy of your sal - va - tion,
and up - hold me with your free Spir - it.

*OFFERING PRAYER

L: Let us pray: O God, maker of heaven and earth, your steadfast love embraces all creation. You send rain and sunshine to nourish the earth and bring forth its bounty. Through these gifts of bread and wine, draw us into the death and life of your Son, who calls us to bear witness to his saving work. We ask this in Jesus' name. **A: Amen.**

*THE GREAT THANKSGIVING

* DIALOGUE

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.

*PREFACE

P: It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ, whose suffering and death gave salvation to all. You gather your people around the tree of the cross, transforming death into life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn::

*SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and
 might, heav - en and earth are 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.

*THANKSGIVING AT THE TABLE

P: Holy God, our living Water and our merciful Guide,
together with rivers and seas, wells and springs
we bless and magnify you.

You led your people Israel through the desert,
and provided them water from the rock.

We praise you for Christ, our Rock and our Water,
who joined us in our desert, pouring out his life for the world.

In the night in which he was handed over,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.

Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:

This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.

Do this for the remembrance of me.

Together we proclaim the mystery of our faith:

A: Christ has died, Christ is risen, Christ will come again.

Remembering, therefore,

his life, death, and resurrection,

we await your salvation for all this thirsty world.

A: Amen, come Lord Jesus.

Pour out your Spirit on this holy food

and on all the baptized gathered for this feast:

wash away our sin,

that we may be revived for our journey by the love of Christ.

A: Amen, come Holy Spirit.

Through him all glory and honor is yours,

Almighty Father, with the Holy Spirit,

in your holy Church, both now and forever.

A: Amen.

*LORD'S PRAYER

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

**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.**

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those
who sin against us.
Lead us not into time of trial,
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
forever and ever. Amen.**

*INVITATION TO COMMUNION

P: Come to the table. Feast on God's goodness and mercy.

*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.

COMMUNION

P: The body of Christ, given for you. L: The blood of Christ, shed for you. **A: Amen.**

COMMUNION HYMN: "Beneath the Cross of Jesus"

(ELW 338)



1 Be - neath the cross of Je - sus I long to take my stand;
2 Up - on the cross of Je - sus, my eye at times can see
3 I take, O cross, your shad - ow for my a - bid - ing place;



the shad - ow of a might - y rock with - in a wea - ry land,
the ver - y dy - ing form of one who suf - fered there for me.
I ask no oth - er sun - shine than the sun - shine of his face;



a home with - in a wil - der - ness, a rest up - on the way,
And from my con - trite heart, with tears, two won - ders I con - fess:
con - tent to let the world go by, to know no gain nor loss,



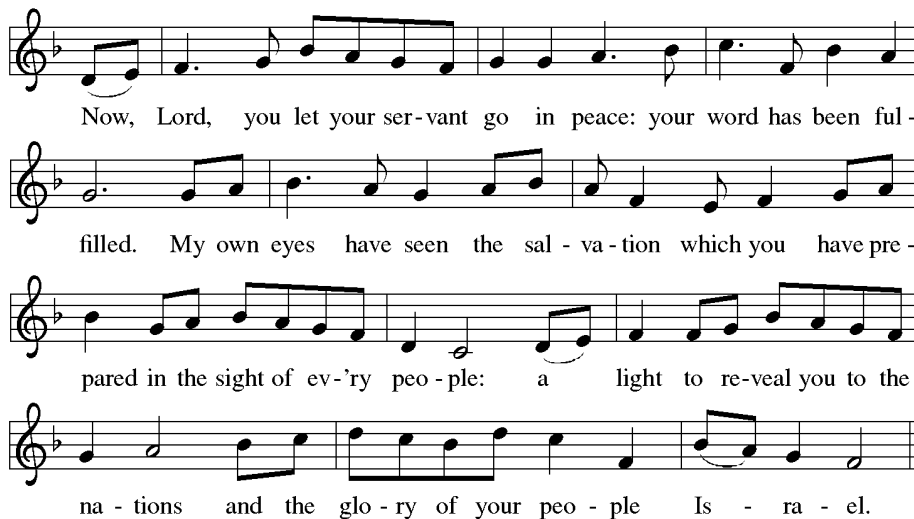
from the burn - ing of the noon - tide heat and bur - dens of the day.
the . . . won - der of his glo - rious love and my un - wor - thi - ness.
my . . . sin - ful self my on - ly shame, my glo - ry all, the cross.

Text: Elizabeth C. Clephane, 1830–1869
Music: ST. CHRISTOPHER, Frederick C. Maker, 1844–1927

*POST-COMMUNION BLESSING

P: The body and blood of our Lord Jesus Christ strengthen and preserve you, body, mind, and soul, now, and unto eternal life. **A: Amen**

*POST-COMMUNION CANTICLE – *Nunc Dimittis* (Now, Lord)



Now, Lord, you let your ser-vant go in peace: your word has been ful-
filled. My own eyes have seen the sal - va - tion which you have pre -
pared in the sight of ev-'ry peo - ple: a light to re-veal you to the
na - tions and the glo - ry of your peo - ple Is - ra - el.

*POST-COMMUNION PRAYER

L: Let us pray. God of our salvation, we give you thanks for this meal that restores our souls, reconciles us to you, and strengthens us for the journey. Through the body and blood of your Son, may we become Christ's body in the world, bearing witness to your love for all creation, through Jesus Christ, our Savior and Lord. **A: Amen.**

SENDING

*SENDING OF COMMUNION

The Pastor prays a prayer for members to bring communion to fellow Christian siblings who could not attend worship this morning.

ANNOUNCEMENTS

You may be seated.

*CHARGE TO THE PEOPLE

*BLESSING

P: The Lord bless you and keep you. The Lord's face shine on you with grace and mercy. The Lord look upon you with favor and give you peace. In the name of the Father, and the Son, † and the Holy Spirit. **A: Amen.**

*SENDING HYMN: "Were You There"

(ELW 353)



- 1 Were you there when they cru - ci - fied my Lord?
- 2 Were you there when they nailed him to the tree?
- 3 Were you there when they pierced him in the side?
- 4 Were you there when the sun re - fused to shine?
- 5 Were you there when they laid him in the tomb?



Were you there when they cru - ci - fied my Lord?
Were you there when they nailed him to the tree?
Were you there when they pierced him in the side?
Were you there when the sun re - fused to shine?
Were you there when they laid him in the tomb?



Oh, some-times it caus-es me to trem-ble, trem-ble, trem-ble.



Were you there when they cru - ci - fied my Lord?
Were you there when they nailed him to the tree?
Were you there when they pierced him in the side?
Were you there when the sun re - fused to shine?
Were you there when they laid him in the tomb?

Text: African American spiritual
Music: WERE YOU THERE, African American spiritual

DISMISSAL

L: Go in peace. Believe the good news.

A: Thanks be to God.

POSTLUDE



DAILY READINGS FOR THE WEEK

Sunday, March 29

Procession with Palms: Matthew 21:1-11
Isaiah 50:4-9a
Psalm 31:9-16 (5)
Philippians 2:5-11
Matthew 26:14—27:66 or Matthew 27:11-54

Monday, March 30

Isaiah 42:1-9
Psalm 36:5-11 (7)
Hebrews 9:11-15
John 12:1-11

Tuesday, March 31

Isaiah 49:1-7
Psalm 71:1-14 (6)
1 Corinthians 1:18-31
John 12:20-36

Wednesday, April 1

Isaiah 50:4-9a
Psalm 70 (1)
Hebrews 12:1-3
John 13:21-32

Thursday, April 2

Exodus 12:1-4 [5-10] 11-14
Psalm 116:1-2, 12-19 (13)
1 Corinthians 11:23-26
John 13:1-17, 31b-35

Friday, April 3

Isaiah 52:13—53:12
Psalm 22 (1)
Hebrews 10:16-25 or
Hebrews 4:14-16; 5:7-9
John 18:1—19:42

Saturday, April 4

Genesis 1:1—2:4a
Genesis 7:1-5, 11-18, 8:6-18, 9:8-13
Genesis 22:1-18



SERVING TODAY

Presiding Minister..... Pastor Paul Tomkiel
Assisting Minister.....
Musician.....Michelle McMullen
Sacristan..... Delorse Homan
Reader.....

ABOUT ST. PAUL

PURPOSE

We are a beacon, boldly sharing the light of Jesus' grace and love.

MISSION

Guided by Jesus, we strengthen faith, deepen compassion, extend generosity, and serve community.

CORE VALUES

Faith ♡ Compassion ♡ Generosity ♡ Community

OUR BIBLE VERSES

As Paul was going along and approaching Damascus, suddenly a light from heaven flashed around him. [Jesus said,] 'Paul is an instrument whom I have chosen to bring my name before the nations.'- Acts 9:3,15

LAND ACKNOWLEDGEMENT

St. Paul is located on the original and ancestral homelands of the Conestoga-Susquehannock people, where we gather. We also acknowledge the Seneca, Cayuga, Lenne Lenape, as well as all of our Indigenous siblings who have and continue to care for this place – this land – and call it their home.

Find out more about the Conestoga-Susquehannock at www.conestogasusquehannocktribe.com

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