

PLATTVILLE LUTHERAN CHURCH  
5475 Bell Road  
Minooka, Illinois 60447

March 29, 2026  
9:15 a.m.  
Palm Sunday

O, COME LET US WORSHIP THE LORD!

\* Indicates that the congregation will stand.

PREPARATION Enter to worship

THE PRELUDE/BELL RINGING

Announcements

\*The CONFESSION AND FORGIVENESS p. 94

Procession with Palms

\*The OPENING HYMN

"All Glory, Laud and Honor" #344

\*The APOSTOLIC GREETING p. 98

\*The KYRIE p. 98

Lay Minister

Henrik Christopherson

Ministers

All Members

Lector

Heidi Nelson

PRAYER AND PRAISE

\* The HYMN OF PRAISE p. 99

\*The PRAYER OF THE DAY *Celebrate insert*

Head Ushers

Darrell Hansen

Bob Bols

Bruce Knudson

THE MINISTRY OF THE WORD

The FIRST LESSON Isaiah 50:4-9a

The PSALM Psalm 31 *Celebrate insert*

The SECOND LESSON Philippians 2:5-11

The ALLELUIA VERSE - p. 102

\*The HOLY GOSPEL Matthew 26:14-27:66 or 27:11-54

SERMON

\*The HYMN OF THE DAY

"O Sacred Head, Now Wounded" #351

\*The APOSTLES' CREED p. 105

\*The PRAYERS

\*The SHARING OF THE PEACE

The OFFERING

\*The OFFERTORY "Create in Me" *Insert in pew*

\*The OFFERTORY PRAYER p. 107

\*The LORD'S PRAYER p. 112

Church Office

475-7220

BACK INTO THE MAINSTREAM OF LIFE

\*The BENEDICTION

\*The CLOSING HYMN

"At the Name of Jesus" #416

\*The DISMISSAL/POSTLUDE

Depart to serve



# Celebrate

Sunday of the Passion / Palm Sunday

March 29, 2026

*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.*

## Procession with Palms

Matthew 21:1-11

*If possible, the assembly gathers at a designated place outside the usual worship space, so that all may enter in procession. Palm branches, or branches of other trees and shrubs, are distributed before the service begins.*

*The presiding minister begins (repeated one or more times).*

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

**Hosanna in the highest.**

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

<sup>5</sup>"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."

<sup>6</sup>The disciples went and did as Jesus had directed them; <sup>7</sup>they brought the donkey and the colt and put their cloaks on them, and he sat on them. <sup>8</sup>A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. <sup>9</sup>The

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!"

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

*The presiding minister and the assembly greet each other.*

The Lord be with you.

**And also with you.**

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.

**Amen.**

*continued*



*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  
 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.  
<sup>5</sup>The Lord God has opened my ear,  
 and I was not rebellious;  
 I did not turn backward.  
<sup>6</sup>I 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.

<sup>7</sup>The 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;

<sup>8</sup>he who vindicates me is near.  
 Who will contend with me?  
 Let us stand in court together.  
 Who are my adversaries?  
 Let them confront me.

<sup>9a</sup>It is the Lord God who helps me;  
 who will declare me guilty?

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,  
<sup>6</sup>who, though he existed in the form  
 of God,  
 did not regard equality with God  
 as something to be grasped,  
<sup>7</sup>but emptied himself,  
 taking the form of a slave,  
 assuming human likeness.  
 And being found in appearance as a  
 human,  
<sup>8</sup>he humbled himself  
 and became obedient to the point  
 of death—  
 even death on a cross.

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

Gospel

Matthew 26:14—27:66 or Matthew 27:11-54 [not printed]

*In fulfillment of scripture and obedience to God's will, Jesus goes to the cross so that a new covenant in his blood may bring forgiveness of sins. Even the soldiers who crucify him recognize him to be the Son of God.*

## ***Jesus Heals Two Blind Men***

**Matthew 20:**<sup>29</sup> As they were leaving Jericho, a large crowd followed him. <sup>30</sup> There were two blind men sitting by the roadside. When they heard that Jesus was passing by, they shouted, "Lord, have mercy on us, Son of David!" <sup>31</sup> The crowd sternly ordered them to be quiet; but they shouted even more loudly, "Have mercy on us, **Lord, Son of David!**" <sup>32</sup> Jesus stood still and called them, saying, "What do you want me to do for you?" <sup>33</sup> They said to him, "Lord, let our eyes be opened." <sup>34</sup> Moved with compassion, Jesus touched their eyes. Immediately they regained their sight and followed him.

## **Matthew 21:1-11 *Jesus' Triumphal Entry into Jerusalem***

### ***Jesus Cleanses the Temple***

**Matthew 21:** <sup>12</sup> Then Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves. <sup>13</sup> He said to them, "It is written,

'My house shall be called a house of prayer';  
but you are making it a den of robbers."

<sup>14</sup> The blind and the lame came to him in the temple, and he cured them. <sup>15</sup> But when the chief priests and the scribes saw the amazing things that he did, and heard the children crying out in the temple, "Hosanna to the **Son of David,**" they became angry <sup>16</sup> and said to him, "Do you hear what these are saying?" Jesus said to them, "Yes; have you never read,

'Out of the mouths of infants and nursing babies  
you have prepared praise for yourself?'"

<sup>17</sup> He left them, went out of the city to Bethany, and spent the night there.

## Prayers of Intercession

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*The prayers are prepared locally for each occasion. The following examples may be adapted or used as appropriate.*

Reconciled by God's mercy and sustained by God's presence, let us pray for the world and its needs.

*A brief silence.*

O God, you announce words of grace and truth. Give wisdom to all preachers in your church both globally and locally (*here local bishops, pastors, deacons, and lay preachers may be named*). Open our hearts to encounter the infinite life you offer in Jesus. Hear us, O God.

**Your mercy is great.**

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.

**Your mercy is great.**

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.

**Your mercy is great.**

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.

**Your mercy is great.**

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.

**Your mercy is great.**

*Here other intercessions may be offered.*

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.

**Your mercy is great.**

Receive our prayers, O God, through Jesus Christ, our strength and salvation.  
**Amen.**

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## Preparing for Next Week

**Monday of Holy Week** Psalm 36:5-11. **Tuesday of Holy Week** (commemoration of John Donne, poet, died 1631) 1 Corinthians 1:18-31. **Wednesday of Holy Week** Isaiah 50:4-9a. **Maundy Thursday** John 13:1-17, 31b-35. **Good Friday** John 18:1—19:42. **Resurrection of Our Lord/Vigil of Easter** (commemoration of Benedict the African, confessor, died 1589) Romans 6:3-11. **Resurrection of Our Lord/Easter Day** Acts 10:34-43 *or* Jeremiah 31:1-6; Psalm 118:1-2, 14-24; Colossians 3:1-4 *or* Acts 10:34-43; Matthew 28:1-10 *or* John 20:1-18.

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CELEBRATE March 29, 2026

Volume 57, Number 2

CELEBRATE (ISSN 1083-3242, USPS 763-460) is published quarterly by Augsburg Fortress, 411 Washington Avenue North, Third Floor, Minneapolis, MN, 55401. Periodicals postage paid in St. Paul, MN and additional mailing offices. Postmaster: Send address changes to Celebrate, Augsburg Fortress Publishers, P.O. Box 1553, Minneapolis, MN 55440-1553. Printed in U.S.A. Price per weekly part \$5.79 per 100 copies; price in Canada subject to exchange rates. Minimum order 50 copies of each issue; all orders must be in multiples of 50. Copyright © 2025 Augsburg Fortress. All rights reserved. May not be reproduced. Revised Common Lectionary © 1992 Consultation on Common Texts. Readings from the New Revised Standard Version Updated Edition. Copyright © 2021 National Council of Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide. Prayer of the day, psalm, and readings during the week from *Evangelical Lutheran Worship* © 2006, admin. Augsburg Fortress. Refrain music by Mark Sedio. Refrain accompaniment is in *Psalter for Worship, Year A* (Augsburg Fortress, 2007). Please visit our website at [augsburgfortress.org](http://augsburgfortress.org). Lectionary year A. 7 of 15  
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## PARISH CALENDAR

*"Hosanna! Blessed is he who comes in the name of the Lord!  
Hosanna in the highest heaven!" Luke 19:38*

Today 9:15 Worship

Thursday, April 2<sup>nd</sup> – Maundy Thursday service 6:00 potluck  
supper (please bring a dish to pass) 7:00 worship with  
communion

Friday April 3, 2026 10:00 AM - Three Rivers Ministerial Association  
annual Cross Walk Free and open to all the community.  
Channahon United Methodist Church  
24751 W. Eames (Rt. 6), Channahon, IL 60410  
*Jesus tells the Apostles "Come away by yourselves to  
a secluded place and rest awhile."* Cross Walk is an opportunity  
to commemorate Jesus' walk to Golgotha before his crucifixion.

Sunday, April 5<sup>th</sup> – Easter Sunday 8:00 breakfast with freewill  
offering 9:15 Worship service with communion

Wednesday, April 8<sup>th</sup> 9:30 Quilting

Monday, April 13<sup>th</sup> 7:00 pm Church council meeting

Sunday, April 19<sup>th</sup> Installation of church council officers

During Lent we will be collecting items for Lutheran World Relief  
Personal Care Kits. Please see bulletin board for what items to  
collect. We mainly need light weight or medium weight towels and  
soap - 4 oz bath bars in original wrapping work best - 2 per kit.  
Thank you!

Want to hear and sing your favorite hymn? There is a box in the  
entryway – fill out a sheet with what you want to hear.

IMPORTANT! It has come to our attention that one or more of the  
church doors has been left unlocked (on several occasions). Please  
remember to lock the door(s) when you leave. Also, if you use the  
lock box to access the key, make sure you move the dial to change  
the numbers so they do not stay on the "open code"! Thank you!

March 18<sup>th</sup> Lent service (World Hunger) \$50.00 March 22<sup>nd</sup>  
offering: Current \$1,663.00 Mission \$150.00 Parsonage  
electric \$566.51 Parsonage rent \$2,160.00

*Thank you for your support!*

## His Blood Be on Us

Today we begin Holy Week, a week filled with paradoxes, reversals, and ironic twists. The story moves inevitably toward death, yet it brings the promise of life. Jesus appears to be the victim, but he chooses this path, humbling himself, confident that God will exalt him in victory. Pilate embodies the full might of the Roman Empire but is powerless before the crowd's demands. The chief priests and elders, perhaps more than anyone else, should recognize the long-hoped-for Messiah, but their jealousy prevents this.

Perhaps the greatest irony in today's Passion reading is found in the crowd's exclamation, "His blood be on us and on our children!" (Matthew 27:25). These words have been misused to slander the Jewish people, claiming they bear the guilt of Christ's blood. Superficially, that is what the crowd means: Pilate refuses responsibility, so the people take it upon themselves. Theologically, though, the crowd speaks a universal truth. Far from justifying anti-Jewish scapegoating, these words apply to all humanity. Somehow we are all implicated in the death of Jesus. Our rebellion, our sin, places him on the cross.

Paradoxically, however, the crowd's words also reveal a deeper truth. The blood of Christ does not mark with condemnation; it promises forgiveness. It does not stain with guilt; it washes sin away. By accepting suffering and death at the hands of sinners, Jesus wins the victory of love. His blood be on us, indeed! Just as we all share guilt in the crucifixion of Jesus, so too are we all granted mercy by his self-giving death. United in baptism to his death and resurrection, receiving his body and blood in communion, we receive grace, freedom, and life.

In the days to come, do not look at these contradictions as puzzles to be solved. They are mysteries beyond full understanding. But as you contemplate the events of Holy Week, you will discover new depths of God's love for you. May his blood be upon us all, with mercy and salvation.