



**DOUGLAS UCC**  
A JUST WORLD FOR ALL

**Order of Service for Sunday, April 10, 2022**

## **Palm/Passion Sunday**

**Thank you for joining us today.**

For Announcements, Birthdays, Anniversaries, and Prayer List, [visit this week's E-Pistle here](#), where you can also subscribe to receive it by email, if you like.

**\*- stand if you wish to, and are able.**

### **Congressional Responses in Bold**

**Prelude**     *All Glory, Laud, and Honor, Peter Black*  
*(Please use this time for quiet reflection and preparation for worship)*

### **Welcome & Announcements**

### **Lighting of Altar Candles & Ringing in the Hour**

Let us recognize the light of the world within us and ring in the hour of worship.

### **Introit**

Hosanna, Hosanna, Hosanna  
Hosanna, Hosanna, Hosanna  
(repeat after verses)

## **Call to Worship**

Psalm 118

Reader: Fred & Wendy Hamlin

One: Give thanks to God, for God is good;

**Many: God's steadfast love endures forever!**

One: Open to me the gates of holiness;

**Many: Open the gates so I may enter and give thanks to God.**

One: I thank you, O God, for you have answered me.

**Many: You are my God, and I will give thanks to you.**

One: Blessed is the one who comes in the name of God.

**Many: The stone that the builders rejected has become the cornerstone.**

One: This is God's doing; it is marvelous in our eyes.

**Many: This is the day that God has made; let us rejoice and be glad in it.**

### **\*Opening Hymn,**

*Ride On, Jesus Ride*

(Green Gather Hymnal No.405)

(Sing refrain in unison, then vs 1-5 as call and response with cantor, then refrain one final time.)

(Find Music at the end of this program)

### **Unison Prayer**

#### **Blessing of the Palms**

Loving God, today we begin a journey towards wholeness. We remember Jesus' entrance into Jerusalem riding on a donkey, being greeted with waving palm branches. Jerusalem represents our vision of a place of wholeness. The donkey represents meekness and a willingness to surrender to our Christ nature. The palms signify our receptivity and enthusiasm at welcoming the Christ light into our lives. Therefore, O God, send your Spirit upon these palm branches this morning. May they serve as a symbol for us of the promise of Jerusalem and a reminder for us to keep moving forward with enthusiasm on our spiritual journey to welcome and to resurrect the Light of the Christ in us. Amen.

## **Assurance of Grace and Peace**

One: Peace be with you.

**Many: And also with you.**

One: Let us offer one another a sign of Peace.

**\*Passing the Peace** *Send Your Spirit to Set Us Free*

***Send your Spirit to set us free. Send your Spirit to set us free.***

***Fill our hearts and minds, loose the chains that bind.***

***Send your Spirit to set us free.***

## **Words of Integration & Guidance**

**By Rev. Kathy Dwyer, pastor of UCC church in Arlington, VA**

I have always struggled with thinking of Jesus as “King.” I have never lived in a monarchy, so using words like “Lord,” “Prince,” “Master,” and “King” have little meaning for me. Jesus did not call himself by any of the elevated titles we often attribute to him. John Knox, a 16th century Scottish clergyman, who is considered the founder of Presbyterianism, argued that “thinking that Jesus thought of himself in such grand terms raises serious questions about the mental health of Jesus.” These titles conjure up notions of power that are in sharp contrast with what I know of Jesus. That is the point, actually. In the book, *The Last Days*, Marcus Borg and John Dominic Crossan describe how there were actually two processions on what Christians now call Palm Sunday; there was a military procession from the West led by the Roman Governor Pilate and the peaceful entrance, a counter-procession, from the East led by Jesus. Pilate entered on a war horse; Jesus entered on a donkey. Pilate came in the name of Caesar. Jesus came “in the name of the Lord.” Jesus and Pilate represented two starkly different ways of being: Pilate to domination, violence, and glory; Jesus committed to service, non-violence, and humility. To “come in the name of the Lord” was to come with a set of values that stood in contrast to the State. Today, for us “to come in the name of the Lord” and to let Jesus be “King” as opposed to the State often means we will be counter-cultural people. May this Holy Week strengthen us for the challenge.

## **Into Jerusalem**

### **The Words of Holy Scripture**

One: A Reading of Scripture from Isaiah 50:4-9

One: Hear what the Spirit is saying to the Church.

**Many: Thanks be to God.**

### **The Gospel Lesson**

One: The Holy Gospel according to Luke 19:28-40

**Many: Glory to you, O Christ.**

One: Hear what the Spirit is saying to the Church.

**Many: Praise to you, O Christ.**

**Homily**      "Two Processions"      Rev. Salvatore Sapienza

**Offering & Offertory**    *He Looked Beyond*  
Jeff Spangler and Peter Black  
Composers: Dottie Rambo

## **Palms and Passion**

### **Joys & Concerns/Tibetan Prayer Bell**

One: Thanks be to God!

**Many: Alleluia!**

One: O God,

**Many: Hear our prayer.**

**\*Doxology** *Praise God From Whom All Blessings Flow*

***Praise God from whom all blessings flow.***

***Praise God all creatures here below.***

***Praise God for all that Love has done,***

***Creator, Christ and Spirit One.***

***Creator, Christ, and Spirit One.***

### **\*Celebration of Holy Communion**

One: God be with you.

**Many: And also with you.**

One: Lift up your hearts.

**Many: We lift them up to God.**

One: Let us give thanks to God.

**Many: It is good to give God thanks & praise**

### **\*Creation's Praise**

Jesus, remember me when you come into your Kingdom.

Jesus, remember me when you come into your Kingdom.

(Repeat)

*(Please be seated)*

### **Sharing of the Bread & Cup**

Receive the Bread of Life. **Amen.**

The Cup of Love, the Drink of Compassion. **Amen.**

## **Thy Kin-Dom Come**

### **\*The Lord's Prayer**

Our Mother/Father, always and everywhere, 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.

Lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory forever.

**Amen.**

**\*Hymn of Sending**

*Were You There*

Verses 1-5

(Green Gather Hymnal No. 416)

(Find Music at the End of this Program)

**We will remain silent as we leave the church.**

Keep up with the Douglas UCC community  
and the work of our service groups here:

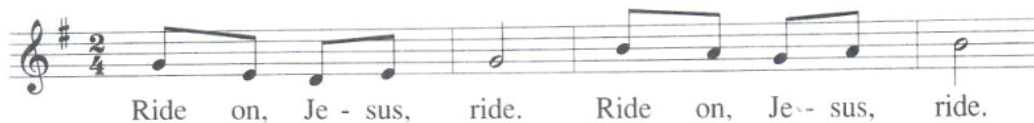
[www.douglasucc.org](http://www.douglasucc.org)

<https://www.youtube.com/douglasucc>

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<https://www.instagram.com/douglasucc>

## Ride On, Jesus, Ride 405



1. King Je - sus rides on a milk white horse. Ride on, Je - sus,
2. My Je - sus lift - ed his throne a - bove. Ride on, Je - sus,
3. The chil - dren of Je - ru - sa - lem, Ride on, Je - sus,
4. ♪ "Bless - ings on the Ho - ly One!" Ride on, Je - sus,
5. ♪ Ride so hum - ble, ride so true, Ride on, Je - sus,
6. ♪ Ride to set your peo - ple free, Ride on, Je - sus,
7. ♪ Ride o - be - dient un - to death, Ride on, Je - sus,
8. ♪ Ride a - gain in the hearts of us, Ride on, Je - sus,
9. ♪ Now be - yond all time and space, Ride on, Je - sus,



- ride. The riv - er Jor - dan he did cross.  
 ride. ♪ See his mer - cy and his love.  
 ride, ♪ strewed their branch - es on his way.  
 ride. ♪ "Bless - ings on the Sav - ing One!"  
 ride. ♪ Ride to bring the world to you, Ride on, Je - sus,  
 ride. ♪ Ride the road to Cal - va - ry,  
 ride. ♪ Ride to break the chains of death,  
 ride. ♪ Ride a - gain in the hands of us,  
 ride. ♪ Now in ev - 'ry land and race,



ride. Ride on, Je - sus, con - quering King. Ride on, Je - sus ride.

# Were You There 416



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?
6. Were you there when they rolled the stone a - way?



- 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?  
 Were you there when they rolled the stone a - way?



Oh! Some-times it caus - es me to



trem - ble, trem - ble, trem - ble, Were you



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

Text: African-American spiritual

Tune: WERE YOU THERE, 10 10 with refrain: African-American spiritual; harm. by Robert J. Batastini, b.1942, © 1987, GIA Publications, Inc.