

Carlisle/Kilbride United Church
March 22, 2026
Palm Sunday
Kilbride 9:30 am, Carlisle 11:00 am

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*Those who wish to do so are invited to stand for the Hymns and the Sending Forth/Benediction. Likewise, those who wish to do so are invited to respond aloud where indicated by **bold print**.*

Welcome



Acknowledgement of Land

As we worship God, we acknowledge that we are on the traditional lands of (Kilbride: the Huron-Wendat, Petun, Seneca, Neutral, Anishinaabe, and most recently the Mississaugas of the Credit First Nation),

(Carlisle: the Neutral, Haudenosaunee, Anishinabek, and Mississaugas of the Credit First Nation),

who continue to cry out for justice. As treaty people, we commit to listen, learn, and work to right the wrongs of the past and present.

The Life and Work of the Church

Lighting of the Lent Candles

Gathering Song: VU 121 – Tree of Life and Awesome Mystery (vv. 4 & 5)

Marty Haugen's haunting 1984 hymn is performed by Catherine Weber (voice) and Carol Churchill (piano) for Sammamish Hills Lutheran Church in Washington.

[ELW 334 "Tree of Life and Awesome Mystery" Virtual Hymn Lutheran Hymn - Samm Hills Worship](#)

- 4 Gentle Jesus, mighty Spirit
come inflame our hearts anew,
we may all your joy inherit
if we bear the cross with you,
if we bear the cross with you.

5 Christ, you lead and we shall follow,
stumbling though our steps may be,
one with you in joy and sorrow,
we the river, you the sea,
we the river, you the sea.

Invitation to Worship:

Week after week, we have shared a common quest for a deeper faith and a deeper experience of the divine. I invite you now to close your eyes and let go of the things that distract and concern you.

Listen! The time is drawing near. Jesus is preparing to enter Jerusalem.

How will we greet him? Will we follow him all the way to the Cross?

The power of Jesus is that he lived what he taught, even when it led to his death. He lived with an abiding awareness of God, radiating the light of God in all he said and did. But that light was too much for the world. There are forces today, as there were in ancient Judea, that conspire to put the light out.

Where are we in this drama? What are we willing to risk to follow Jesus?

(Silent time)

Let us pray:

Loving God, there are so many choices before us every day. Choices offered by our friends, our families, our culture, our own past. Some of them encourage the well-being of the earth, ourselves and our neighbours; others are destructive. Help us to distinguish between them. May we learn from the choices of Jesus and embody compassion, justice, and inclusion in all we say and do. Amen.

Hymn: VU 124 – He Came Riding on a Donkey

Words: Gordon Light 1986; Music: Gordon Light 1986; arr. Nan Thompson 1995

Elaine Towgood accompanies singers Verena Velten, Melanie Faber, Jim Taylor, and Reg Houghton at Winfield United Church in Lake Country, BC. The addition of donkey images to this lyric video will make you smile!

[He Came Riding on a Donkey VU 124](#)

1 He came riding on a donkey,
he came riding into town;
slow and easy kind of lowly
he came riding with the dawn.
His disciples walked beside him,
staying close, a little shy;

not too sure where he would guide them,
on to live or on to die.
But all the morning sang his praises;
waking birds and dancing wind;
here he is, the Son of David;
riding on to take his throne.

2 Then the children gathered, singing
shouts of laughter, bursting cheer;
in the streets their song was ringing,
"Hosannas" filled the morning air.
Timid adults strained to see him,
caught the Spirit, joined the song;
spread their cloaks along before him,
branches flashing in the sun.
So all the city sang his praises;
waking streets and dancing crowd;
here he is, the Son of David;
our Messiah, Son of God.

3 In our fasting, and our feasting,
called to follow in his way;
called to walk his road to Easter,
called to live his cross today.
Hosanna to the Son of David,
hosanna in the heavens above;
blessed is he who comes to save us,
blessed is he who brings his love.
Let us join to sing his praises;
open hearts and souls to God;
he is with us, Son of David;
God's Messiah, Christ the Lord.

"A blessing of palm crosses":

(by Simon Taylor in Palm Sunday, Wild Goose Publications)

We thank you, Lord, for these palm crosses,
a simple reminder of the love you showed for us.
As we take them into our homes,
may they remind us through this special week
that you gave your life for us upon the cross.
May they remind us of how deep and wide and high
is the love you have for us.
As we take them into our homes,

so may we take your love into our hearts
and worship you as Saviour and King.
And like the people on that first Palm Sunday,
may we also cry, "Hosanna,
blessed is he who comes in the name of the Lord!"

Reading:

At the beginning of the week of Passover around 30 to 33 CE, there would have been a procession into the city of Jerusalem. Not the one we know and call the Palm procession, but another one on the opposite side of the city – an imperial procession. Let me read excerpts from Marcus Borg and John Dominic Crossan's book, *The Last Week*:

". . . from the west, Pontius Pilate, the Roman governor of Idumea, Judea, and Samaria, entered Jerusalem at the head of a column of imperial cavalry and soldiers. . . ."

"The mission of the troops with Pilate was to reinforce the Roman garrison permanently stationed in the Fortress Antonia, overlooking the Jewish temple and its courts. They and Pilate had come up from Caesarea Maritima, 'Caesarea on the Sea,' about sixty miles to the west."

"Imagine the imperial procession's arrival in the city. A visual panoply of imperial power: cavalry on horses, foot soldiers, leather armor, helmets, weapons, banners, golden eagles mounted on poles, sun glinting on metal and gold. Sounds: the marching of feet, the creaking of leather, the clinking of bridles, the beating of drums. The swirling of dust. The eyes of the silent onlookers, some curious, some awed, some resentful."

"Pilate's procession displayed not only imperial power, but also Roman imperial theology. According to this theology, the emperor was not simply the ruler of Rome, but the Son of God." (Borg, Marcus J. and John Dominic Crossan. *The Last Week*. Harper One, 2006. Kindle Edition, 123-124, 131-133, 135-140.)

On the other side of the city, entering through the east gate. . . . Was it parody? Was it protest? Was it a political statement?

Gospel: Mark 11:1-11 – Jesus Enters Jerusalem (*from the east*)

11 When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples ² and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. ³ If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" ⁴ They went away and found a colt tied near a door, outside in the street. As they were untying it, ⁵ some of the bystanders said to them, "What are you doing, untying the colt?" ⁶ They told them what Jesus had said; and they allowed them to take it. ⁷ Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. ⁸ Many people spread their cloaks on the

road, and others spread leafy branches that they had cut in the fields. ⁹ Then those who went ahead and those who followed were shouting,

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

¹⁰ Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!"

¹¹ Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

Hymn: VU 123 – Hosanna, Loud Hosanna

Words: Jeanette Threlfall 1873; Music: trad. 18th-century German tune, adapt. Xavier Ludwig Hartig 1868

The Chancel Choir of Hollywood United Methodist sings this Palm Sunday hymn under the direction of John West, the church's Choral Director and Organist. The lyrics were penned by Englishwoman Jeannette Threlfall, who wrote devotional verse that was published anonymously in periodicals and later in two collections (1856 and 1873). "Hosanna, Loud Hosanna" is her best-known poem.

Hosanna Loud Hosanna

- 1 Hosanna, loud hosanna the happy children sang;
through pillared court and temple the joyful anthem rang;
to Jesus, who had blessed them close folded to his breast,
the children sang their praises, the simplest and the best.
- 2 From Olivet they followed 'mid an exultant crowd,
the victory palm-branch waving, and singing clear and loud;
the Lord of earth and heaven rode on in lowly state,
content that little children should on his bidding wait.
- 3 "Hosanna in the highest!" That ancient song we sing,
for Christ is our Redeemer; earth, let your anthems ring.
O may we ever praise him with heart and life and voice,
and in his humble presence eternally rejoice!

Palm Sunday Drama: He Had It Coming to Him (**read responsively**)

(in Stages on the Way, Wild Goose Publications, The Iona Community)

Luke 15:8-10:

8 "Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? 9 When she has found it, she calls together her friends and neighbours, saying, 'Rejoice with me, for I have found the coin that I had lost.' 10 Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

Farmer:

You have it coming to you.

You cannot wander around the country
with a dozen vagrants,
some of whom can't speak properly,
and expect to be believed.

Your "disciples" . . .
if you can call them that . . .
are common.

And you,
with your stories
of lost coins and runaway children,
are far from sophisticated.

People want a Messiah,
Not a former tradesman.
If you pretend to be one,
but are the other,
you must take the consequences.

(Pause. . . .)

Matthew 21:6-10:

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, "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?"

Pharisee:

You have it coming to you!

There is a time for playing the fool.
There is a time for poking fun
at what is serious in politics and religion.
But there is a border line
between jesting and indiscretion,
which you obviously don't recognize.

Riding on a donkey,
with your starry-eyed friends
throwing the shirts off their backs
in front of you,
and doing this in "royal style" . . .
that may be quite a laugh after dark,
when the streets are empty apart from drunk men.

But not,
not in the light of day
in the most sacred week of the year.

Those who do that must be prepared for the consequences.
(Pause. . . .)

Matthew 21:12-13:

12 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. 13 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."

Trader:

You have it coming to you.

The police saw you,
the priests saw you,
the people saw you . . .
and though they cheered
don't be deluded.

"The Temple is a house of prayer" –
who would disagree?
But if so,
why scatter pigeons and coins
all over the place?

Of course,
if it's sensationalism you're after,
you are going the right way about it.
You might say that people
are more important than sparrows.

But send holy doves scurrying into the air
and soon you'll discover what's really sacred.
(Pause. . . .)

Matthew 21:14-16:

**14 The blind and the lame came to him in the temple, and he cured them.
15 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 16 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?'"**

Priest:

You have it coming to you!

The place of worship is not a laboratory.
It is not for experiments.
It is not for seeing how far you can go
before someone shouts, "No further!"

People sit still.
They listen to the Word.
They listen to the preaching.
They do not move,
nor were they ever meant to.
And certainly,
those who look the worst
never seek the limelight.

But you . . .
you ask sick people to come forward.
And so they come,
with their withered arms and scabby faces,
lining up as if for a freak show or circus.

Healing?
Oh, there is a place for healing;
but not here!
Not here!
(Pause. . . .)

Luke 7:31-35:

31 "To what then will I compare the people of this generation, and what are they like? 32 They are like children sitting in the marketplace and calling to one another, 'We played the flute for you, and you did not dance; we wailed, and you did not weep.' 33 For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon'; 34 the Son of Man has come eating and drinking, and you say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' 35 Nevertheless, wisdom is vindicated by all her children."

Worshipper:

You have it coming to you.

You are taking God
into the marketplace
without permission.

You sit with the unemployed
and pretend that God is there.
You kneel down beside a prostitute
and pretend that God is there.
You smile at soldiers, heathen soldiers,
and pretend that God loves them.
You cannot do this to God.
You cannot take him where you want to go.

Worse still –
you cannot say that he is there already . . .
unless, of course,
you don't believe in the God we believe in . . .
in which case, we have nothing to learn,
but plenty to teach you.
(Pause. . . .)

Matthew 26:14-16:

14 Then one of the twelve, who was called Judas Iscariot, went to the chief priests 15 and said, "What will you give me if I betray him to you?" They paid him thirty pieces of silver. 16 And from that moment he began to look for an opportunity to betray him.

Judas:

You have it coming to you.

And I am going to help it happen.

Three years I've watched you,
listened to you,
copied you
and have been let down.

For at the moment
when you could have triumphed;
at the time
when you had the crowds
eating out of your hand;
whenever people were ready
for something big,
what do you do?

You chicken out:
away into the hills for a wander . . .
slink down a side street,
say, "Enough . . . enough . . .
there will be another time!"

Well, the time is coming.
I am your stage manager
and I have negotiated my fee.

In a little while,
the eyes of all will be on you.
Then you'll show them who you are
and what you can do.

And afterwards,
my thirty pieces of silver
will buy a good carry-out
for yourself and the boys.
(Pause. . . .)

John 19:19-2:

19 Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." 20 Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. 21 Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" 22 Pilate answered, "What I have written I have written."

Labourer:

You have it coming to you.

You don't know it,
but this wood is for you.

Now, being a carpenter,
you could do lovely things with it . . .
turn it,
dovetail it,
sand it down.

But we can't
for we're not carpenters.
We're not even joiners.
We're just labourers,
earning money on the side.

But we've been told
to keep quiet about our business.

So, without giving anything away,
but seeing as you might be
who they say you are,
we'll let you know
that we're making something beautiful
for God.

Ha ha, ha ha.
(Pause. . . .)

Lent Lament:

Sung Lament: TLUS 89 – Our Tears, Falling Down Like Rain

Paul M. Vasile's hymn is arranged and performed by Lonnie Delisle, a Vancouver composer, arranger, choral director, and musician. The Greek phrase "kyrie eleison," meaning "Lord, have mercy," is the common title of a significant liturgical prayer that often opens Catholic and Lutheran Mass settings and litanies.

Our Tears, Falling Down Like Rain | by Paul M. Vasile, arranged by Lonnie Delisle

Our tears, falling down like rain to the ground
will water seeds of change.

Kyrie, kyrie, kyrie, kyrie,
kyrie eleison.

(Silence for personal laments or to lament situations in life or the world)

Extinguishing Candles

Sung Response: TLUS 89 – Our Tears, Falling Down Like Rain
[Our Tears, Falling Down Like Rain | by Paul M. Vasile, arranged by Lonnie Delisle](#)

Our tears, falling down like rain to the ground
will water seeds of change.
Let it be, let it be, let it be,
let it be, O let it be.

[Carlisle] Choral Anthem: "Look to the Rose" by Joseph M. Martin

Offertory Prayer: *(from Celebrate God's Presence)*

Holy God, you come to us in Jesus, riding a donkey and praying in a garden. We thank you for this witness of the power of love, despite the powers of this world. We thank you for all who have withstood evil, who have suffered the jeers and worse of the crowds, who agonized over the right choice, and who have held to the path of their convictions. We thank you for the times we have been able to let go our defenses, give up control, and live with open hands and hearts. Accept and bless, we pray, these gifts from our hands and hearts. We ask it in the name of Jesus, who is gift and grace to us. Amen.

Offertory: MV 191 – What Can I Do?

Words & Music: Paul Rumbolt & Michele McCarthy

An instrumental version of this offertory is performed by "JP" Jennifer Pearce-Chambers on piano and Belly Kirimwimana on conga drum for Ebenezer United in Markham, Ontario.

Postlude: What can I do? | by Paul Rumbolt, Michael McCarthy and arranged by Alan C. Whitmore

What can I do? What can I bring?
What can I say? What can I sing?
I'll sing with joy. I'll say a prayer.
I'll bring my love. I'll do my share.

Prayers of the People:

Sing into Prayer: O Lord, Hear My Prayer (v. 1)

Tune: Jacques Berthier 1982; Text: Taizé Community 1982

The Sunday 7pm Choir, which serves the parish of St Francis de Sales Church in Ajax, performs this Taizé meditation unaccompanied in the following lyric video.

[O Lord, Hear My Prayer | Taizé | Choir with Lyrics | Jacques Berthier | Psalm 102 | Sunday 7pm Choir](#)

O Lord hear my prayer, O Lord hear my prayer.
When I call, answer me.
O Lord hear my prayer, O Lord hear my prayer.
Come and listen to me.

The Lord's Prayer

Hymn: VU 424 – May the God of Hope Go with Us

Words: v. 1 Alvin Schutmaat 1984, v. 2 Fred Kaan 1993; Music: Argentine folk melody

Eric Nanz sings this lively hymn, accompanying himself with an arrangement for acoustic guitar. Although *Voices United* recognizes Alvin Schutmaat as the author of the verse 1 text, Hymnary.org refers to him as translator. Schutmaat (1921-1988) was a Colombian educator who studied Latin American literature and education in Edinburgh before returning to Colombia (and later to Costa Rica) to teach theology and music in seminaries.

[May the God of Hope Go With Us \(Acoustic Arrangement\)](#)

- 1 May the God of hope go with us every day,
filling all our lives with love and joy and peace.
May the God of justice speed us on our way,
bringing light and hope to every land and race.
Praying, let us work for peace,
singing, share our joy with all,
working for a world that's new,
faithful when we hear Christ's call.
- 2 May the God of healing free the earth from fear,
freeing us for peace, both treasured and pursued.
May the God of love keep our commitment clear
to a world restored, to human life renewed. R

Sending Forth:

(written by Richard Bott in Gathering, LE-2020, p. 39)

Every breath that is breathed,
every beat of the heart,
every smile and tear,
is a prayer.
May we find healing,

may we find hope,
may we find God,
in the tears, the smiles, the beats, and the breaths,
in every moment that was,
every moment that is,
every moment to come.
Amen.

Sung Sending Forth: VU 108 – Throughout These Lenten Days and Nights (vv. 1 & 4)

In this lyric video Crystal Schau sings James Gertmenian's 1993 Lenten hymn, accompanied by Lynne Mavins on organ. Schau and Mavins are part of the Music Ministry team of Transcona Memorial United Church in Winnipeg.

[Throughout These Lenten Days and Nights](#)

- 1 Throughout these Lenten days and nights
we turn to walk the inward way,
where, meeting Christ, our guide and light,
we live in hope till Easter Day.

- 4 And though the road is hard and steep,
the Spirit ever calls us on
through Calvary's dying, dark and deep,
until we see the coming Dawn.

Online Postlude: The Donkey

This fine young musician performs "The Donkey," in which the braying of the animal can be heard in the final phrase. The beginner piano piece is from the Alfred Piano Series by co-authors Willard A. Palmer, Morton Manus, and Amanda Vick Lethco. Within the context of today's Palm Sunday service, the performance brings to mind Jesus entering into Jerusalem, riding a donkey as exultant crowds – including children – celebrate unreservedly!

[Singing Donkey - Pianoforte 1](#)