



Palm Sunday

Trinity Lutheran Church
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Slayton, MN 56172



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Palm Sunday

Divine Service

March 29, 2026

Holy Communion is celebrated this Sunday at Trinity Lutheran Church in the glad confidence that our Lord, as His Words say, gives not only bread and wine, but also His true Body and Blood for us to eat and drink for the forgiveness of sins. Our Lord invites to His table those who believe He is truly present, repent of all sin, and set aside any refusal to forgive as He forgives us. Because Saint Paul reminds us that we can receive the Lord's Supper to our judgment, we are very careful to administer the Sacrament only to those who are properly prepared. When we receive Holy Communion, we publicly declare our agreement with the teachings of the church from which we receive it. *Therefore, if you are not yet a member of this congregation, a sister congregation of the Lutheran Church—Missouri Synod and if you have not previously spoken to the Pastor about Holy Communion, please refrain from coming forward to receive Communion until you have first spoken with the Pastor.* If you cannot receive the Lord's Supper but desire a blessing, please join us at the Communion rail and cross your arms over your chest to tell the pastor of your intent.

Please stand for the reading of the Gospel

Gospel

John 12:12-19 (ESV)

The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" And Jesus found a young donkey and sat on it, just as it is written,

Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!

His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him. The crowd that had been with him when he

called Lazarus out of the tomb and raised him from the dead continued to bear witness. The reason why the crowd went to meet him was that they heard he had done this sign. So the Pharisees said to one another, “You see that you are gaining nothing. Look, the world has gone after him.”

Please remain standing for the processional

Opening Hymn

Ride On, Ride On in Majesty

LSB 441

Confession

p. 184

Introit

P: But you, O LORD, do not be | far off!*

O you my help, come quickly | to my aid!

Save me from the mouth of the | lion!*

You have rescued me from the horns of the wild | oxen!

C: **My God, my God, why have you for- | saken me?***

Why are you so far from saving me, from the words of

my | groaning?

All who see me | mock me;*

they make mouths at me; they | wag their heads;

He trusts in the LORD; let him de- | liver him;*

let him rescue him, for he de- | lights in him!

Be not far from me, for trouble | is near,*

and there is | none to help.

P: But you, O LORD, do not be | far off!*

O you my help, come quickly | to my aid!

Save me from the mouth of the | lion!*

You have rescued me from the horns of the wild | oxen!

Kyrie
Collect

p. 186

P: Almighty and everlasting God, You sent Your Son, our Savior Jesus Christ, to take upon Himself our flesh and to suffer death upon the cross. Mercifully grant that we may follow the example of His great humility and patience and be made partakers in His resurrection; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C: **Amen**

Please be seated

Old Testament

Zechariah 9:9-12 (ESV)

Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.

I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth.

As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit.

Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.

Gradual

C: **You hold my | right hand.*
You guide me with your counsel, and afterward you will
receive me to | glory.
Truly God is good to | Israel,*
to those who are | pure in heart.**

Epistle

Philippians 2:5-11 (ESV)

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being

born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Tract

C: My God, my God, why have you for- | saken me?*
Why are you so far from saving me, from the words of
my | groaning?
In you our fathers | trusted;*
they trusted, and you de- | livered them.
To you they cried and were | rescued;*
in you they trusted and were not | put to shame.

Gospel

Matthew 27:11-54 (ESV)

Now Jesus stood before the governor, and the governor asked him, “Are you the King of the Jews?” Jesus said, “You have said so.” But when he was accused by the chief priests and elders, he gave no answer. Then Pilate said to him, “Do you not hear how many things they testify against you?” But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner called Barabbas. So when they had gathered, Pilate said to them, “Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?” For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that righteous man, for I have suffered much because of him today in a dream.” Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus. The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” Pilate said to them, “Then what shall I do with Jesus who is called Christ?” They all said, “Let him be crucified!” And he said, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!”

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe on him, and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, "Hail, King of the Jews!" And they spit on him and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.

As they went out, they found a man of Cyrene, Simon by name. 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 garments among them by casting lots. Then they sat down and kept watch over him there. And over his head they put the charge against him, which read, *This is Jesus, the King of the Jews*. Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying, "You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross." So also the chief priests, with the scribes and elders, mocked him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him. For he said, 'I am the Son of God.'" And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" And some of the bystanders, hearing it, said, "This man is calling Elijah." And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." And Jesus cried out again with a loud voice and yielded up his spirit.

And behold, the curtain of the temple was torn in two, from top to

bottom. And 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, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!”

Nicene Creed		p. 191
Sermon Hymn	<i>All Glory, Laud, and Honor</i>	LSB 442
Sermon	<i>But You, O LORD, Do Not be Far Off</i>	Matthew 27:45-50
Offertory		p. 192
Offering		
Prayers		p. 193
Lord’s Supper		p. 194
Distribution	<i>Christ, the Life of All the Living</i>	LSB 420
	<i>The Infant Priest was Holy Born</i>	LSB 624
	<i>Alas! And Did My Savior Bleed</i>	LSB 437
Canticle	<i>Nunc Dimittis</i>	p. 199
Prayer		p. 201
Benedicamus		p. 201
Benediction		p. 202

Please remain standing for the recessional

Hymn	<i>Hosanna, Loud Hosanna</i>	LSB 443
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Lent / Easter			
Special Services			
Weekday services begin at 12:00 p.m.			
Evening services begin at 7:00 p.m.			
<i>Date</i>	<i>Day Name</i>	<i>Title</i>	<i>Text</i>
4/02/26	Maundy Thursday	On the Night He Was Betrayed	John 13:21-30
4/03/26	Good Friday	For the Forgiveness of Your Sins	2 Cor 5:14-21
4/05/26	Easter Sunrise 7:00 a.m.	For Life Everlasting	John 20:1-18
	Breakfast 8:00 a.m.		
	Easter 9:00 a.m.	Why do You Seek the Living Among the Dead?	Mark 16:1-8



Please note: Easter Breakfast is provided by the youth of the congregation. We will begin serving directly after the Matins service, approximately 8:00 am. Any proceeds from the breakfast will be used to offset the youth trip to Higher Things in Colorado.

The Matins service and the Divine Service have entirely different hymns, sermons, and liturgy. Come for the sunrise celebration, have breakfast, then join us for the celebration of the Lord's Supper.