

BEACHBURG PASTORAL CHARGE
United Church of Canada
March 28th, 2021
St. Andrew's ~ 9:30 am Trinity ~ 11:00 am
Palm Sunday

Minister: Rev. Kevin Moratz

Ministers: The People of the Congregation

Organists: Heather Campbell, Barry Stephen, Murray Gutz

Our Shared Mission Statement

The congregations of St. Andrew's & Trinity United Churches celebrate and share God's accepting love known to us through Jesus Christ. The Holy Spirit calls us to discern God's Word as we reach out with concern and compassion to others, seeking justice, healing and hope for the world.

ORDER OF SERVICE

Introit - "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!

Welcome and Announcements

Please keep the following families in your prayers this week on their deep loss:

The Johnson family on the death of Monique Johnson

The Woods family on the death of Sandra Woods

The Selle family on the death of Lorraine Selle

Call to Worship

Give thanks to the Holy One, for God is good.

God's steadfast love endures forever.

With hosannas and praise, we greet the One who calls us.

Blessed is the one who comes in the name of the Most High!

One: This is the day that God has made.

Let us be glad and rejoice in it!

Opening Prayer

O God, we too welcome Jesus as he comes riding into our hearts and lives. Help us to join in the celebration, so that we may be uplifted and strengthened to join in the events of the coming week, where we will be asked for service and sacrifice in Christ's name, to heal the hurts of a bruised and broken world. Hosanna in the highest! Blessed is the one who comes in the name of the Lord. Amen.

Hymn: "Crown Him with Many Crowns"

- 1 Crown him with many crowns, the Lamb upon his throne:
hark, how the heavenly anthem drowns all music but its own!
Awake, my soul, and sing of him who died for thee,
and hail him as thy matchless King through all eternity.
- 2 Crown him the Lord of life, who triumphed o'er the grave,
and rose victorious in the strife for those he came to save.
His glories now we sing who died and rose on high,
who died eternal life to bring, and lives that death may die.
- 3 Crown him the Lord of love; behold his hands and side,
rich wounds yet visible above, in beauty glorified.
All hail, Redeemer, hail! for thou hast died for me;
thy praise shall never, never fail throughout eternity.

Extinguishing the Sixth Lenten Candle

During Lent, we have been remembering the events that led up to the Jesus crucifixion. Jesus had come to bring hope and light to the world, but at every step there were those who struggled with the consequences of that light. Even those who were close to him would often fail to be faithful and when he needed them the most, they rejected him. When Jesus and the disciples were at supper in the upper room, a discussion arose and Jesus told them that the cup from which he was about to drink was too bitter for any of them to accept and that one by one, each would forsake him. Peter said, "I will not forsake you, Lord. I will follow you to the ends of the earth and suffer what you suffer." But when the time came even Peter who loved him most, betrayed him three times, turning away from Jesus in his darkest hour. When he could have been there, he went into hiding, allowing Jesus to suffer and die alone. As he abandoned him into the hands of his enemies, a little of the light that had come into the world went out. (sixth Lenten candle is extinguished)

All: Loving God, strengthen us in our inmost being and then lead us in the ways of your Holy child, Jesus who taught us how to love each other. As He willingly

poured out his life for the sake of the world, He showed us how to love one another by the power of his own love. As we stand with those who sang hosanna at his coming into Jerusalem; as we gaze with those who looked from a distance at his death on the cross, open our ears to the sound of Your voice whispering, "Trust in me, always." Amen.

Minute For Mission

Ministry of Music – St Andrews “The Man From Galilee” Trinity “King of Kings”

Prayer of Confession and Words of Assurance

God, our helper, our wisdom, our guide, journey with us into the streets of Jerusalem. May we not be tempted by power and greed. Keep us focused on love and compassion, rather than the evils of indifference and domination. Point us to the cross of acceptance and forgiveness. We ask this in the name of Jesus, our friend and companion. Amen.

Words of Assurance

God knows the confessions of our hearts, the joyous "hosannas," the silent denial, the cruel calls of "Crucify." In joy, in trouble, in torment, God's comforting presence is real. Be assured that God is with you, whatever the circumstances of your life, just as God was with Jesus.

Keep us near to you, Holy God. Assure us of your nearness and love, always. Amen.

LISTENING TO THE WORD OF GOD

Zechariah 9:9-10;

The Coming of Zion's King

⁹ Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.

¹⁰ I will take away the chariots from Ephraim and the warhorses from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River^b to the ends of the earth.

Luke 19:28-44

Jesus Comes to Jerusalem as King

²⁸ After Jesus had said this, he went on ahead, going up to Jerusalem. ²⁹ As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, ³⁰ "Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³¹ If anyone asks you, 'Why are you untying it?' say, 'The Lord needs it.'" ³² Those who were sent ahead went and found it just as he had told them. ³³ As they were untying the colt, its owners asked them, "Why are you untying the colt?" ³⁴ They replied,

“The Lord needs it.” ³⁵ They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. ³⁶ As he went along, people spread their cloaks on the road. ³⁷ When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen: ³⁸ “Blessed is the king who comes in the name of the Lord!” “Peace in heaven and glory in the highest!” ³⁹ Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples!” ⁴⁰ “I tell you,” he replied, “if they keep quiet, the stones will cry out.” ⁴¹ As he approached Jerusalem and saw the city, he wept over it ⁴² and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. ⁴³ The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. ⁴⁴ They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you.”

Meditation – “Who Is This Man? The One True King”

Three years is not a long time, really. In fact, it’s no time at all. And now it’s over.

Three years, to change the world.

He had lived for thirty years before that, of course. But those had been uneventful years, except for that very first night, when there were angels, shepherds and wisemen. That, and the time when his odd comment confused his parents, who thought he was lost and then they found him in the Temple.

For thirty years he had lived like all the other poor people in his uneventful world, supporting himself as a carpenter in a tiny backwoods village of Palestine. A quiet, gentle person, the neighbours said. A good worker. Honest, and trustworthy. But outside of his village, he was no one.

No one, compared to the really important people of his day, like the Roman emperor. Caesar had conquered the world, by the might of armies, and had changed the course of history. Caesar had real power and real

authority. He made things happen. When the history books would be written, Caesar would be remembered. Caesar was, well—a king.

But the carpenter? No one would remember him. He would never amount to anything. What could he ever do?

Then one day, in the muddy Jordan River, that would all change. His cousin John the Baptist would greet him, and refuse to baptize him, and then finally change his mind and do it, in the end, and the carpenter would leave his carpenter's shop forever. He would spend three years doing things no one could ever have imagined. And in those three years, he would change the world.

He would not do it by warriors and armies. He would do it with words. He would do it by the touch of healing. He would do it by example. He would do it by love and caring. He would become the man who commands the wind and the waves, the one who heals, and forgives, and loves little children; the one who dares always to speak the truth. He would become the man who changes the world. And he would do it by dying.

Death. He would do it by dying.

Dying. After only three short years.

And the three years are almost over. He now has only four days to live. And he knows it all too well.

So what is this parade? What is this donkey he is riding? Why are the crowds cheering him? He does not look like a man about to be put to death. This man is a hero! Everyone loves him.

They all love him—don't they? They certainly seem to. There may be a few who don't love him, but of course they never did. So there's nothing surprising in what they're doing. Sure they will grumble and complain and

try to stop the others who are cheering—but they won't do it. The cheering ones are in the majority. The carpenter is a folk hero. He is the greatest folk hero of all time, doing what was long predicted by the prophets of long ago. He is riding into Jerusalem on a donkey. That proves that he is the King—the real King—doesn't it? Remember what Zechariah wrote 500 years before:

Rejoice greatly, O Daughter of Zion! Shout, daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey (Zechariah 9:9).

And there he is now. Only three years after that day at the Jordan River—but after thousands of words, and dozens of healings. And miracles. Yes, he is the King. Surely he is the King. And they know it. The people know it. Listen to them cheering.

Don't you hear them? And—look! They are tearing down palm branches and throwing them in front of him. They are waving branches in the air. They are throwing their cloaks on the road for him to ride over. The crowd is going crazy. Nothing like this has ever happened before.

At last they know. They know who he is. And at last they are honouring him as a King should be honoured. At last, after watching and listening to him for three years, they recognize him. And because they do—because they do, surely now they will love him and serve him. Surely now the King will receive his Kingdom, and the whole world will bow down before him. Surely, this is the moment.

But it isn't. He is riding to his death. He has only four days. And he knows it all too well.

How could all this be? How could it be that he is about to die, when this crowd is screaming his praises and thanking God? Listen to them:

“Blessed is the King who comes in the name of the Lord! Peace in heaven, and glory in the highest!” [Luke 19:38].

These people love him! Why is he about to die? Who is going to put him to death?

These people are. These same people. And he knows it.

Perhaps that is why he’s not smiling and waving. Perhaps that’s why.

These people are going to put him to death? These people? Surely not. How could they? These people love him. They have been watching him, and listening to him, and they have become believers—haven’t they? Isn’t that why they are cheering him on? What else could it possibly mean?

Could it be that serving the King involves more than just cheering? Could it be that honouring the King means accepting his Kingdom? Could it be that the crowd can cheer for him one day and then call for his death four days later?

Yes. And he knows it.

His enemies are coming forward now, and they are warning him. They are warning him as clearly as they know how that something is about to happen if things don’t change.

“Teacher.” They are speaking sternly. This is a serious matter.

“Teacher, command your disciples to be quiet!”

But the carpenter refuses. He refuses, defiantly. “I tell you that if they keep quiet, the stones themselves will cry out.”

The crowd will not be quieted. He will have his moment of glory. But only a moment. He who is the true King has never been called "King" before. And it will never happen again. This is it. There will be only the briefest flash of sunshine before the darkness.

Actually, he will be called "King" twice more. His enemies will nail a sign above his head to mock him—a sign that will say "The King of the Jews." And then—the thief on the cross beside him will call him "King" and ask to be remembered when this dying man comes into his Kingdom. And the King will promise that he will.

He will say yes, simply because he is the King. Whether the crowd knows it or not, he is. Whether the crowd cheers him or calls for his blood, he is the King. And now the King—the true King, the only King—is riding a donkey to his death.

Why would he do that? Why, in the name of all that has value and meaning, would he do it?

Now, look! Now the King is crying.

What is this? What is he is saying? "O Jerusalem, if you only knew today what is needed for peace! But now you cannot see it!"

The King is crying for a city. He is crying for its people. He is crying because of its sin and selfishness. He is crying because sin and selfishness always lead in the end to brokenness and suffering and death.

He is not crying for himself. He is crying for the very people who are about to kill him. He is crying because he loves them.

And because he loves them, he will die for them. He will die because there is no other way to allow them to live. He will die so that the bonds

of death that have bound them, and the blackness of sin that has blinded them, can be destroyed and forgiven and swept away.

He will die because words are not enough, and miracles are not enough. Even tears are not enough. You see, the world hears the words and then goes on about its business. It sees the miracles and quickly forgets. It even sees the tears, but only comes away confused.

But in that moment when the King dies, the world will be shaken. The wall between heaven and earth will be broken down. For the first time ever, every single person will have the chance to be set free from his past, or her past, and begin again. And the King's message will be written in letters so large that two thousand years of history will not be able to erase it.

It will be written in blood. And the world will remember.

The armies of Caesar will march into the dust of the ages, and his kingdom will crumble and be forgotten. But the cross on which the King dies will stand forever. In the end, the King and his cross will change the world.

And he is riding his donkey toward the city. There will be no turning back.

What is in his mind as he does that? Sometimes, I imagine that he is thinking of me. Sometimes, I see him looking far beyond the gleaming towers of the city, far beyond the horizon, far across the centuries. I see him noticing me—and saying to himself, “If I turn back now, he will never discover that God is love. He will never know that grace and forgiveness are free for the asking, and that there is a whole new life available to all who are willing to receive it.”

And so he goes on.

Perhaps he is thinking of you. And so he goes on.

He will accept what he is offered. He will drink the cup of suffering that he is given. He will do it all because he has chosen to. He has chosen to because he loves us.

When he is falsely accused, he will not defend himself. When they curse and mock him, he will not curse in return. When they beat him and slap him, he will refuse to hate. When they drive in the nails, he will not turn away.

When they invite him to come down from the cross, he will not come down. And when the moment comes, he will die.

We are only here this morning because the King once died.

There he is now, riding on his donkey. Riding on to die. Cheered by those who do not really serve him. Chastised by those who somehow think they can stop him. But they can't stop him. They won't stop him. He is the King.

He is the King. One day the whole world will know that. One day, the Bible tells us, every knee shall bow, and every tongue confess. Listen to the rest of Zechariah's prophecy:

The Lord says, "I will take away the chariots from Ephraim and the war-horses from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea, and from the River to the ends of the earth" (Zechariah 9:10).

But that moment has not yet come. We are still in the in-between time. The world does not yet know that the Kingdoms of this world will one day

belong to the King who chose to die. All they can now see of him is his cross. But, for now, that is all they need.

And that is all we need. Somehow, in some way, his love has reached out and touched each one of us. That's why we are here. And the only possible response, now and always, is for us to love him in return.

RESPONDING TO THE WORD OF GOD

Dedication of Offering

Let us dedicate our offering in prayer:

Generous God, we come shouting “hosanna” and waving palm branches.

We come with our offering—of our time, our talents, and our treasures.

May our praise be true and may our offering pass the test—when followers are ridiculed and when following is more costly than we had planned. We pray for the strength to follow through on what these offerings represent. May we be found faithful in this time. Amen.

Hymn: Vs 1&2 “The Old Rugged Cross”

1 On a hill far away, stood an old rugged Cross
 The emblem of suffering and shame
 And I love that old Cross where the dearest and best
 For a world of lost sinners was slain
Refrain: So I'll cherish the old rugged Cross
 Till my trophies, at last, I lay down
 I will cling to the old rugged Cross
 And exchange it some day for a crown

2. Oh, that old rugged Cross so despised by the world
 Has a wondrous attraction for me
 For the dear Lamb of God, left His Glory above
 To bear it to dark Calvary **Refrain**

Sacrament of Holy Communion

3. In the old rugged Cross, stained with blood so divine
 A wondrous beauty I see
 For the dear Lamb of God, left His Glory above
 To pardon and sanctify me. Refrain

Commissioning and Benediction

Upside-down glory has been revealed in a king crowned in thorns; a new king who relies not on force but on the power of love. In him, the grace of God has appeared to us all.

May we gasp at the glory revealed in Jesus.

May we move from our old ways to revel in the promise of new life.

May we confront injustice and light the world with renewed vision.

And may God bless us all.

March bulletins are sponsored by: The Henscratchers in loving memory of Erma Johnson. **And by: Shirley Collins** in loving memory of Versil Collins.

Church Office # 613-582-7174 Kevin (cell) ~ 613 585-0132

Office Secretary Betty Black pcsecretary@nrtco.net home # 613-646-2120

CD of Sunday's Service available—contact Jean at 613-582-3597.

ANNOUNCEMENTS

Mission and Service

We believe that as a church our purpose is to live out God's mission in the world. In the United Church of Canada the way we live this out is through our gifts for Mission & Service. Here is a link for more information: <https://united-church.ca/>

You are at the centre of M&S. On behalf of your M&S enthusiasts, thank you for your Mission & Service giving!

Service Times

Apr-June~ Trinity @ 9:30 p.m. St. Andrew's @ 11:00 p.m.,

This Week April 2nd - Good Friday- joint service at St. Andrew's at 10:00 a.m.

Easter Sunday -Trinity 9:30, St Andrew's 11 a.m.;

April 11th - Joint M&S Service at St Andrew's at 11:00am

April 18th – There will be a short meeting after church at St Andrew's to discuss this year's annual report.

St. Andrew's Anniversary Service - May 2nd at 11 a.m. (joint service)

Trinity Anniversary Service - June 13th at 9:30 a.m. (joint service)

Prayer List: Let us keep the following people in our prayers for healing at this time: Johnson family, Woods family, Audrey Gutz, Bill Bromell, David Miles, Linda Habraken, Elaine Hawthorne, Paige Atherton, Ezma Weedmark, Rob Marson, Murray Anderson, Bernie Lemke, Lorna Stevenson, Ruby Bell, Freda Kinnear, Mervin Kinnear, Elaine Moore, Lola Byce, Bill Douma, Keith Johnson, Nora Bennett,

Please contact me if there is someone that you would like to add to our list for special prayers or you feel is in need of a pastoral care visit. I would request that you please ask the person's permission before submitting their name to be put in the bulletin. Rev. Kevin