

A Mission Congregation of the ELCA  
**Trinity Evangelical Lutheran Church**  
P. O. Box 64 - 8520 Oakes Rd - Pittsburg, Ohio 45358



John 19:1-16a  
April 3, 2022



Scan with your Smartphone and link to our web page, our Facebook page, and our YouTube Channel.

- **Prelude**

**Darrell Fryman**

- **Office of the Acolyte and Ringing of the Bell**

- **Welcome**

**Pastor Mel Musser**

**\* CONFESSION AND FORGIVENESS**

*All may make the sign of the cross, the sign marked at baptism, as the presiding minister begins.*

P: We confess our sins before God and one another.

*Pause for silence and reflection.*

P: Merciful God,

**C: These 40 days we reflect on how our sin bleeds into the world, leaving a mark that we cannot remove. Forgive all we have done and failed to do, and cleanse us from the stain of sin.**

L: Our God is gracious and forgiving. God does not desire that we wallow in the brokenness, but instead cleanses us and makes us new. Receive the entire forgiveness of all your sin, and walk in newness of life. For the sake of Jesus Christ we pray.

**C: Amen.**

\* **HYMN OF PRAISE “When I Survey the Wondrous Cross”** **ELW 803**

1 When I sur - vey the won - drous cross on which the  
 2 For - bid it, Lord, that I should boast save in the  
 3 See, from his head, his hands, his feet, sor - row and  
 4 Were the whole realm of na - ture mine, that were a  
 prince of glo - ry died, my rich - est gain I  
 death of Christ, my God; all the vain things that  
 love flow min - gled down. Did e'er such love and  
 pres - ent far too small; love so a - maz - ing,  
 count but loss and pour con - tempt on all my pride.  
 charm me most, I sac - ri - fice them to his blood.  
 sor - row meet, or thorns com - pose so rich a crown?  
 so di - vine, de - mands my soul, my life, my all.

\* **APOSTOLIC GREETING**

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C: **And also with you.**

\* **KYRIE**

A: In peace let us pray to the Lord.

C: **Lord have mercy.**

A: For the peace from above, and for our salvation, let us pray to the Lord.

C: **Lord have mercy.**

A: For the peace of the whole world, for the well being of the Church of God, and for the unity of all, let us pray to the Lord.

C: **Lord have mercy.**

A: For this Holy House, and for all who offer here their worship and praise, let us pray to the Lord.

C: **Lord have mercy.**

A: Help, save, and defend us, gracious Lord.

C: **Amen.**

\* **PRAYER OF THE DAY**

P: Let us pray... God of justice, Jesus faced an unjust justice system. Help us to work toward justice, so that the system can work for all.

C: **Amen.**

## • CHILDREN'S MESSAGE

**Theme:** Jesus Is King

**Materials:** Crown of Thorns

**Scripture:** John 19:5

Hello girls and boys! It's great to see you here today. I'm happy you are all here... I hope you had a great week. Today we're going to talk about Kings. Do we have a King in our country? That's right we don't have a King, we elect a President every four years. A King is King for life. There are still countries today who do have kings. Here's a picture of the King of Saudi Arabia, King Salman.

What else do you know about kings? They wear crowns... They rule over their countries. What they say goes... They live in palaces... They wear fine clothing... They eat the best foods... They can do almost anything they want... They have armies and special police to protect them... Do any of these things sound like Jesus? Jesus had a crown, but it was made of thorns... Jesus had a robe, but it was taken from him when he was crucified. Did Jesus have an army? He did have followers. They are called disciples. Even still today we are all disciples of Jesus. That just means we learn from him and follow him and the examples he gave us on how to live in ways that would please God. But Jesus didn't have an army or really anyone like the special police to protect him. That's not the kind of king Jesus wanted to be. Jesus came to be a servant and to help us know God. He lived according to God's rules. I'll bet you know some of those God rules... That's right things like forgiving others when they hurt us. Loving our neighbors and praying for our enemies... All those things are ways we can live our lives that show others we belong to this different kind of King...

So here's a picture of what our King Jesus might have looked like when he was all dressed up for his big day of victory. Does Jesus look like a victor? No! He looks like someone about to be killed... That's exactly what the Roman soldiers did to Jesus. They killed him on a cross, not too different from the one hanging on our front wall above the altar. But Jesus didn't stay dead, did he? Nope. God raised Jesus from the dead to show us just how much God loves you and me. Now Jesus is in Heaven and sits on the throne right next to God our Father. Do you know what his job is now? He is the judge who decides over all of us and our lives. Isn't it great to have such a loving servant as the one who will be our final judge when we get to go to heaven some day? I'm so happy that I can trust in Jesus because I know Jesus already died to pay for my sins and for all of our sins together.

Let's pray... Dear Jesus, thank you for being willing to die for me and for my sins. When my time comes I pray you will be a merciful King and forgive me all the wrongs I've done. Amen...

• **SCRIPTURE READING: John 19:1-16a**

P: Our scripture reading for this day is from the Gospel according to John, the 19<sup>th</sup> chapter.

**C: Glory to you O Lord.**

**19** Then Pilate took Jesus and had him flogged. <sup>2</sup> And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup> They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. <sup>4</sup> Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." <sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" <sup>6</sup> When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." <sup>7</sup> The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God." <sup>8</sup> Now when Pilate heard this, he was more afraid than ever. <sup>9</sup> He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. <sup>10</sup> Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" <sup>11</sup> Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." <sup>12</sup> From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." <sup>13</sup> When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. <sup>14</sup> Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" <sup>15</sup> They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor."

<sup>16</sup> Then he handed him over to them to be crucified.

P: This is the Word of the Lord.

**C: Praise to You, O Christ (*Spoken*)**

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\* Please stand if able

• Please be seated

- **SERMON**

**Pastor Mel Musser**

Grace and peace to you from God our Father and from The Man, Jesus

Christ our Lord and our King, amen.

This is the time of the Church year when you can't afford to miss a week. It's like one of those TV shows that leave you with a cliff hanger at the end of each episode. They leave you wondering what is going to happen next and how on earth can the hero get out of the death trap set by the evil villain. The story of the trial and condemnation of Jesus in the Gospel of John should really be read in its entirety, from John 18:28 through John 19:16. We heard the first half last week and the second half today. The cliff hanger... What is Pilate going to do about Jesus and these Jewish religious leaders? If you look at the way this story was composed you can easily see that it's in the form of a Chiasm. A Chiasm is a certain way the ancient Greeks wrote stories where the first half of the story is basically repeated in opposite order in the second half. It's called a Chiasm because the verses of the story form an "X" or the Greek letter Chi. So, in part one of the trial before Pilate, he and Jesus have a discussion about truth. In the parallel portion of the Chiasm for today they discuss power and authority. That's how Chiasms work. You can gain quite a lot of insight into what the author is wanting us to understand once you recognize the parallels in the Chiastic nature of the

story. Another feature of many Chiasms is the very center of the chiasm. In many Chiasms there's one verse or group of verses that sits dead center at the pinnacle of the story with no parallel on either side. Once you find that section of verses you know exactly what the author thinks is the most important point he or she wants to make. In the full story of the trial and condemnation of Jesus before Pilate the climactic scene is actually the first three verses of our text for today. Pilate has Jesus flogged and the soldiers weave him a crown of thorns and place a royal purple robe on him. They call him the "King of the Jews."

Such a strange set of details for John to elevate to such an important part in his story of Jesus. What in the world is John trying to tell us? I remember the teaching of Jesus earlier when He said if someone strikes you on the cheek, turn and offer them the other one as well. When the soldiers struck Jesus on the face he simply stood there and took the worst of their beating, and torture. He never raised a hand to stop them or even to defend himself against their hatred. After the beating John doesn't say they had to drag Jesus back outside in front of the Chief Priests and the Jewish Police. John says, "Jesus came out, wearing the crown of thorns and the purple robe." Jesus walked back out under his own power and authority. His head held up knowing He would not back down from the truth of

who He was and what God had sent him to do. John makes this the pinnacle of the trial because this is Jesus the King...

Our text says when the Chief Priests and the Police accused Jesus of claiming to be the Son of God this made Pilate very afraid. As it turns out, there was good reason for Pilate to be afraid. In Roman society the Son of God was the official title for Tiberius Caesar the Roman Emperor and none other. Anyone claiming otherwise was a traitor and an insurrectionist. We know from history that Pontius Pilate had a sponsor or as the scholars call them a “Patron.” A patron is a very rich close friend who vouches for you and even pays for your advancement in the government. The Roman system of government was so corrupt in order to advance you had to pay the emperor a large fee for the privilege of serving as, for example the Governor of Israel... Pilate’s Patron was a man by the name of Lucius Aelius Sejanus. Among the rich and powerful in Roman Society, certain powerful people were known as the “Friends of Caesar.” Lucius Aelius Sejanus was the chief administrator of the Roman Empire for the emperor Tiberius. To have such a powerful man as your sponsor made Pilate a powerful man as well. Sejanus was implicated in a plot to overthrow the emperor and was executed in 31 ad. The timing of Jesus’ passion is estimated to be around 33 ad. So, just two short years after Pilate’s patron was killed for treason against the emperor, these



Jewish leaders are accusing Pilate of not being a “Friend of Caesar.” I’d be a bit frightened too...

This trial is filled with irony and hypocrisy. The Jewish leaders claim to have no power, yet they force Pilate, who tried not once, but twice to release Jesus to instead condemn Him to Crucifixion. Make no mistake, Pilate wasn’t trying to release Jesus because he believed in him, but in order to mock and humiliate these Jewish leaders. He had nothing but disdain for them and the notion they would one day welcome their Messiah... Now, these are the leaders who are supposed to know the Jewish Law and the ones entrusted to enforce any infractions, no matter how small. In the end they show their true colors. When Pilate mockingly asks them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” Wait... What? ... They have no King except the emperor! What about the Lord their God, YHWH? Pilate had inadvertently caused them to finally tell the truth. Now the truth is out. They aren’t serving God, but man...

The trial begins with a narrator’s note that the accusers of Jesus could not go inside Pilate’s headquarters because they were meticulously obeying Jewish Law which stated if they went inside the home of a Gentile they would become ritually unclean for one month. They stayed outside and that’s why this trial keeps going

from inside the headquarters to outside, yet by the end of the trial these Jewish leaders denounce their allegiance to God and claim to only belong to Caesar.

If the first three verses of today's Gospel reading are the apex of John's story, then let's take a closer look at what's happening here... As I read through the Gospel stories of the trial of Jesus I noticed that the telling of the beating and the dressing of Jesus in royal attire that John tells us happened right smack in the middle of the trial is actually quite different in Matthew, Mark, and Luke. The synoptic Gospels all place this part of the story after the verdict and sentencing of Jesus and just before the actual crucifixion. This is not so in John's version of the story. Also, I noticed John says the flogging of Jesus took place inside the headquarters, where the Jews could not have witnessed the events. Therefore, this scene could not have been for the benefit of the Jewish leaders or the crowd, but for those of us who later read the Gospel. Also, in the synoptic Gospels tell us the soldiers mock and humiliate Jesus. Again, this doesn't happen in John's version. Why does the story seem so different? What is John trying to tell us by the way he orders the events? It seems to me John wants us to know that Jesus is King of Kings and Lord of Lords and in these three verses that I've already said are the high point of the story John is telling, are in fact the coronation of King Jesus. In the synoptic Gospel accounts the soldiers remove the royal costume before taking

Jesus back out in front of the Jewish leaders. Not so in John's version of the events. Jesus is brought back outside with the royal robe and the crown of thorns and displayed as the King of the Jews for all the world to see... For John, this is the hour for which Jesus came into the world. This is the time of his victory. His triumph over sin, death, and the devil cannot happen unless he is raised up on the cross. This is the reason Jesus came into the world and He is now crowned for his glory...

As the middle of the trial scene, Jesus has now been coronated as the King He came to be. From this point forward the Kingship of Jesus becomes visible and tangible. When Pilate presents Jesus to the Jews outside his headquarters, he presents him in the garb of a King, setting the stage for his exaltation on the cross. The drama is set to be played out where Jesus will give his life, the life of the Good Shepherd for his own. In their zeal to reject Jesus as their Lord and King, the Chief Priests have rejected the very God whom they claim to serve...

It would be easy for me to ask how many ways we still reject Jesus even though we claim to follow his example. Today, I think I'll just let the words of the Chief Priests sink in... We have no other King than the emperor... May our thoughts, words, and actions this day and every day show that Jesus is our only King and our only master. May God give us the grace to forgive ourselves for all

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- \* Please stand if able
  - Please be seated

those times when we rejected Jesus in favor of other gods. May Jesus lead us to the cross where we see Him as the King of all Kings and Lord of all. Amen.

*Silence may be kept for meditation...*

**\* NICENE CREED**

*The Nicene Creed is said on all festivals and on Sundays in the seasons of Advent, Christmas, Lent, and Easter. The Apostles' Creed is said at other times. The Creed is omitted here if the service of Holy Baptism or another rite with a creed is used.*

**C: We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven; by the power of the Holy Spirit he became incarnate from the virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one Baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen**

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➤ *Or, He descended to the dead.*

**\* PRAYERS OF INTERCESSION**

L: We pray for the church, the world, and all those in need.

*A brief silence.*

L: God, we would sooner argue to justify ourselves than surrender and discover what treasures there may be in yielding to your will. Make Jesus our model of unwavering faithfulness and give us strength to be as courageous in the face of threats to our status and safety. Steadfast Lord,

**C: Hear our prayer.**

L: The cries of “crucify!” still ring in our ears, every time an innocent is punished, every time a guilty one goes unquestioned, every time your creation suffers from abuse and misuse. Forgive us and show us the way that leads to life. Steadfast Lord,

**C: Hear our prayer.**

L: The long-repentant season is nearly ended, and the day of reckoning is ever nearer. Accompany us on this journey, Lord, secure in the knowledge that your resurrection stands at the other end. Steadfast Lord,

**C: Hear our prayer.**

L: For all with no voice, make us advocates, O God. For those who are lonely or feel abandoned, makes us companions. And for all who suffer any illness or trial, make us bringers of a healing word and a steadying hand. We ask your mercies especially upon... Steadfast Lord,

**C: Hear our prayer.**

L: For all those who stood trials on behalf of your Gospel, and all who gave their lives in service to a larger truth, we give thanks. Join us to saints of old and those among us still, and number us among your redeemed. Steadfast Lord,

**C: Hear our prayer.**

*Here other petitions may be offered.*

P: When prayers are not enough, move us to act as your faithful servants on earth, empowered by your spirit and inspired by your love. In Jesus’ name we pray.

**C: Amen.**

**\* OFFERING PRAYER**

*While the congregation is still standing say:*

P: Instead of passing the offering plate, we ask you to please place your offering in the Offering Plates conveniently located on your way out of worship. For those worshipping with us from their vehicles, there is an offering basket located near the back door of the church and for those worshipping online if you go to [www.pitsburgtlc.org](http://www.pitsburgtlc.org) you can make your offering online.

P: So, let's pray for the offerings we receive this day.... You are a generous, faithful, and just God, even when we fall short of those expectations of us. Accept these gifts we offer to you today as expressions of our willingness to grow beyond our perceived limits and soar, for the sake of Jesus Christ.

**C: Amen.**

**THE GREAT THANKSGIVING**

**\* DIALOGUE**

P: The Lord be with you.

**C: And also with you.**

P: Lift up your hearts.

**C: We lift them to the Lord.**

P: Let us give thanks to the Lord our God.

**C: It is right to give him thanks and praise.**

**\* THE PREFACE**

P: It is indeed right and salutary that we should at all times and in all places offer thanks and praise to you, O Lord, holy Father, through Christ our Lord. You bid your people cleanse their hearts and prepare with joy for the paschal feast. Renew our zeal in faith and life, and bring us to the fullness of grace that belongs to the children of God. And so, with the Church on earth and the hosts of heaven, we praise your name and join their unending hymn:

**\* THE SANCTUS**

**C: Holy, holy, holy Lord, God of power and might: Heaven and earth are full of your glory. Hosanna. Hosanna. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.**

**\* EUCHARISTIC PRAYER**

P: Holy God, our living Water and our merciful Guide, together with rivers and seas, wells and springs we bless and magnify you. You led your people Israel through the desert, and provided them water from the rock. We praise you for Christ, our Rock and our Water, who joined us in our desert, pouring out his life for the world.

P: In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

P: Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

P: Remembering, therefore, his life, death, and resurrection, we await your salvation for all this thirsty world. Pour out your Spirit on this holy food and on all the baptized gathered for this feast: wash away our sin, that we may be revived for our journey by the love of Christ.

P: Through him all glory and honor is yours, Almighty Father, with the Holy Spirit, in your holy Church, both now and forever.

**C: Amen**

**\* THE LORD'S PRAYER**

P: We are united together by this heavenly food, which is the Body and Blood of our Savior Jesus Christ. So, let us pray as Jesus taught...

**C: Our Father, who art in heaven, 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; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.**

**\* INVITATION TO COMMUNION**

P: As we move ever closer to the terrible events of Jesus' death, we remember that death was not the end for Jesus nor for us. We are reminded every time we share the body and blood of Christ that we have been deemed worthy of such a gift. Come and dine. This table is set for you.

- **COMMUNION DISTRIBUTION**

*During the distribution the minister says these words to each communicant:*

P: At this time you may open the communion bread and partake of the body of Christ, given for you.

Now please open the wine and you may now partake of the Blood of Christ, shed for you.

*The communicant may say: **Amen.***

- \* **POST COMMUNION BLESSING**

P: May this Body and Blood of our Lord and Savior, Jesus Christ, strengthen, keep, and unite us.

**C: Amen.**

- \* **POST COMMUNION PRAYER**

P: Let us pray... We give you thanks, gracious God, for we have feasted on the abundance of your house. Send us to bring good news and to proclaim your favor to all, strengthened with the richness of your grace in your Son, Jesus Christ.

**C: Amen**

- **ANNOUNCEMENTS**

- \* **SENDING BLESSING**

P: You are children of God, anointed with the oil of gladness and strengthened for the journey. Almighty God, motherly, majestic, and mighty, bless you this day and always.

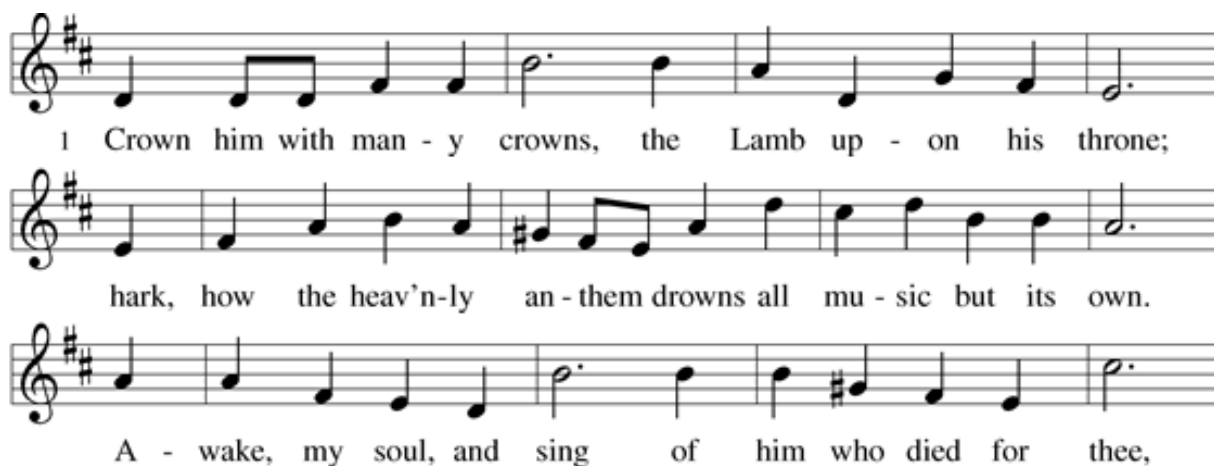
**C: Amen.**



\* **SENDING HYMN**      “Crown Him with Many Crowns”

**LBW 170**

*(Verses 1, 5, & 6 Only)*



5 Crown him the Lord of peace,  
whose pow'r a scepter sways  
from pole to pole, that wars may cease,  
absorbed in prayer and praise.  
His reign shall know no end,  
and round his pierced feet  
fair flow'rs of paradise extend  
their fragrance ever sweet.

6 Crown him the Lord of years,  
the potentate of time,  
creator of the rolling spheres,  
ineffably sublime.  
All hail, Redeemer, hail!  
For thou hast died for me;  
thy praise and glory shall not fail  
throughout eternity.

\* **DISMISSAL**

**P:** Until the next time we gather together as God's people to offer our worship and praise, depart in Christ's Love.

**C:** Seeking, welcoming, and serving all. Amen!

\* **POSTLUDE**

**Darrell Fryman**

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Scripture readings for Palm Sunday, April 10<sup>th</sup>  
John 19:16b-22

\* Please stand if able

• Please be seated

April 3, 2022

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### Trinity Worship Assistants and Staff

Ministers	All the People of Trinity
Organist	Roxanne Groff
Lector	Jennifer Arling
Acolyte	
Parrish Nurse	PJ Musser
Custodian	Mark Groff
Secretary	Sharon Fourman
Facebook Live Recorder	PJ Musser
Altar Flowers	<i>No flowers during Lent</i>

#### Health Tips for the Week

**BODY:** Get 8 hours of sleep    **MIND:** Read the comics  
**SPIRIT:** Learn a new Grace for mealtime



### **Trinity is on the Air at FM 88.3**

If you are near the Church on Sunday morning, you can tune in to FM 88.3 at 10:30 AM and hear the sermon from your car.

**PRAYERS & SQUARES QUILTING WILL NOT MEET ON APRIL 14<sup>th</sup>.**

### **This Week @ Trinity – April 3 thru April 10, 2022**

<b>Sun, April 3</b>	10:30 am	Worship Service
<b>Wed, April 6</b>	12 noon	Worship at St. Paul's, Greenville
	6:30 pm	WELCA Meeting
<b>Fri, April 8</b>	3:30 pm	FISH Choice Food Pantry
<b>Sun, April 10</b>	<b>PALM SUNDAY</b>	
	10:30 am	Worship Service

- \* Please stand if able
- Please be seated

## **HOLY WEEK AND EASTER:**

**Maundy Thursday, April 14,** 6:00 pm Seder Meal and Worship

(Food provided) *\*Please RSVP by Sunday, April 10—Sign up sheet is on the table near the office.*

**Good Friday, April 15,** 7:00 pm Worship Service

**Easter Sunday, April 17 -**

8:00 am Worship Service w/Communion

9:15 am Easter Brunch Carry-In

10:00 am Children's Easter Bag Hunt

10:30 am Worship Service w/Communion

## **AROUND THE PARISH**

### **Holy Communion Delivery Available to ALL:**

If you or anyone you know would like to have Holy Communion delivered to a home or place of business, please call Pastor Mel at 937-626-7100. He will bring a prefilled communion chalice including both sanctified wine and a morsel of bread all prepackaged from the Concordia True Vine company. This is a safe way to stay connected to your brothers and sisters in Christ.

### **Trinity Contact Info**

Pastor:	Mel Musser
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Cell Phone:	937-626-7100
Secretary:	Sharon Fourman
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Office Hours:	By Appointment
Office Phone:	937-692-5670
Website:	<a href="http://www.pitsburgtlc.org">www.pitsburgtlc.org</a>