



HOLY WEEK SERVICES LEADER'S GUIDE

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Sample

THE PARABLES OF LENT

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THE PARABLES OF LENT

HOLY WEEK SERVICES

About “The Parables of Lent”

Each service in this series focuses on a biblical parable that connects to Lenten themes. Sermons by renowned preacher Rev. Dean Nadasdy reveal that within each parable’s plot is woven a unique message about what we receive through the crucified Christ. Parishioners can take the message with them to enrich their own stories of faith in Jesus as they journey through Lent.

For each service the kit contains: sample bulletins with complete orders of service • sermons • prayers • music for the accompanist.

Ordering Information

Additional resources are available from Creative Communications for the Parish. Contact us for current pricing and availability. Call us at 1-800-325-9414. Or visit our website:

www.creativecommunications.com.

Bulletins For This Easter Sunday Kit:

Code TZE (printed) • 8.5" x 11" bulletins

Code TZJ (blank) • 8.5" x 11" bulletins

Code TZO (blank) • 8.5" x 14" bulletins

A Complete Series For The Weeks Of Lent Is Available:

Those who desire may supplement this service with other services for all of Lent. They are available as a kit and includes all the Leader's Guide features described above. The kit includes a CD-ROM (Mac/PC) in RTF format with text of services and of bulletins, plus PDF files of the kit, and PowerPoint documents for use on screens. Kit Code TZU

Ash Wednesday

"Receive Justification: The Pharisee and the Tax Collector" • Luke 18:9-14

The tax collector who repents goes home justified, while the proud Pharisee does not. We, too, who repent are justified through Christ.

Week 1

"Receive the Word: The Sower and the Seed" • Matthew 13:1-8, 18-23

The seed that falls on fertile soil takes root and grows, while seeds in other soils fail. The Word of Christ flourishes within us.

Week 2

"Receive the Treasure: The Hidden Treasure and the Priceless Pearl" • Matthew 13:44-46

Two men give all that they have to buy objects of great worth. We who are priceless to Christ receive him who gave all that he had to call us his own.

Week 3

"Receive Mercy: The Good Samaritan" • Luke 10:25-37

A man beaten on the road gets help from an unlikely traveler. We who are often beaten down along the road of life encounter the healing of Christ through the cross.

Week 4

"Receive Grace: The Workers in the Vineyard" • Matthew 20:1-16

All workers in a vineyard are given the same pay from the master, no matter how long they have labored. All who have been called by the Master are blessed by the same reward in Christ.

Week 5

“Receive Forgiveness: The Prodigal Son” • Luke 15:11-32

A wayward son returns to the forgiving embrace of his father, who welcomes him home. We who have strayed return again and again to the embrace of our Father, through the sacrifice of his Son.

Bulletins For The Six-Week Kit:

Code **TZP** • Pre-printed bulletins • 8.5" x 11"

Code **TZ2** • Blank bulletins • 8.5" x 11"

Code **TZR** • Blank bulletins • 8.5" x 14"

Ash Wednesday Alone

“Receive Justification: The Pharisee and the Tax Collector” • Luke 18:9-14

The tax collector who repents goes home justified, while the proud Pharisee does not. We, too, who repent are justified through Christ.

Code TZ3 • Kit

Code **TZB** (printed) • 8.5" x 11" bulletins

Code **TZF** (blank) • 8.5" x 11" bulletins

Code **TZK** (blank) • 8.5" x 14" bulletins

Other Resources:

Code **TZ1** • Bookmark • 7" x 2 1/2"

Code **TZ7** • Promotional Bulletin Insert

Code **TZ8** • Display Posters • 11" x 17"

Code **PHTZ** • Cloth Banner Suitable For Worship

Bible Study Resources:

Code **TZS** • The Parables of Lent Student Guide

Code **TZL** • The Parables of Lent Leader's Guide

THE PARABLES OF LENT

R E C E I V E T H E M E A L

THE PARABLE *of* *the* GREAT BANQUET

Maundy Thursday Complete Script for Worship Leaders

- *The **Opening Hymn** is sung by the congregation to tune Old 124th, abbr. 10 10 10 10:*

Draw near and take the body of the Lord,
And drink the holy blood for you outpoured;
Offered was he for greatest and for least,
Himself the victim and himself the priest.

He who his saints in this world rules and shields,
To all believers life eternal yields;
With heav'nly bread he makes the hungry whole,
Gives living waters to the thirsting soul.

- *The **Lord's Supper Litany**, with readings from Luke 14, is spoken responsively by the pastor and the congregation:*

☞ *In this Holy Week the Son of God prepares a great banquet for all people.*

☞ **This banquet features his body and blood for the forgiveness of our sins.**

P *In this banquet the sacrifice is remembered.*

C **In this banquet the sacrifice is received.**

P *In this banquet we have life.*

C **In this banquet we have salvation. We are invited to the feast.**

P *Jesus said, "But when you are invited, take the lowest place, so that when your host comes, he will say to you, 'Friend, move up to a better place.' Then you will be honored in the presence of all the other guests. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted."*

C **In this banquet we have salvation. We are invited to the feast.**

P *Jesus said, "But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous."*

C **In this banquet we have salvation. We are invited to the feast.**

P *Jesus said, "A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' But they all alike began to make excuses. Then the master told his servant, 'Go out to the roads and country lanes and compel them to come in, so that my house will be full.'"*

C **Grant me your grace, O God, that my faith in Jesus would be pleasing and acceptable to you.**

• **The Confession and Absolution** are spoken responsively by the pastor and the congregation:

P *In our sin and sinfulness we make excuses, squandering and taking for granted the grace of God and the banquet he so freely gives.*

C **Most merciful God, we confess that our very nature is sinful. We do not love you with all our heart, soul, mind and strength. We do not love our neighbors as ourselves. It is natural for us to make excuses when you present your gifts to us. Because of our selfishness, we deserve to be shut out of the banquet. Though you are generous in your love, we deserve only your wrath. Forgive us, most holy God.**

P *On this day, the Lord Jesus institutes a new banquet for you. With his broken body and shed blood he creates a meal that fills you with forgiveness, love and life. Jesus honors you at his*

banquet. Because of his perfect sacrifice, all of your sins are forgiven in the name of the Father and of the + Son and of the Holy Spirit.

C Amen.

- **The Hymn of Response** is sung by the congregation to tune *Der Am Kreuz* 87 87 77 88:

On my heart imprint your image, blessed Jesus, King of grace,
That life's riches, cares and pleasures never may your work erase;
Let the clear inscription be: Jesus, crucified for me,
Is my life, my hope's foundation, and my glory and salvation!

- **The Prayer of the Day** is spoken by the pastor or other worship leader:
 - Ⓟ *Heavenly Father, though we are unworthy, you invite us to the banquet that provides the greatest feast we have ever known. Feed us with your love and forgiveness so that, in all we do, we welcome both you and our neighbor into our hearts and lives. Amen.*
- **The Old Testament Reading**, *Isaiah 25:6-9*, is spoken by the pastor or other worship leader:
 - Ⓟ On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined. And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death forever; and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the Lord has spoken. It will be said on that day, "Behold, this is our God; we have waited for him, that he might save us. This is the Lord; we have waited for him; let us be glad and rejoice in his salvation."
- **The Epistle Reading**, *1 Corinthians 11:23-32*, is spoken by the pastor or other worship leader:
 - Ⓟ For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who

eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

- **The Gospel Reading**, *Luke 22:14-23*, is spoken by the pastor or other worship leader:

Ⓟ And when the hour came, he reclined at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God." And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood. But behold, the hand of him who betrays me is with me on the table. For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!" And they began to question one another, which of them it could be who was going to do this.

- **The Children's Sermon** is delivered by the pastor or other worship leader:

(Needed: An invitation, preferably with an R.S.V.P. on it)

Ⓟ Have you ever received an invitation to a party? (*Show the invitation.*) An invitation tells me who a party is for and when and where it is. Many invitations also have something called an R.S.V.P. If an invitation says you should R.S.V.P., it means that you should let the host of the party know whether or not you are going to be at the party.

I would be pretty sad if I sent out this invitation and every person who R.S.V.P.'d responded with an excuse saying they couldn't make it. I wanted to have a very special day and now it would be all ruined because no one would come to my party. Would it make *you* sad if you sent out invitations for your birthday party and then no one came?

That's how God feels when he tells people that he wants to give them the incredible gifts of love and forgiveness and people make excuses to him and say they don't want his gifts. It makes him very sad. But God keeps sending those gifts anyway. The great thing is that he doesn't just send the gifts of love and forgiveness to certain people. God sends those gifts to everyone.

He wants as many people as possible to know him, believe in him and love him. So he keeps sending his love. One of the ways he does that is in the Lord's Supper that

we celebrate today. At that table he gives people his body and blood to eat and drink so their sins are forgiven and their love for him grows. He also does it when we're baptized, or when the pastor forgives our sins in Jesus' name, or when we read about God's love in the Bible.

God won't take "no" for an answer. He always sends his love and forgiveness. It is more than an invitation. It is his special, most precious gift.

Dear God, when you send your love and forgiveness to us, help us to always receive it with joy and treasure it as the special gift that it is. Amen.

- *The **Sermon Hymn** is sung by the congregation to the tune *Ich Sterbe Täglich* 98 98 and refrain:*

I come, O Savior, to thy table, for weak and weary is my soul;
Thou, Bread of Life, alone art able to satisfy and make me whole:
Lord, may thy body and thy blood be for my soul the highest good.

Thy heart is filled with fervent yearning that sinners may salvation see
Who, Lord, to thee in faith are turning; so I, a sinner, come to thee.
Lord, may thy body and thy blood be for my soul the highest good.

Unworthy though I am, O Savior, because I have a sinful heart,
Yet thou thy lamb wilt banish never, for thou my faithful shepherd art:
Lord, may thy body and thy blood be for my soul the highest good.

Weary I am and heavy laden; with sin my soul is sore oppressed;
Receive me graciously and gladden my heart, for I am now thy guest.
Lord, may thy body and thy blood be for my soul the highest good.

What higher gift can we inherit? It is faith's bond and solid base;
It is the strength of heart and spirit, the covenant of hope and grace.
Lord, may thy body and thy blood be for my soul the highest good.

- *The **Sermon** is delivered by the pastor:*

Theme verse: And the servant said, "Sir, what you commanded has been done, and still there is room." Luke 14:22

- Ⓟ Their huge table had been in the family for four generations. They had seven children in their family—at least for now. Two were theirs biologically; the other five came from five different nations and each had special needs. Being at dinner with them was like being in heaven. The disabilities among the kids disappeared in the sheer love

around the table. When asked how they had decided to grow their family this way and to this size, the mom said, simply, “There just always seemed to be room for one more, and I think there still is.”

The Church has grown with a similar attitude from its beginning. “There always seemed to be room for one more.” It is the same attitude we bring to the Lord’s Table. We come to feast on his presence and his forgiveness, but we also come, knowing his embrace is large and that this table asks for more. We’ll pick this thought up at the close of the sermon.

Jesus actually tells this parable at a banquet hosted by a leading Pharisee on the Sabbath. Despite the eyes inspecting Jesus’ every move, he boldly heals a man sick with dropsy, defending his action driven by love and making no apology for his “work” on the Sabbath. Then he comments on the guests seeking the high places at the feast, suggesting they would be wise to take the lowest places instead as an act of humility. If this is not enough, Jesus suggests that the banquet host would be more blessed to have invited people who cannot repay him with a similar banquet, people like the poor and the disabled. If the Pharisees thought Jesus would shrink in their ultra-righteous presence, they were mistaken.

Perhaps trying to salvage the event, one of the reclining guests says, “Blessed is everyone who will eat bread in the kingdom of God!” The man’s blessing tapped into the expectation of a great banquet on the arrival of the Messiah. Isaiah foretold a feast in the new Jerusalem, on Mt. Zion: “On this mountain the Lord of hosts will make for all peoples a feast of rich food” (Is 25:6). That blessing provides the cue for Jesus’ parable.

Jesus tells the story of a man who sends advance invitations to many to come to his banquet. When the banquet is ready, though, and the second invitation goes out, his invited guests begin offering a variety of very lame excuses as to why they could not attend. Realizing he is left with many empty places, he sends a servant out to do exactly what Jesus said his host should do. He tells him to go out “quickly” to invite the poor and the disabled of the city to his table. Many respond to the invitation and come, but there is still room. So once again the host sends out his servant, this time to the boondocks outside the city limits, hoping for a full house. As for those who insulted the host in excusing themselves, they would miss the banquet by their own choice and to their own loss.

With this parable Jesus was saying that the Messianic kingdom had arrived. The feast had begun. Israel and its leaders were given advance notice, but now, as the feast was beginning, they refused to come. So now the very people the Pharisees saw as unclean were being welcomed into the kingdom, the people Jesus loved—the sick,

Tune.....Jesus, Meine Zuversicht 78 78 77

Musical notation for measures 1-6. The score is in common time (C) and consists of two staves: a treble clef staff and a bass clef staff. Measure 1 is marked with a '1'. The melody in the treble staff begins with a half note G4, followed by quarter notes A4, B4, and C5. The bass staff provides accompaniment with chords and moving lines.

Musical notation for measures 7-11. The score continues with two staves. Measure 7 is marked with a '7'. The melody in the treble staff continues with quarter notes D5, E5, and F5. The bass staff continues with accompaniment.

Musical notation for measures 12-16. The score continues with two staves. Measure 12 is marked with a '12'. The melody in the treble staff continues with quarter notes G5, A5, and B5. The bass staff continues with accompaniment.

- **The Closing Hymn** is sung by the congregation to the tune *Jesus, Meine Zuversicht* 78 78 77:

Jesus lives! The victory's won! Death no longer can appall me;
Jesus lives! Death's reign is done! From the grave will Christ recall me.
Brighter scenes will then commence; this shall be my confidence.

Jesus lives! I know full well nothing me from him shall sever.
Neither death nor pow'rs of hell part me now from Christ forever.
God will be my sure defense; this shall be my confidence.

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