

THIRD SUNDAY IN LENT

March 20, 2022



Artwork by
Brittany Dyer

Peter's Denial - John 18:12-27

WOVEN IN GRACE



MUHLENBERG
LUTHERAN CHURCH

Third Sunday in Lent ~ MARCH 20, 2022

WELCOME

We welcome you in the name of Christ. **We love welcoming guests/visitors** and encourage you to complete one of the blue cards in the pew rack and place it in the offering basket, or **scan this QR Code** with your smart phone to complete the visitor card digitally. We have a gift for you at our Welcome Desk – please stop by after worship. You are invited to join in all parts of worship. Everything you need is printed in this worship booklet. All who desire to receive Holy Communion are welcome at the table. If you do not wish to receive, you are still welcome to come forward for a blessing! For instructions on how to receive the bread and wine, see the Communion section later in this booklet. Portions of worship in bold print are to be spoken by the whole congregation. We stand for portions of our worship service. **Please feel free to remain seated, if you prefer.**



HEALTH AND SAFETY

In light of the COVID-19 pandemic, certain measures are in place for our time of worship to be as safe and healthy as possible. *When both Harrisonburg City and Rockingham County are “green” or “yellow” based on CDC guidelines, masks will be optional, but welcome. If either the city or county are “orange,” well fitted masks will be required. While children under age 5 are unable to be vaccinated, elementary age and younger aged children’s ministries activities/Sunday school will require masking.* Physical distancing will be in place in the sanctuary. We highly recommend all worshippers over age 5 be vaccinated and boosted, if possible.

OUR WORSHIP

Our worship is rooted in the ancient pattern of the church – gathering, word, meal, sending. The shape of this liturgy and much of the actual words/prayers come directly from scripture. Though we make seasonal shifts, the constancy of our worship reflects God’s constant love and promises through forgiveness, scripture, and the sacraments of baptism and communion. Following this liturgical pattern, as well as the Narrative Lectionary (a four-year cycle of scripture readings in biblical order), we are connected through our worship with Christians around the world and throughout time. *For details, see “About Our Worship” on the last page.*

Worship will be live-streamed at 11:00 am. Digital ministry is an essential part of our community with the Wellstream service at 11:00 am allowing those at home to worship alongside our gathered community for a service of Holy Communion. The cameras will be primarily focused on our worship leaders and offer some wide-angle views of the sanctuary. If you have questions or concerns about appearing on camera, contact Pastor Alex or Communication Minister Christian Perritt (perritt@muhlenberglutheran.org).

OTHER NOTES

- **Amplification devices** for the hearing impaired are available from ushers or at the Welcome Desk.
- A **restroom** is located at the north end of the Gathering Area (additional restrooms downstairs).

MUHLENBERG LUTHERAN CHURCH: A WELLSPRING OF GOD’S GRACE

Open ✚ Authentic ✚ Relational ✚ Serving

Pastor Lauren Eanes

Pastor Alex Zuber

281 E. Market Street
Harrisonburg, VA 22801

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WORSHIP WITH HOLY COMMUNION

GATHERING

We come from our homes, our labor, our struggles, and our joys – which we share in fellowship as a Christian community. We are gathered together as God’s people to worship. In this first part of our worship, we share together honestly – our sins in confession, our joy in forgiveness.

WELCOME

PRELUDE

How Beautiful (T. Paris; arr. J. Raney, 1990)

Flute and Piano

(We stand)

CONFESSION AND FORGIVENESS

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

In the name of the Father, and of the ✠ Son, and of the Holy Spirit. **Amen.**

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord. **Amen.**

Let us confess our sins, the ways we have frayed our relationships with God and God’s good creation.

Silence is kept for reflection.

Holy One, we confess that we have wandered far from you: we have not trusted your promises, we have ignored your prophets in our own day, we have pulled at the threads that bind us into one, we have failed to recognize you in our midst. Have mercy on us! Forgive us and turn us again to you. Teach us to follow in your ways, assure us again of your love, and weave us together in grace. Amen.

God, the Great Sewer—who weaves us together, collecting our loose ends and turning them into belonging—is there when life unravels. God is there to knit us back into community through forgiveness, grace, and mercy. With tender care, you are held in the palm of God’s hand and invited into a new journey. Receive forgiveness in the name of ✠ Jesus Christ, and be restored into the rich tapestry of God’s beloved community. **Amen.**

GATHERING HYMN

The congregation turns and faces the cross as the procession approaches the altar, reminding us that Christ leads us into the presence and love of God.

The Word of God Is Source and Seed



1 The Word of God is source and seed; it comes to
2 The Word of God is breath and life; it comes to
3 The Word of God is flesh and grace, who comes to



die and sprout and grow. So make your dark earth
heal and wake and save. So let the Spir - it
sing, to laugh and cry. So dare to be as



wel - come warm; root deep the grain God bent to sow.
touch and mend and rouse your dry bones from their grave.
Je - sus was, who came to live and love and die.

Refrain



Gau - de - a - mus Do - mi - no, gau - de - a - mus Do - mi - no,
In the Lord let us re - joice, in the Lord let us re - joice,



gau - de - a - mus Do mi - no!
in the Lord let us re - joice!

GREETING

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

KYRIE sung responsively between cantor and congregation

In peace, let us pray to the Lord. **Lord, have mer - cy.**

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

Lord, have mer - cy.

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.

Lord, have mer - cy.

For this holy house, and for all who offer here their worship and praise,

let us pray to the Lord. **Lord, have mer - cy.**

Help, save, comfort, and defend us, gra - cious Lord. **A - men.**

The musical score consists of ten staves of music in G major (one flat). The lyrics are written below the notes. The first staff begins with a treble clef and a key signature of one flat. The music is written in a simple, melodic style with some phrasing slurs. The lyrics are: "In peace, let us pray to the Lord. Lord, have mer - cy." The second staff continues with "For the peace from above, and for our salvation, let us pray to the Lord." The third staff has "Lord, have mer - cy." The fourth staff has "For the peace of the whole world, for the well-being of the church of God,". The fifth staff has "and for the unity of all, let us pray to the Lord." The sixth staff has "Lord, have mer - cy." The seventh staff has "For this holy house, and for all who offer here their worship and praise,". The eighth staff has "let us pray to the Lord. Lord, have mer - cy." The ninth staff has "Help, save, comfort, and defend us, gra - cious Lord. A - men." The music ends with a double bar line.

PRAYER OF THE DAY

Holy God, we, like Peter, often turn our backs on you. Forgive us and show us a new way to live, walking boldly and passionately toward you. **Amen.**

(We sit)

WORD

The first half of our liturgy focuses on the Word of God through the reading of scripture and preaching. The pattern of reading, singing, reading, singing is an ancient one, which comes from Christianity's roots in Jewish synagogue worship.

PSALM 17:1-7 *read responsively*

¹Hear a just cause, O LORD; give heed to my cry;
listen to my prayer, which does not come from lying lips.

²**Let my vindication come forth from your presence;
let your eyes be fixed on justice.**

³Examine my heart, visit me by night,
melt me down; you will find no impurity in me.

⁴**I have not regarded what others do;
at the word of your lips I have avoided the ways of the violent.**

⁵My footsteps hold fast to your well-worn path;
and my feet do not slip.

⁶**I call upon you, O God, for you will answer me;
incline your ear to me and hear my words.**

⁷Show me your marvelous lovingkindness,
O Savior of those who take refuge at your right hand from those who rise up
against them.

GOSPEL ACCLAMATION



Re - turn to the Lord, your God, for he is gra - cious and



mer - ci - ful, slow to an - ger, and a - bound - ing in



stead - fast love, and a - bound - ing in stead - fast love.

GOSPEL ~ John 18:12-27

The Holy Gospel according to ... **Glory to you, O Lord.**

¹²So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. ¹⁵Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, ¹⁶but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. ¹⁷The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” ¹⁸Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. ¹⁹Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰Jesus answered, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. ²¹Why do you ask me? Ask those who heard what I said to them; they know what I said.” ²²When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” ²³Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” ²⁴Then Annas sent him bound to Caiaphas the high priest. ²⁵Now Simon Peter was standing and warming himself. They asked him, “You are not also one of his disciples, are you?” He denied it and said, “I am not.” ²⁶One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” ²⁷Again Peter denied it, and at that moment the cock crowed.

After the reading:

The Gospel of the Lord. **Praise to you, O Christ.**

SERMON

Pastor Alex Zuber

Silence for reflection follows.

(We stand)

God, Be the Love to Search and Keep Me *O Christ, Surround Me*



1 God, be the love to search and keep me; God, be the prayer to
2 Bind to my-self the name of Ho - ly, great cloud of wit - ness -
3 Bright-ness of sun and glow of moon-light, flash - ing of light - ning,
4 Walk - ing be-hind to hem my jour - ney, go - ing a - head to
5 Christ in the eyes of all who see me, Christ in the ears that



move my voice; God, be the strength to now up - hold me:
es en - fold; proph - ets, a - pos - tles, an - gels wit - ness:
strength of wind, depth of the sea to soil of plan - et:
light my way, and from be - neath, a - bove, and all ways:
hear my voice, Christ in the hearts of all who know me:



O Christ, sur - round me; O Christ, sur - round me.

APOSTLES' CREED

Let us confess our faith:

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

PRAYERS

After each petition:

. . . Merciful God, **receive our prayer.**

The lay assisting minister concludes the prayers:

Into your hands, gracious God, we commend all for whom we pray, trusting in your mercy; through Jesus Christ, our Savior. **Amen.**

Have a prayer concern to share? Forms are available in the back cover of each hymnal.

PEACE

The peace of Christ be with you always. **And also with you.**

The congregation may greet one another with a gesture of peace, using these or similar words: **"Peace be with you."**

(We sit)

MEAL

In the second half of our liturgy, we gather around the table, following Jesus' invitation. Here in this meal we encounter the risen Lord who gives himself for the forgiveness of sins and strengthening the Body of Christ.

OFFERING

What Wondrous Love (arr. T. Manor, 2015)

8:30 Celebration Singers

11:00 Sanctuary Choir

(We stand)

OFFERING SONG ~ we sing verse 1 & 6

Take My Life, That I May Be

The musical score is written for voice and piano. It features a treble and bass clef with a key signature of one sharp (F#). The melody is simple and hymn-like, with chords in the piano part. The lyrics are arranged in four lines, with the first line starting with a numbered list of verses.

1 Take my life, that I may be con - se - crat - ed, Lord, to thee;
 2 Take my hands and let them move at the im - pulse of thy love;
 3 Take my voice and let me sing al - ways, on - ly, for my King;
 4 Take my sil - ver and my gold, not a mite would I with - hold;

take my mo - ments and my days; let them flow in cease - less praise.
 take my feet and let them be swift and beau - ti - ful for thee.
 take my lips and let them be filled with mes - sag - es from thee.
 take my in - tel - lect, and use ev - 'ry pow'r as thou shalt choose.

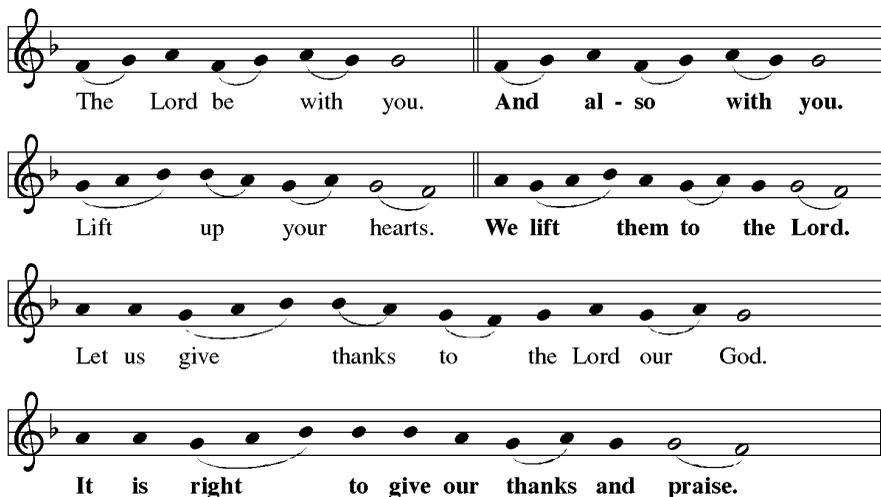
5 Take my will and make it thine;
 it shall be no longer mine.
 Take my heart, it is thine own;
 it shall be thy royal throne.

6 Take my love; my Lord, I pour
 at thy feet its treasure store;
 take myself, and I will be
 ever, only, all for thee.

OFFERING PRAYER

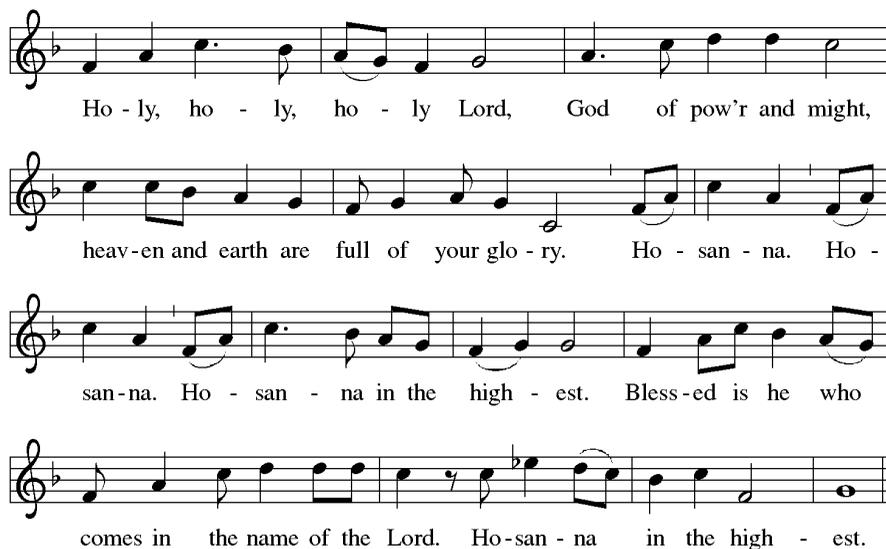
Blessed are you, O Lord our God, maker of all things. Through your goodness you have blessed us with these gifts. With them we offer ourselves to your service and dedicate our lives to the care and redemption of all that you have made, for the sake of him who gave himself for us, Jesus Christ our Lord. Amen.

GREAT THANKSGIVING



The Lord be with you. And al - so with you.
Lift up your hearts. We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

It is indeed right . . . we praise your name and join their unending hymn:



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
heav-en and earth are full of your glo - ry. Ho - san - na. Ho -
san-na. Ho - san - na in the high - est. Bless-ed is he who
comes in the name of the Lord. Ho-san - na in the high - est.

EUCCHARISTIC PRAYER

O God, the Great Sewer—who wove creation into being, and us together in community through a common thread of grace—you cut the ties of bondage for Israel, and wove a new way of freedom and hope.

O Holy Spirit—who hems us in before and behind—you catch us when we fall and write us into God’s holy narrative.

O Christ Jesus—who loved and claimed the people society had thrown out, refusing to disregard anyone as scrap or useless threads—he gathered his disciples one last time on the night of his betrayal. On that night 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.

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.

Like a holy loom, each time we gather around this table, God weaves part of God’s self into the fiber of our being, restoring us in grace and reminding us that we are worthy of love and belonging.

Sew your spirit among us through this meal, O God, and raise up your Church, that like a quilt of different fabrics, we might become a vibrant reflection of your diverse and beautiful creation. Enliven us by this bread and wine that we may be sent with a common thread of grace to patch and hem the threadbare places of our world.

To you O God, seamstress of a new creation, we raise all honor and glory, now and forever.

Amen.

THE LORD'S PRAYER

Gathered into one by the Holy Spirit, let us pray as Jesus taught us:



Our Fa - ther in heav - en, hal - lowed be your name,
your king - dom come, your will be done, on earth as in heav - en.
Give us to - day our dai - ly bread. For - give us our sins as we
for - give those who sin a - gainst us. Save us from the time of tri - al
and de - liv - er us from e - vil. For the king - dom, the pow'r,
and the glo - ry are yours, now and for - ev - er. A - men.

INVITATION TO COMMUNION

Here is the bread that weaves a new creation:
Eat, drink, be filled with this meal of grace.

(We sit)

COMMUNION

Processional Communion:

All are welcome to come to the Lord's Table! After the invitation to communion, the ushers will direct each row to come forward to receive the prepackaged communion kit. If you are unable to come forward, signal an usher or raise your hand, and an assisting minister will bring the elements to you.

As the minister says, "The body and blood of Christ, given and shed for you," you may take the elements and say: "Amen." Then return to your seat and consume the elements. If you need gluten-free and/or non-alcoholic juice communion elements, they are located on a small table at the front. Take one and present it to the pastor for blessing. Please dispose of your communion packaging in the trash can by the doors on your way out.

MUSIC DURING DISTRIBUTION

Lamb of God

Lamb of God, you take a - way the sin of the world; have
mer-cy on us. Lamb of God, you take a-way the sin of the
world; have mer - cy on us. Lamb of God, you take a - way the
sin of the world; grant us peace.

(We stand)

BLESSING AFTER COMMUNION

The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace. **Amen.**

PRAYER AFTER COMMUNION

Compassionate God, **you have fed us with the bread of heaven. Sustain us in our Lenten pilgrimage: may our fasting be hunger for justice; our alms, a making of peace; and our prayer, the song of grateful hearts. Weave us together into one body, through Jesus Christ, our Savior and Lord. Amen.**

SENDING

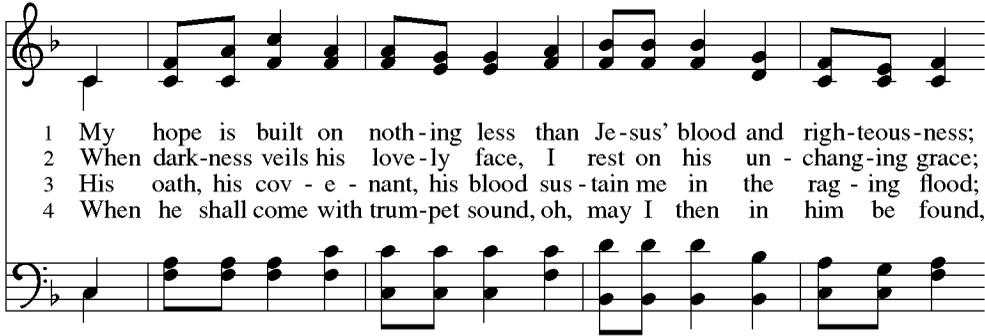
Our worship does not end, but continues in the world. In our daily lives we are called to be ministers of God's love and mercy as we live and serve by the power of the risen Christ.

RECESSIONAL HYMN ~ My Hope Is Built on Nothing Less

The congregation turns & faces the cross reminding us that we follow Christ into the world & our daily lives.

~see next page~

My Hope Is Built on Nothing Less

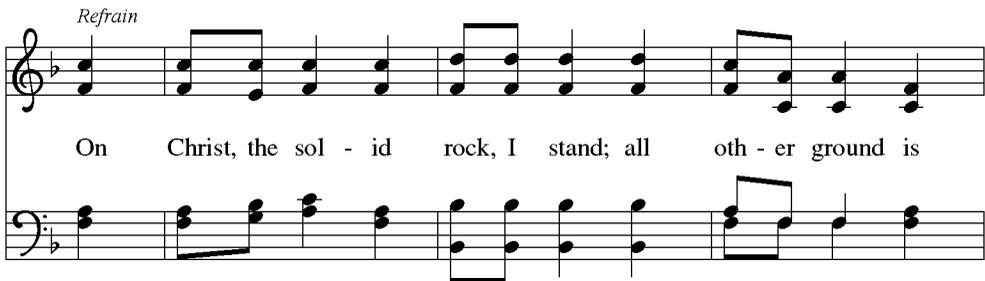


1 My hope is built on noth-ing less than Je-sus' blood and righ-teous-ness;
2 When dark-ness veils his love-ly face, I rest on his un - chang-ing grace;
3 His oath, his cov - e - nant, his blood sus - tain me in the rag - ing flood;
4 When he shall come with trum-pet sound, oh, may I then in him be found,

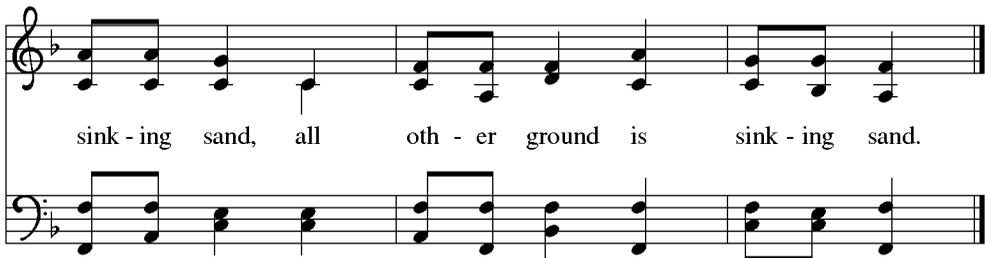


no mer-it of my own I claim, but whol - ly lean on Je - sus' name.
in ev - 'ry high and storm - y gale my an - chor holds with-in the veil.
when all sup-ports are washed a-way, he then is all my hope and stay.
clothed in his righ-teous-ness a-lone, re - deemed to stand be - fore the throne!

Refrain



On Christ, the sol - id rock, I stand; all oth - er ground is



sink - ing sand, all oth - er ground is sink - ing sand.

BLESSING

May the God of loose ends and knotted hearts hem us in before and behind, weave us together in grace, unravel our doubt, sew faith into our hearts, and draw us together again in +peace. **Amen.**

DISMISSAL

We have been renewed at the Wellspring of God's grace! Now, go in peace to *live out Christ's love!*

**We go to be: Open ✦ Authentic ✦ Relational ✦ Serving
Thanks be to God!**

POSTLUDE

Stand Up and Bless the Lord (arr. R. Hughes, 1987)

***After worship, Pastor Lauren and Pastor Alex invite you
to greet them and each other in the Gathering Area and outside.
Please maintain physical distance and be mindful of others' wishes for space.***

PARTICIPANTS IN TODAY'S SERVICES

PREACHING MINISTER ~ Pastor Alex Zuber

PRESIDING MINISTER ~ Pastor Lauren Eanes

CRUCIFERS **8:30** — Bill Whitmire
11:00 — Cheryl Hoak

LAY ASSISTING **8:30** — Larry Blade
MINISTERS **11:00** — Kathy Thompson

LECTORS **8:30** — Larry Blade
11:00 — Tom Pettit

SOUND **8:30** — Tom Pippert
TECHS **11:00** — Todd Hedinger

USHERS **8:30** — Sue Gallaher, Carl Holyfield
11:00 — John Mulder, Jeff Williams

MUSICIANS Elizabeth Williams, Music Minister
Linlin Uta, Music Ministry Accompanist
Greta Willis, Flutist; Mo Zhou, Violinist
Cantors: Mark Briebl (8:30); Cynthia Page (11:00)
Celebration Singers (8:30); Sanctuary Choir (11:00)

ACKNOWLEDGEMENTS

Printed music for today's service is from the ELW and reprinted under OneLicense.net #A-701538.

REMINDERS AS YOU EXIT THE SANCTUARY

- **Please place your communion packaging in the trash can as you exit the sanctuary.**
- **We encourage you to take *The Chimes* home with you.**

ABOUT OUR WORSHIP...

CONFESSION AND FORGIVENESS: + All may make the sign of the cross, the sign marked at baptism, as the presiding minister begins, but no one should feel compelled. Both our confession of sin and God's promise of mercy are rooted in our baptism. We come before God recalling our brokenness, but even more God's great grace.

GATHERING HYMN: We sing as the Spirit gathers us for worship and this hymn sets the tone for the day.

KYRIE: The Kyrie is an ancient piece of service liturgy that may date back to the second century. Kyrie Eleison is Greek for "Lord have mercy" and is in reference to both New and Old Testament scriptures which use the same words and pattern.

PRAYER OF THE DAY: The Prayer of the Day collects the themes from today's scripture readings.

READINGS AND PSALM: Liturgy, from the Greek, means "the work of the people." Our worship is designed so we all take part. We are far more than just spectators. The scripture readings follow a three-year cycle, called a lectionary. We are connected with other Christians all over the world, in many denominations, reading the same texts. The Psalms were the original Hymns in Holy Scripture, used by God's people for personal and corporate devotion. They continue to be prayed, sung and read by God's people all over the world as a rich and honest expression of faith. We stand during the gospel because we believe our Lord is present with us in the reading.

HYMN OF THE DAY: This hymn complements the day's scripture readings and sermon.

NICENE & APOSTLES' CREEDS: The creeds (statements of faith) date back to the 4th century and contain the basics of what Christians around the world hold to be true. The use of the non-capitalized word "catholic" means simply worldwide or universal.

PRAYERS: We pray as a community. The assisting minister leads this time to gather the prayers of all, and at his/ her invitation you may add others aloud or silently in your heart.

PEACE: Much more than a pleasant greeting — we do this to proclaim God's promise of peace to one another.

OFFERING: Our offerings are collected and dedicated to our Lord's service. They support the ministries of Christ's church in this congregation, the Virginia Synod, ELCA, and our global mission partners.

OFFERING SONG: This song becomes our prayer as our gifts are collected and dedicated to our Lord's service.

GREAT THANKSGIVING & HOLY, HOLY, HOLY: The Great Thanksgiving is an ancient part of the worship that proclaims our thanks for the gifts of God in the meal. The "Holy, Holy, Holy" echoes the heavenly chorus in Isaiah 6:3 and the crowds of Mark 11:9 as Jesus enters Jerusalem. This reminds us that we are in the presence of a God identified both by holiness and humility. Some will make the sign of the cross at the announcement of God's presence: "Blessed is He..."

EUCCHARISTIC PRAYER: Eucharist is the Greek word for thanks. These are the words and actions, the commands and promises of Jesus at the last supper with his disciples as recorded in scripture: 1Cor. 11:23-26, Matt. 26:26-29, Luke 22:15-20.

THE LORD'S PRAYER: Jesus taught his disciples this prayer. In this prayer, all our needs and concerns are addressed. See ELW page 1163 for Martin Luther's explanation of this prayer in the small catechism.

COMMUNION: The "last supper" was a meal that Jesus shared with his disciples before his crucifixion. He invited them to share this meal in the future to remember him and he promised to be present in a mysterious, but very real sense. All who desire to participate are welcome to receive Holy Communion. Feel free to remain seated if you prefer.

RECESSIONAL HYMN: We gather once more in song as our worship concludes, and we prepare to take this good news into the world.

BLESSING: In this blessing we are reminded we bear God's name as we depart to live out our baptism, serving our neighbor and spreading the gospel. It reaffirms our mission and reminds us that if we are to be a Wellspring of Grace, we need to be renewed first through Water, Word, and Meal—the means of grace God has given to us.

