

Palm Sunday

*The Cry of the
Whole Congregation*



April 2, 2023



MUHLENBERG
LUTHERAN CHURCH

Palm Sunday ~ APRIL 2, 2023

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

Given that the vaccination rate in our Muhlenberg community is high, and that the people of our congregation are committed to being responsible when transmission is happening (by wearing masks after an exposure, and staying home when sick), the Gathering Together Task Force and Council remind all worshippers that as long as COVID infections are widespread in our community masks are **welcomed and encouraged** at Muhlenberg Lutheran Church.

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 this morning. 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

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THE CRY OF THE WHOLE CONGREGATION

A Palm Sunday Narrative Drama by Walter Wangerin, Jr.

The following drama takes place on the Sunday of the Passion. Its purpose is to allow each worshiper suddenly to discover (pitifully, intensely, truly to discover) his/her own rootedness in the drama which is Christ's – so that the Passion Story may no longer be mere story for observance, analysis, learning or history; so that it embraces each worshiper.

This drama has no audience.

All are actors. None subjective.

All subjective – or else the objects of the driving love of God.

There are four readers:

The Narrator, responsible both for narrative material and for the words of Jesus.

The Judas figure, who also represents the unrepentant criminal.

The Peter figure, who also represents that criminal who repents and receives the promise of the Lord; thus, forgiveness follows sin.

The Pilate figure, who also reads the Pharisee's lines during the entrance into Jerusalem and later represents Joseph of Arimathea, by which device, again, forgiveness is signaled.

The congregation as a whole shifts its identity so that it suffers the common conversion of the Christian, which is often an extended, dramatic process: that is, it begins with the ignorant praise of the multitude who knew not what sort of Messiah this Jesus was; next, it is the disciples, loving but failing the Lord; next, it plays the neutral role of the watchers, the questioners who disturb Peter by their curiosity; next, it descends to the sinful shrieks of manipulated people crying, "Crucify." This is the congregation's deepest level. Next it arises to play out an internal conflict: men and women divide in their speaking, and some lament the deed, praying forgiveness, while others clearly participate in the deed. In "Crucify" they sinned; in this passage, though they continue in sin, yet they are conscious of it, too; and that is the more painful state, to be sure, but it is also the better, being the beginning of confession. Next, with the repentant criminal, the congregation recognizes the kingdom, power, glory of the Lord; and finally it is the women, blessedly separated from the event, yet witnesses unto it. Witnesses!

In the congregation's shifting role, the Lord's Prayer plays a constant harmony to the Lord's passion, again and again thrusting the people (by their connotative memory of these significant words) into a worshipful attitude, making real not only to the mouth and the mind but also to the soul what is taking place today.

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.

WORSHIPERS ASSEMBLE IN THE GATHERING AREA

WELCOME AND ANNOUNCEMENTS

(Worshippers seated in the Sanctuary may rise and turn to face the procession.)

THE CRY OF THE WHOLE CONGREGATION

Worship for the Way of the Cross

1. THE ENTRY INTO JERUSALEM

NARRATOR: When Jesus drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent ahead two of his disciples, saying, “Go into the village opposite. There you will find a colt tied, on which no one has ever yet sat; untie it and bring it here. If any one asks you, ‘Why are you untying it?’ you shall say, ‘The Lord has need of it.’”

NARRATOR: So those who were sent went away and found it as he had told them.

PEOPLE: And as they were untying the colt, its owners said to them, “Why are you untying the colt?”

PETER: And they said, “The Lord has need of it.” And they brought it to Jesus, and throwing their garments on the colt, they set Jesus upon it.

NARRATOR: And as he rode along, they spread their garments on the road. As he was now drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and to praise God with a loud voice for all the mighty works that they had seen, saying:

HYMN ~ All Glory, Laud, and Honor

Refrain:

**All glory, laud, and honor
To you, redeemer, king,
To whom the lips of children
Made sweet hosannas ring.**

Verses:

**You are the king of Israel,
And David's royal Son,
Now in the Lord's name coming,
Our King and Blessed One. *Refrain***

**The company of angels
Are praising you on high;
Creation and all mortals
In chorus make reply. *Refrain***

**The multitude of pilgrims
With palms before you went;
Our praise and prayer and anthems
Before you we present. *Refrain***

PHARISEE: And some of the Pharisees in the multitude cried to him, "Teacher, rebuke your disciples! They're calling you the Christ. Tell them to shut up!"

NARRATOR: He answered, "I tell you, if these were silent the very stones themselves would cry out."

Verses:

**To you, before your passion,
They sang their hymns of praise.
To you, now high exalted,
Our melody we raise. *Refrain***

**Their praises you accepted;
Accept the prayers we bring,
Great author of all goodness,
O good and gracious King. *Refrain***

NARRATOR: And when he drew near and saw the city he wept over it, saying, “Would that even today you knew the things that make for peace! But now they are hid from your eyes. O Jerusalem! The days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side, and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you; because you did not know the time of your visitation.”

(We sit)

(The Congregation holds its Palm branches high during the anthem. After the anthem, the branches are laid aside.)

ANTHEM

8:30 *Dance the Hosanna* (P. Laubengayer, 2001)

Celebration Singers

11:00 *Hosanna to the Son of David* (T. Luis de Victoria, 1549-1611)

Sanctuary Choir

2. THE PREPARATION AND THE EATING OF THE LAST SUPPER

NARRATOR: Now, the feast of Unleavened Bread drew near, which is called the Passover. And the Temple Priests were seeking how to put Jesus to death; for they feared the people.

JUDAS: Then Satan entered into Judas called Iscariot, who was of the number of the twelve; he went away and conferred with the temple priests and officers how he might betray him to them. And they were glad, and engaged to give him money. So he agreed, and sought an opportunity to betray him to them in the absence of the multitude.

NARRATOR: Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat it.”

PEOPLE: They said to him, “**But where, Lord? Where will you have us prepare it, and what are we to do?**”

NARRATOR: He said to them, “Behold, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house which he enters, and tell the householder, ‘The Teacher says to you, Where is the guest room, where I am to eat the Passover with my disciples?’ And he will show you a large

upper room furnished; there make ready.” And they went and found it as he had told them; and they prepared the Passover.

And when the hour came, he sat 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 shall not eat it until it is fulfilled in the kingdom of God.”

And he took the 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 shall 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 supper, saying, “This cup which 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!”

PEOPLE: And they began to question, “Who, Lord? Who is to betray you? Is it I? Is it I?”

NARRATOR: He answered, “He who has dipped his hand in the dish with me will betray me. Oh, it would have been better for that man if he had not been born.”

JUDAS: Judas, who betrayed him, said, “Is it I, Master?”

NARRATOR: Jesus said to him, “You have said so.”

PETER: Simon Peter was indignant. “But not I!” he said. And he declared, “Though they all fall away from you, I will never leave you.”

NARRATOR: “Peter, truly I say to you, this very night, before the cock crows, you will deny me three times.”

PETER: Peter said to him, “Even if I must die with you, I will never deny you!”

PEOPLE: And so said all of the disciples, over and over again.

3. THE AGONY IN THE GARDEN

PEOPLE: (*singing*)

Go to dark Gethsemane,
All who feel the tempter's power;
Your Redeemer's conflicts see.
Watch with him one bitter hour;
Turn not from his griefs away;
Learn from Jesus Christ to pray.

NARRATOR: And he came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. And when he came to the place he said to them, "Pray that you may not enter into temptation."

PEOPLE: **Lead us not into temptation, but deliver us, deliver us.**

NARRATOR: And he withdrew from them about a stone's throw, and knelt down and prayed, "Father, if thou art willing, remove this cup from me; nevertheless, not my will, but thine be done."

PEOPLE: **Our Father who art in heaven, hallowed be thy name. Thy kingdom come: thy will be done. Thy will be done. Thy will be done—**

NARRATOR: And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, and he said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

PEOPLE: **Lead us not into temptation, but deliver us from evil, even the evil within ourselves.**

JUDAS: While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him.

NARRATOR: But Jesus said to him, "Judas, would you betray the Son of Man with a kiss?"

JUDAS: Judas said, "Hail, Master."

PEOPLE: **When the disciples saw what would follow, they said, "Lord, shall we strike with the sword?"**

PETER: And one of them struck the slave of the high priest and cut off his right ear.

NARRATOR: But Jesus said, “No more of this!” And he touched his ear and healed him.

PEOPLE: **Forgive us our trespasses as we forgive those who trespass against us.**

NARRATOR: Jesus said to those who had come out against him, “When I was with you day after day in the temple, you did not lay hands on me. But this is your hour and the power of darkness.” Then they seized him –

4. THE JUDGMENT

PEOPLE: *(singing)*

**Follow to the judgment hall,
View the Lord of life arraigned;
Oh, the wormwood and the gall!
Oh, the pangs his soul sustained!
Shun not suffering, shame or loss;
Learn from him to bear the cross.**

NARRATOR: Then they seized him and led him away, bringing him to the High Priest’s house.

PETER: Peter followed at a distance; and when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them.

PEOPLE: **Then a maid, seeing him sit in the light, said, “This man also was with him.”**

PETER: But he denied it, saying, “Woman, I do not know him.”

PEOPLE: **And a little later someone else saw him and said, “You also are one of them.”**

PETER: But Peter said, “Man, I am not.”

PEOPLE: **An hour later another insisted, saying, “Certainly this man also was with him: for he is a Galilean.”**

PETER: But Peter said, “Man, I do not know what you are saying!”

NARRATOR: And immediately, while he was still speaking, the cock crowed. And the Lord turned and looked at Peter.

PETER: And Peter remembered the word of the Lord, how he had said to him, “Before the cock crows today, you will deny me three times.” And he went out and he wept bitterly.

NARRATOR: Now the men who were holding Jesus mocked him and beat him; they blindfolded him and demanded:

PEOPLE: “Prophesy! Who is it that struck you?”

NARRATOR: And they spoke many other words against him, reviling him. When the day came, the assembly of the elders of the people gathered together and led him to their council;

PEOPLE: And they said, “If you are the Christ, tell us.”

NARRATOR: But he said to them, “If I tell you, you will not believe; and if I ask you now, you will not answer. But from now on the Son of man shall be seated at the right hand of the power of God –”

PEOPLE: And they said, “Are you the son of God, then?”

NARRATOR: And he said to them, “You say that I am.”

PEOPLE: And they said, “Blasphemy! What further testimony do we need? We have heard it ourselves from his own lips. Blasphemy! Oh, blasphemy!”

5. DAWN FRIDAY: JESUS BEFORE PILATE

NARRATOR: Then the whole company of them arose, and brought him before Pontius Pilate.

PEOPLE: And they began to curse him, saying, “We found this man perverting our nation, and forbidding us to give tribute to Caesar, and saying that he himself is Christ the King!”

PILATE: And Pilate asked him, “Are you the King of the Jews?”

NARRATOR: And he answered him, “You have said so.”

PILATE: And Pilate said to the Chief Priests and the multitudes, “I find no crime in this man.”

PEOPLE: But they were urgent, saying, “He stirs up the people, teaching throughout Galilee even to this place.”

PILATE: And when Pilate heard that he was a Galilean, of Herod’s jurisdiction, he sent him to Herod,

NARRATOR: Where he was vehemently accused, and treated with contempt and mocked, and arrayed in gorgeous purple, and then sent back again.

PILATE: Pilate said to the rulers of the people, “You brought me this man as one who was perverting the people; and after examining him, behold, I did not find him guilty of any of the charges against him. Behold, nothing deserving death has been done by him. I will therefore chastise him and release him – ”

PEOPLE: But they all cried out together, “Away with this man! Away! Away! Release to us Barabbas—”

NARRATOR: Barabbas! -- a man who had been thrown into prison for insurrection and for murder –

PILATE: Pilate addressed them once more, desiring to release Jesus –

PEOPLE: But they shouted out, “Crucify him! Crucify him!”

PILATE: “Why? What evil has he done? I’ve found no crime in him deserving death. I’ll chastise him. I’ll release him – ”

PEOPLE: But they were urgent, demanding with loud cries that he should be crucified.

NARRATOR: And their voices prevailed.

PILATE: So Pilate gave sentence that their demand should be granted. He released the man who had been jailed for murder. But Jesus he delivered up to their will.

6. FRIDAY MORNING: CRUCIFIXION

PEOPLE: (*singing*)

Calvary's mournful mountain climb;
There, adoring at his feet,
Mark that miracle of time,
God's own sacrifice complete.
"It is finished!" hear him cry;
Learn from Jesus Christ to die.

NARRATOR: But Jesus he delivered over to their will.

LOWER VOICES: And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus.

HIGHER VOICES: And there followed him a great multitude of women who bewailed and lamented him –

NARRATOR: But Jesus turning to them said, "Daughter of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!' For if they do this when the wood is green, what will happen when it dries!"

SOLO: "Were You There?"

NARRATOR: Two others also, who were criminals, were led away to be put to death with him. And when they came to the place which is called the Skull, there they crucified him, and the criminals, one on the right and one on the left.

SOLO: "Were You There?"

NARRATOR: And Jesus said, "Father, forgive them; for they know not what they do."

HIGHER VOICES: Forgive us our trespasses.

LOWER VOICES: And they cast lots to divide his garments.

HIGHER VOICES: Forgive us our trespasses.

LOWER VOICES: And the people stood by, watching, but the rulers scoffed at him, saying, “He saved others: let him save himself, if he is the Christ of God!”

HIGHER VOICES: Forgive us our trespasses.

LOWER VOICES: The soldiers also mocked him, coming up and offering him vinegar.

HIGHER VOICES: There was an inscription over him: “This is the King of the Jews.”

LOWER VOICES: Forgive us our trespasses. Forgive us, O Lord, our trespasses!

JUDAS: One of the criminals who were hanged with him railed at him, saying, “Are you not the Christ? Save yourself and us!”

PETER: But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence, and we justly? But this man has done nothing wrong.” And he said, “Jesus, remember me when you come into your kingdom.”

PEOPLE: Forgive us our trespasses, deliver us from evil. Thine is the kingdom –

NARRATOR: And Jesus said to him –

PEOPLE: And the power –

NARRATOR: “Truly, truly, I say to you –”

PEOPLE: And the glory –

NARRATOR: “Today you will be with me in Paradise.”

PEOPLE: Forever and ever. Amen!

SOLO: “*Were You There?*”

NARRATOR: It was now about the sixth hour - and there was darkness over the whole land until the ninth hour, while the sun’s light failed . . . And the curtain of the temple was torn in two, from the top to the bottom. . . . Then Jesus, crying with a loud voice, said, “Father, into thy hands I commend my spirit!” And having said this, he breathed his last. And all the multitudes who had assembled to see the sight,

PEOPLE: When they saw what had taken place, they returned home beating their breasts.

HIGHER VOICES: And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things.

7. LATE FRIDAY AFTERNOON: BURIAL

SOLO: “Were You There?”

PILATE: Now there was a man named Joseph from the town of Arimathea, a righteous man, one looking for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down and wrapped it in a linen shroud, and laid him in a rock-hewn tomb, where no one had ever yet been laid.

NARRATOR: It was the day of Preparation, and the Sabbath was beginning.

HIGHER VOICES: **The women who had come with him from Galilee followed, and saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments –**

NARRATOR: On the Sabbath they rested according to the commandment.

All remain silent for meditation.

(We stand)

HYMN OF THE DAY

ELW 351

O Sacred Head, Now Wounded



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
2 How pale thou art with an - guish, with sore a - buse and scorn;
3 What lan - guage shall I bor - row to thank thee, dear - est friend,
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
how does thy face now lan - guish, which once was bright as morn!
for this thy dy - ing sor - row, thy pit - y with - out end?
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!
Thy grief and bit - ter pas - sion were all for sin - ners' gain;
Oh, make me thine for - ev - er, and should I faint - ing be,
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
mine, mine was the trans - gres - sion, but thine the dead - ly pain.
Lord, let me nev - er, nev - er out - live my love to thee.
for all who die be - liev - ing die safe - ly in thy love.

PRAYERS

After each petition:

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

The presiding 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 ~ Lamb of God, Pure and Sinless (arr. M. Burkhardt, 2013)

Organ Solo

(We stand)

OFFERING SONG ~ Where Charity and Love Prevail we sing verses 1 & 5

ELW 359

~see next page~

Where Charity and Love Prevail



- 1 Where char - i - ty and love pre - vail, there God is ev - er found;
- 2 With grate-ful joy and ho - ly fear, God's char - i - ty we learn;
- 3 Let us re - call that in our midst dwells Christ, God's ho - ly Son;
- 4 Let strife a - mong us be un - known; let all con - ten - tions cease.
- 5 Let us for - give each oth - er's faults as we our own con - fess,



brought here to - geth - er by Christ's love, by love we thus are bound.
 let us with heart and mind and soul now love God in re - turn.
 as mem - bers of each bod - y joined, in him we are made one.
 Be God's the glo - ry that we seek; be his our on - ly peace.
 that we may love each oth - er well in Chris - tian gen - tle - ness.

OFFERING PRAYER

God of glory, **receive these gifts and the offering of our lives. As Jesus was lifted up from the earth, draw us to your heart in the midst of this world, that all creation may be brought from bondage to freedom, from darkness to light, and from death to life; through Jesus Christ, our Savior and Lord. Amen.**

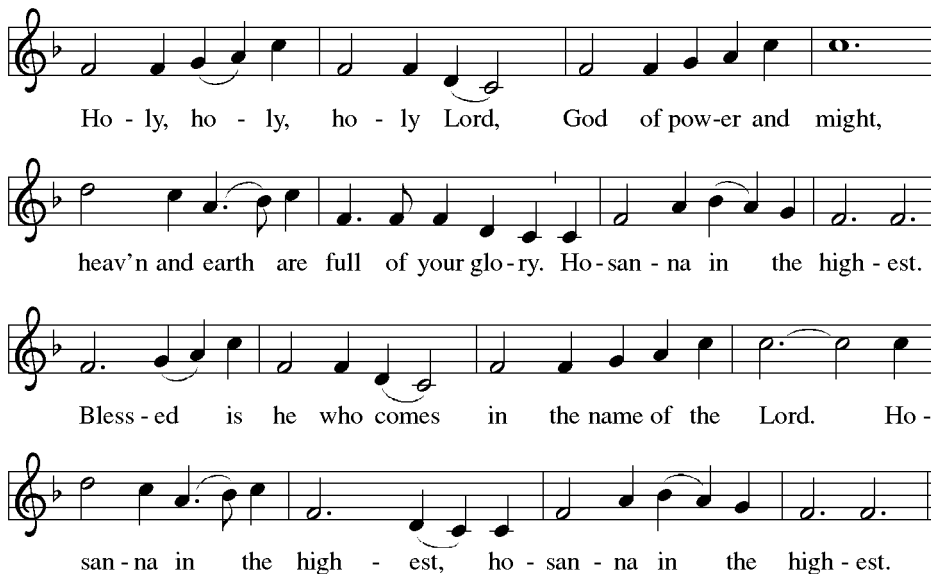
GREAT THANKSGIVING

The Lord be with you. **And also 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-er and might,
heav'n and earth are full of your glo-ry. 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, ho - san - na in the high - est.

EUCCHARISTIC PRAYER

Holy God, you alone are holy, you alone are God.

The universe declares your praise: beyond the stars; beneath the sea; within each cell; with every breath.

We praise you, O God.

Generations bless your faithfulness: through the water; by night and day; across the wilderness; out of exile; into the future.

We bless you, O God.

We give you thanks for your dear Son: at the heart of human life; near to those who suffer; beside the sinner; among the poor; with us now.

We thank you, O God.

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.

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.

Remembering his love for us on the way, at the table, and to the end, we proclaim the mystery of faith:

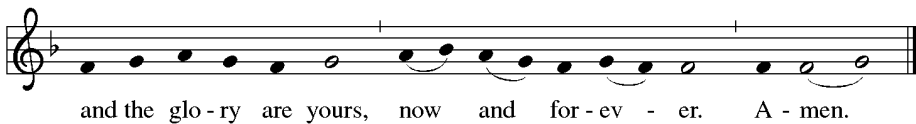
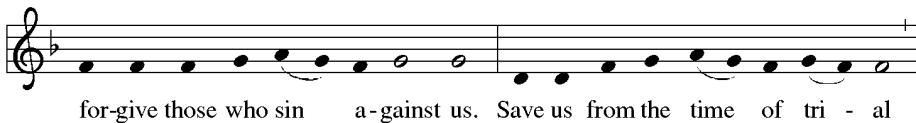
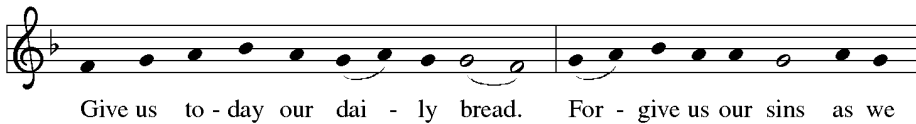
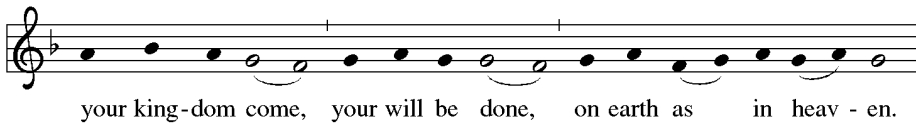
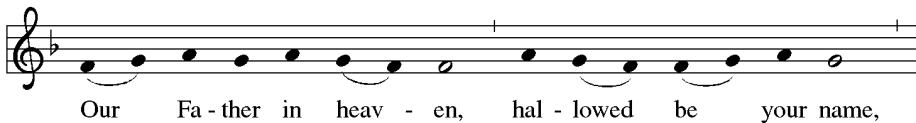
Christ has died. Christ is risen. Christ will come again.

We pray for the gift of your Spirit: in our gathering; within this meal; among your people; throughout the world.

Blessing, praise, and thanks to you, holy God, through Christ Jesus, by your Spirit, in your church, without end. **Amen.**

THE LORD'S PRAYER

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



(We sit)

WELCOME TO THE TABLE

After the prayers for those being welcomed:

Let us welcome our friends to Holy Communion and celebrate their place at this table.

Welcome to Jesus' table!

We rejoice with you and thank God for you!

Enjoy this meal that strengthens us to live as Jesus did.

COMMUNION

All are welcome at the Lord's Table! After the invitation to communion, the ushers will direct each row to come forward. If, for any reason, you prefer not to receive communion, you are welcome to come forward to receive a blessing. 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 you come forward, pick up a small cup from the table at the front and then receive the bread (wafer) from the minister. Gluten-free wafers are located on the table. If you require gluten-free, please take one and present it to the pastor for blessing.

Next, proceed to one of the two communion assistants. The first chalice has wine, and the second chalice has grape juice.

As the ministers give the bread and cup to you, they say these words:

"The body of Christ, given for you . . . The blood of Christ, shed for you."

You may say: "Amen."

*After consuming the wine/juice, please put your cup on the tray along the side wall, and return to your seat via the side aisle. **If you don't wish to remove your mask up front**, you may choose to bring the elements back to your pew to eat/drink there.*

MUSIC DURING DISTRIBUTION

Lamb of God



1 O Lamb of God, you bear the sin of all the world a - way;
2 O Lamb of God, you bear the sin of all the world a - way;
3 O Lamb of God, you bear the sin of all the world a - way;



you suf-fered death our lives to save: have mer-cy now, we pray.
you set us free from guilt and grave: have mer-cy now, we pray.
e - ter-nal peace with God you made: give us your peace, we pray.

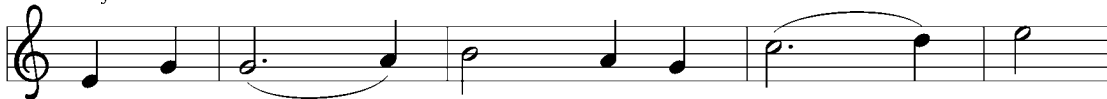


- 1 In the morn-ing when I rise, in the morn-ing when I rise,
 2 Dark . . . mid-night was my cry, dark . . . mid-night was my cry,
 3 Just a - bout the break of day, just a - bout the break of day,
 4 Oh, . . . when I come to die, oh, . . . when I come to die,
 5 And . . . when I want to sing, and . . . when I want to sing,



in the morn-ing when I rise, give me Je - sus.
 dark . . . mid - night was my cry, give me Je - sus.
 just a - bout the break of day, give me Je - sus.
 oh, . . . when I come to die, give me Je - sus.
 and . . . when I want to sing, give me Je - sus.

Refrain



Give me Je - sus, give me Je - sus.



You may have all the rest, give me Je - sus.

(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

O God of mercy and might, **in the mystery of the passion of your Son you offer your infinite life to the world. Gather us around the cross of Christ, and preserve us until the resurrection, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.**

BLESSING

From Palm Sunday to Holy Saturday, may God in infinite mercy grant you a journey of renewal and hope, a time of prayer and reflection, and joyful anticipation of our Lord's resurrection. May you live and serve this week in remembrance of Christ's love. And may the blessing of God Almighty, Father, Son, and Holy Spirit, be upon us and remain with us always. **Amen.**

DISMISSAL

Let us bless the Lord.

Thanks be to God.

The congregation leaves the church in silence.

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

PARTICIPANTS IN TODAY'S SERVICES

MINISTERS ~ Pastor Lauren Eanes, Pastor Alex Zuber

READERS ~ Kat Kolodinsky, Nathan Leopard, Tom Pettit

CRUCIFERS **8:30** ~ Bill Whitmire
 11:00 ~ Sue Koch

COMMUNION **8:30** ~ Bill & Crystl Whitmire, Kathy Thompson, Gus Kagey
ASSISTANTS **11:00** ~ Sue Koch, Judy Wilfong, Cheryl Hoak

LAY ASSISTING **8:30** ~ Mary Elizabeth Skinner
MINISTERS **11:00** ~ Linda Alley

USHERS **8:30** ~ Karen Thomsen, Roger Kagey
 11:00 ~ Sue Totty, John Mulder, Jeff Williams

SOUND **8:30** ~ Bill Wightman
TECHS **11:00** ~ Todd Hedinger

MUSICIANS Elizabeth Williams, Music Minister
 Linlin Uta, Music Ministry Accompanist
 Rachel Peters (8:30); Greta Willis (11:00), Flutists
 Celebration Singers (8:30); Sanctuary Choir (11:00)

ACKNOWLEDGEMENTS

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REMINDERS AS YOU EXIT THE SANCTUARY

- Please leave this worship booklet in the basket at the sanctuary entrance for the next service (or recycling).
- 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.