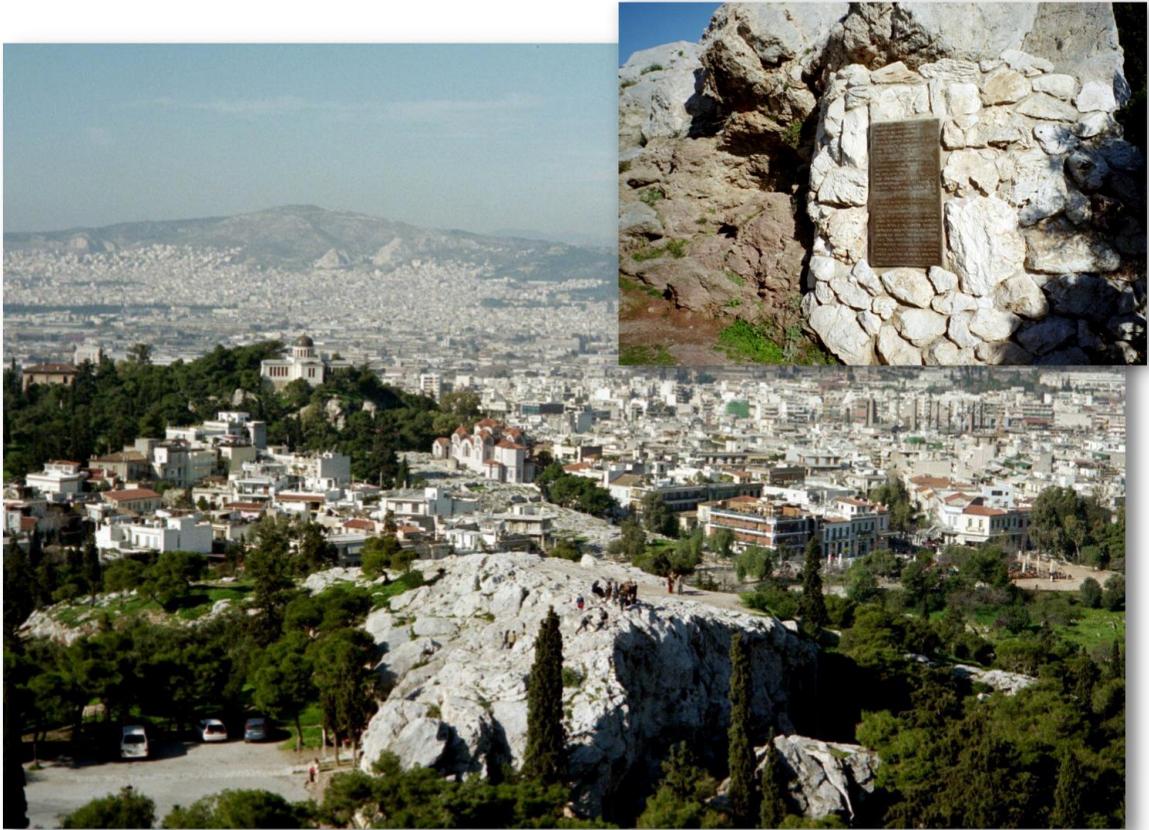


# Fifth Sunday of Easter

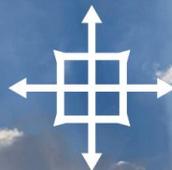
May 15, 2022



## **Acts 17:16-31 - Paul in Athens**

*Photos by Pastor Lauren Eanes*

*taken while traveling in Greece 20 years ago, showing the Areopagus where Paul gave his sermon, and a plaque with Paul's sermon in Greek.*



**MUHLENBERG**  
LUTHERAN CHURCH



# Fifth Sunday of Easter ~ MAY 15, 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

Since the COVID-19 pandemic began, wearing a mask was one of the most fundamental signs of love we shared with our community to protect one another. As COVID rates have declined, the CDC has developed new guidelines. When both Harrisonburg City and Rockingham County are “green” or “yellow,” based on CDC guidelines/metrics, **masks will be optional but welcome**. If either the city or county is “orange,” we will go back to mandatory masking.

## 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](mailto: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).

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## 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

(540) 434-3496  
[www.muhlenberglutheran.org](http://www.muhlenberglutheran.org)

# 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

### MISSION MOMENT

Lily Harmison

### PRELUDE

*In Dich Hab’ich Gehoffet, Herr* (“In Thee Lord, Have I Put My Trust;” J. S. Bach)

*(We stand and face the font)*

### EASTER ACCLAMATION

Alleluia! Christ is Risen!

**Christ is risen indeed! Alleluia!**

### THANKSGIVING FOR BAPTISM

In the waters of baptism,  
we have passed over from death to life with Jesus Christ,  
and we are a new creation.

For this saving mystery, and for this water, let us bless God,  
who was, who is, and who is to come.

*Water may be poured into the font as the presiding minister gives thanks.*

We thank you, God, for your river of life,  
flowing freely from your throne:  
through the earth,  
through the city,  
through every living thing.

You rescued Noah and his family from the flood;  
You opened wide the sea for the Israelites.

Now in these waters you flood us with mercy,  
and our sin is drowned forever.

You open the gate of righteousness  
and we pass safely through.  
In Jesus Christ, you calm and trouble the waters.  
You nourish us and enclose us in safety.  
You call us forth and send us out.  
In lush and barren places, you are with us.  
You have become our salvation.  
Now breathe upon this water  
and awaken your church once more.  
Claim us again as your beloved and holy people.  
Quench our thirst; cleanse our hearts; wipe away every tear.  
To you, our Beginning and our End,  
our Shepherd and Lamb,  
be honor, glory, praise, and thanksgiving,  
now and forever.  
**Amen.**

**PROCESSIONAL HYMN ~ *Immortal, Invisible, God Only Wise***

ST. DENIO

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

*~see next page~*

# Immortal, Invisible, God Only Wise



1 Im - mor - tal, in - vis - i - ble, God on - ly wise,  
2 Un - rest - ing, un - hast - ing, and si - lent as light,  
3 To all, life thou giv - est, to both great and small;  
4 Thou reign - est in glo - ry; thou dwell - est in light;



in light in - ac - ces - si - ble hid from our eyes,  
nor want - ing, nor wast - ing, thou rul - est in might;  
in all life thou liv - est, the true life of all;  
thine an - gels a - dore thee, all veil - ing their sight;



most bless - ed, most glo - rious, the An - cient of Days,  
thy jus - tice like moun - tains high soar - ing a - bove  
we blos - som and flour - ish like leaves on the tree,  
all laud we would ren - der; oh, help us to see



al - might - y, vic - to - rious, thy great name we praise!  
thy clouds which are foun - tains of good - ness and love.  
and with - er and per - ish, but naught chang - eth thee.  
'tis on - ly the splen - dor of light hid - eth thee!

## 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.**

# HYMN OF PRAISE ~ This is the Feast

## *Refrain*



This is the feast of vic-to-ry for our God. Al-le - lu - ia.



1 Wor - thy is Christ, the Lamb who was slain, whose blood set us



free to be peo-ple of God. Pow - er and rich - es and wis - dom and



strength, and hon - or and bless-ing and glo - ry are his.

## *Refrain*



This is the feast of vic-to-ry for our God. Al-le - lu - ia.



2 Sing with all the peo - ple of God and join in the



hymn of all cre - a - tion: Bless-ing and hon - or and glo - ry and



might be to God and the Lamb for - ev - er. A - men.

## *Final refrain*



This is the feast of vic-to-ry for our God, for the Lamb who was slain



has be - gun his reign. Al - le - lu - ia. Al - le - lu - ia.

## PRAYER OF THE DAY

God of the unknown, your mysteries are astounding. Give us knowledge where you see fit, and let us sit comfortably with that which we can never understand.  
**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.*

### FIRST READING ~ Acts 17:16-32

<sup>16</sup>While Paul was waiting for them in Athens, he was deeply distressed to see that the city was full of idols. <sup>17</sup>So he argued in the synagogue with the Jews and the devout persons, and also in the marketplace every day with those who happened to be there. <sup>18</sup>Also some Epicurean and Stoic philosophers debated with him. Some said, "What does this babbling man want to say?" Others said, "He seems to be a proclaimer of foreign divinities." (This was because he was telling the good news about Jesus and the resurrection.) <sup>19</sup>So they took him and brought him to the Areopagus and asked him, "May we know what this new teaching is that you are presenting? <sup>20</sup>It sounds rather strange to us, so we would like to know what it means." <sup>21</sup>Now all the Athenians and the foreigners living there would spend their time in nothing but telling or hearing something new.

<sup>22</sup>Then Paul stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way. <sup>23</sup>For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. <sup>24</sup>The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, <sup>25</sup>nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. <sup>26</sup>From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, <sup>27</sup>so that they would search for God and perhaps grope for him and find him—though indeed he is not far from

each one of us. <sup>28</sup>For ‘In him we live and move and have our being’; as even some of your own poets have said, ‘For we too are his offspring.’ <sup>29</sup>Since we are God’s offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. <sup>30</sup>While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, <sup>31</sup>because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.” <sup>32</sup>When they heard of the resurrection of the dead, some scoffed; but others said, “We will hear you again about this.”

*The reading concludes:*

The word of the Lord. **Thanks be to God.**

(We stand)

### GOSPEL PROCESSION

Al - le - lu - ia. Lord, to whom shall we go?

You have the words of e - ter - nal life. Al - le - lu - ia.

### GOSPEL ~ John 1:14, 16-18

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

<sup>14</sup>And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth.

<sup>16</sup>From his fullness we have all received, grace upon grace. <sup>17</sup>The law indeed was given through Moses; grace and truth came through Jesus Christ. <sup>18</sup>No one has ever seen God. It is God the only Son, who is close to the Father’s heart, who has made him known.

*After the reading:*

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



## NICENE CREED

Let us confess our faith:

**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,  
was incarnate of the Holy Spirit and the virgin Mary  
and became truly human.**

**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.**

## 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

8:30 *Step by Step* (arr. N. Butler-Moore, 1991)

11:00 *When In Our Music God Is Glorified* (text: F. Green; music: D. Music)

Celebration Singers  
Sanctuary Choir

(We stand)

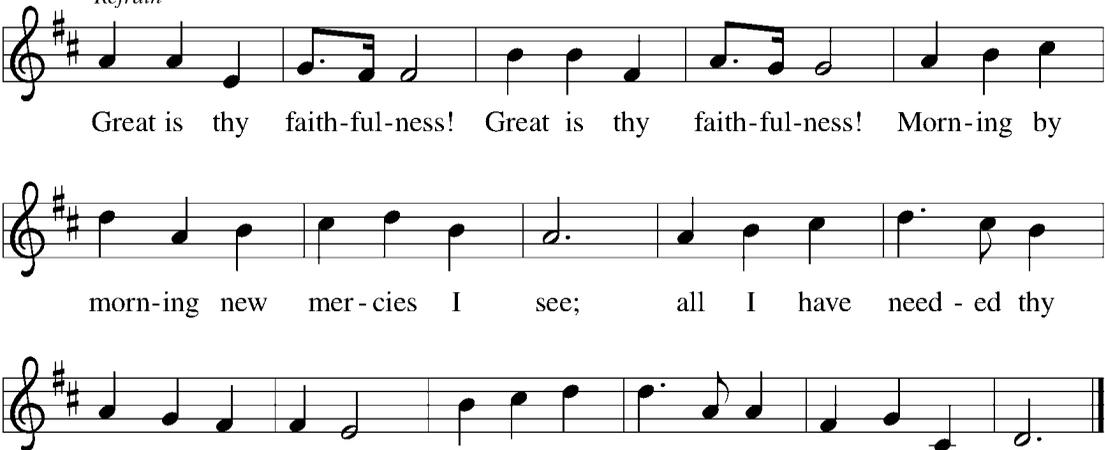
**OFFERING SONG ~ Great Is Thy Faithfulness** we sing refrain only

~see next page~

we sing refrain only

## Great Is Thy Faithfulness

*Refrain*



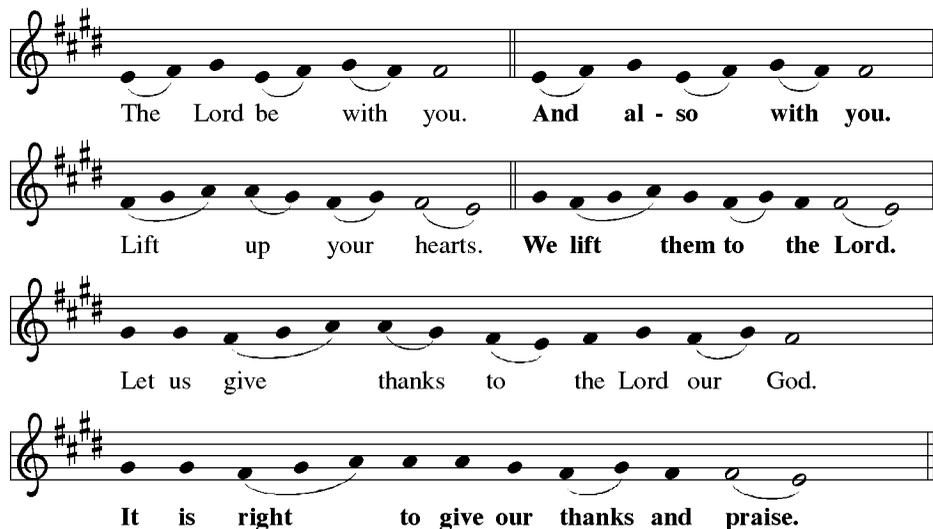
Great is thy faith-ful-ness! Great is thy faith-ful-ness! Morn-ing by  
morn-ing new mer-cies I see; all I have need-ed thy  
hand hath pro-vid-ed; great is thy faith-ful-ness, Lord, un-to me.

The image shows three staves of musical notation in G major (one sharp) and 4/4 time. The first staff is labeled 'Refrain' and contains the first line of lyrics. The second staff contains the second line of lyrics. The third staff contains the third line of lyrics and ends with a double bar line. The melody is simple and hymn-like, with a mix of quarter and eighth notes.

### OFFERING PRAYER

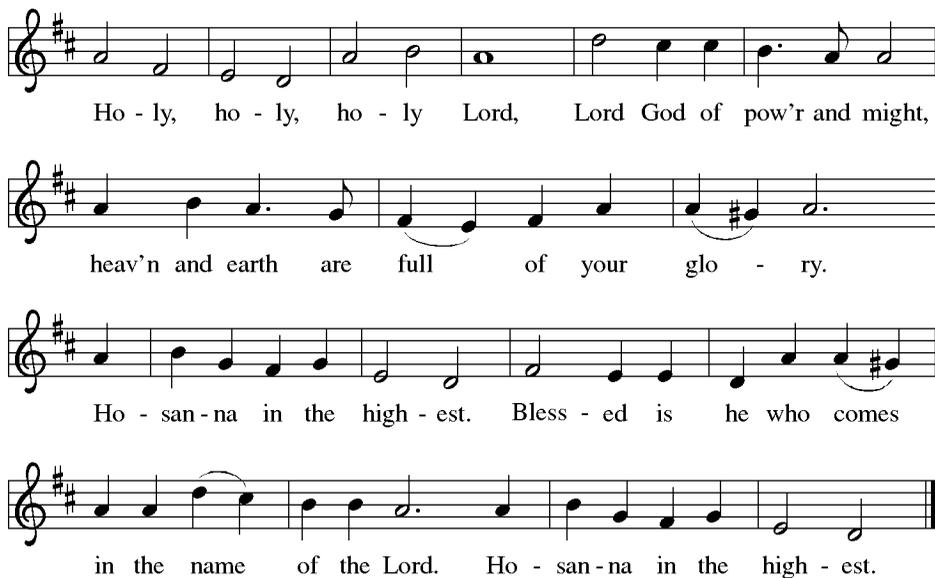
Blessed are you, **O God, ruler of heaven and earth. Day by day you shower us with blessings. As you have raised us to new life in Christ, give us glad and generous hearts, ready to praise you and to respond to those in need, through Jesus Christ, our Savior and Lord. Amen.**

## 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, Lord God of pow'r 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.

## EUCCHARISTIC PRAYER

Blessed are you, O God of the universe. Your mercy is everlasting and your faithfulness endures from age to age.

Praise to you for creating the heavens and the earth. Praise to you for saving the earth from the waters of the flood. Praise to you for bringing the Israelites safely through the sea. Praise to you for leading your people through the wilderness to the land of milk and honey. Praise to you for the words and deeds of Jesus, your anointed one. Praise to you for the death and resurrection of Christ.

Praise to you for your Spirit poured out on all nations.

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.

With this bread and cup we remember our Lord's passover from death to life as we proclaim the mystery of faith:



Christ has died. Christ is ris - en. Christ will come a - gain.

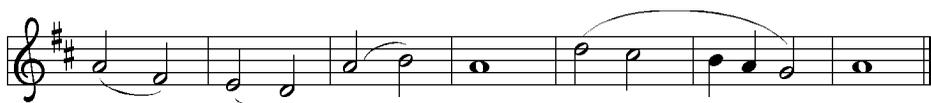
O God of resurrection and new life: Pour out your Holy Spirit on us and on these gifts of bread and wine. Bless this feast. Grace our table with your presence.

### **Come, Holy Spirit.**

Reveal yourself to us in the breaking of the bread. Raise us up as the body of Christ for the world. Breathe new life into us. Send us forth, burning with justice, peace, and love.

### **Come, Holy Spirit.**

With our holy ones of all times and places, with the earth and all its creatures, with sun and moon and stars, we praise you, O God, blessed and holy Trinity, now and forever.



A - men, a - men, a - men.

## THE LORD'S PRAYER

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

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.**

**Give us today our daily bread.**

**Forgive us our sins  
as we forgive those  
who sin against us.**

**Save us from the time of trial  
and deliver us from evil.**

**For the kingdom, the power,  
and the glory are yours  
now and forever. Amen.**

## INVITATION TO COMMUNION

Jesus Christ, risen from the dead, gives everyone a place at the welcome table.  
Alleluia! Come to the feast. **Alleluia!**

*(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, 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

Life-giving God, in the mystery of Christ's resurrection you send light to conquer darkness, water to give new life, and the bread of life to nourish your people. Send us forth as witnesses to your Son's resurrection, that we may show your glory to all the world, through Jesus Christ, our risen Lord. **Amen.**

## REMEMBRANCE OF CATHERINE “KATIE” RAY (11:00 only)

*See Katie's obituary on the inside back cover. Copies are also available at the Connection Center.*

Let us pray. O God of grace and glory, we remember before you today our sister, Katie. We thank you for giving her to us to know and to love as a companion in our pilgrimage on earth. In your boundless compassion, console us who mourn. Give us faith to see that death has been swallowed up in the victory of our Lord Jesus Christ, so that we may live in confidence and hope until, by your call, we are gathered to our heavenly home in the company of all your saints; through Jesus Christ, our Savior and Lord.

**Amen.**

A reading from Romans: We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's.

Let us commend Katie to the mercy of God, our maker and redeemer.

*Silence is kept.*

Into your hands, O merciful Savior, we commend your servant Sarah Catherine Ray. Acknowledge, we humbly beseech you, a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming. Receive her into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light.

**Amen.**

Rest eternal grant her, O Lord;  
**And let light perpetual shine upon her.**

## BLESSING

The God of life, Father, † Son, and Holy Spirit, bless you now and forever. **Amen.**

# SENDING

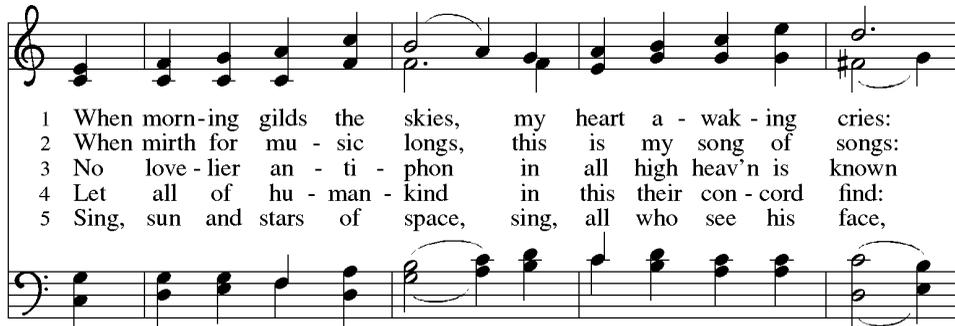
Our worship does not end, but continues in the world. In our daily lives we are called to be ministers of God's love and mercy as we live and serve by the power of the risen Christ.

## RECESSIONAL HYMN

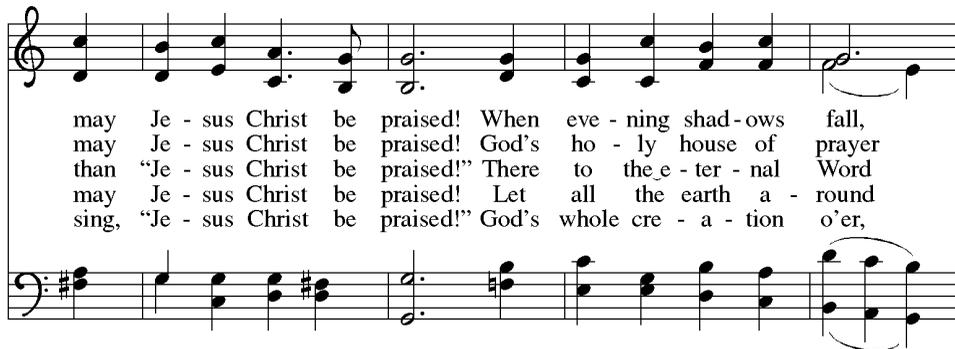
LAUDES DOMINI

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

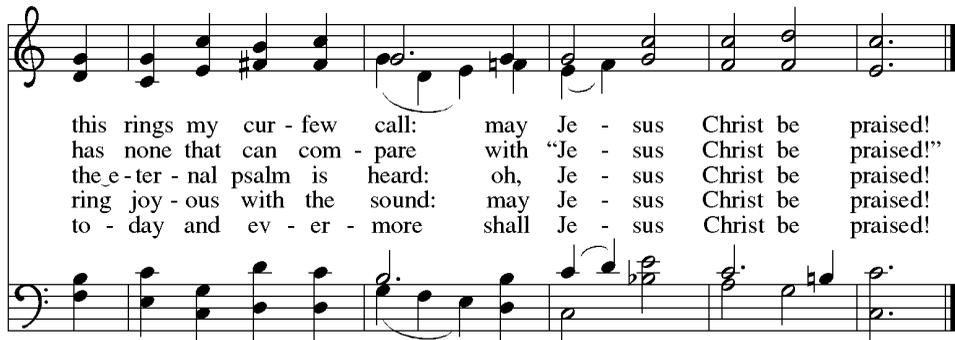
### When Morning Gilds the Skies



1 When morn-ing gilds the skies, my heart a - wak - ing cries:  
2 When mirth for mu - sic longs, this is my song of songs:  
3 No love - lier an - ti - phon in all high heav'n is known  
4 Let all of hu - man - kind in this their con - cord find:  
5 Sing, sun and stars of space, sing, all who see his face,



may Je - sus Christ be praised! When eve - ning shad - ows fall,  
may Je - sus Christ be praised! God's ho - ly house of prayer  
than "Je - sus Christ be praised!" There to the e - ter - nal Word  
may Je - sus Christ be praised! Let all the earth a - round  
sing, "Je - sus Christ be praised!" God's whole cre - a - tion o'er,



this rings my cur - few call: may Je - sus Christ be praised!  
has none that can com - pare with "Je - sus Christ be praised!"  
the e - ter - nal psalm is heard: oh, Je - sus Christ be praised!  
ring joy - ous with the sound: may Je - sus Christ be praised!  
to - day and ev - er - more shall Je - sus Christ be praised!

## **DISMISSAL**

Alleluia! Christ is risen!

**Christ is risen indeed! Alleluia!**

Go out into the world in the joy and peace of the resurrection of the Lord Jesus.

Alleluia!

**Thanks be to God. Alleluia!**

**POSTLUDE** ~ *Prelude and Fugue in G Major, BWV 557 (J. S. Bach)*

***After worship, Pastor Lauren invites you to greet her  
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 & PRESIDING MINISTER** ~ Pastor Lauren Eanes

**CRUCIFERS**            **8:30** ~ Oris Griffin  
                                 **11:00** ~ Sue Koch

**TORCH BEARERS**        **8:30** ~ Roger & Gus Kagey  
                                 **11:00** ~ Donovan Eanes, Jim Doyle

**LAY ASSISTING MINISTERS**    **8:30** ~ Larry Blade  
                                 **11:00** ~ Mary Elizabeth Skinner

**LECTORS**                **8:30** ~ Linda Morrison  
                                 **11:00** ~ Brad Moyers

**USHERS**                 **8:30** ~ Bart Long, Karen Thomsen  
                                 **11:00** ~ Brad Moyers, Ryan Moyers

**SOUND TECHS**         **8:30** ~ Mike Koch  
                                 **11:00** ~ Mike Koch

**MUSICIANS** Elizabeth Williams, Music Minister  
                         Linlin Uta, Music Ministry Accompanist  
                         Celebration Singers (8:30); Sanctuary Choir (11:00)

*Altar flowers are given to the Glory of God and  
in honor of granddaughter Cassidy Sullivan's high school graduation  
by Tom and Daille Pettit.*

### ACKNOWLEDGEMENTS

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### **REMINDERS AS YOU EXIT THE SANCTUARY**

- **Please place your communion packaging in the trash can 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.**

## Catherine K. Ray

March 5, 1928 — January 17, 2022



Sarah Catherine “Katie” Sissy Kegley Mom Ray, 93, completed her baptismal journey on Monday, Jan. 17, 2022, at the Virginia Mennonite Retirement Community in Harrisonburg.

She was born on March 5, 1928, in Verona and was the daughter of the late John Rahn Kegley Sr. and Victoria Martin Kegley.

Katie grew up in Verona and graduated from Mt. Sidney High School in 1945 and Madison College in 1949. She moved to Mt. Clinton and taught home economics, science and math at Mt. Clinton School for five years, giving up her “paid” education career upon the birth of her first child. She was an active member of Muhlenberg Lutheran Church and Church Women United. Her

husband, Harry Emmett “Pop” Ray, preceded her in death on Jan. 11, 2011. They were married on Nov. 27, 1952.

While raising their family in Harrisonburg, activities and worship at Muhlenberg were paramount, but they also brought the world into their home, regularly inviting international students and visitors into their family. Using her home economics background, she became active with children including her time as a Den Mother for Cub Scouts, the 4-H program and expanding her skills judging at both the Rockingham County Fair and the Virginia State Fair in Richmond. Having grown up on a dairy farm in Verona, living in the country was always a pull and when the time was right Harry and Catherine moved to Mole Hill in Dale Enterprise. Always involved with the Lutheran college students attending Muhlenberg, they became Mom and Pop to everyone at church. You knew how people were acquainted with them by the moniker they used. Once confident that the children were able to manage on their own, Mom and Pop began visiting their international visitors, particularly in Germany and the Netherlands. Still feeling the tug for a farm, Mom and Pop moved to the Biedler farm south of New Market where she delighted in entertaining more international visitors and her grandchildren, working in her garden, watching her birds, putting the black snakes back in her garden where they belonged, relishing the cattle and horses, and rattling over the covered bridge to her home. When the farm became too much to handle, they moved back to Mole Hill, near Silver Lake, and continued as before but now delivering her neighbors to doctor visits, bringing communion to shut-ins, quilting with her church

comfort making group, and preparing funeral meals. Pop had retired while they were at the farm, but her dizzying pace left him bewildered. Mom loved life; she supported those less fortunate and demonstrated to all she met what she understood to be her responsibility, her privilege to serve her fellows. When she turned 80, she set out on a trip to Tanzania, visiting schools and church programs she continued to support, and on the way home, she stopped in the Netherlands and France to once again visit some of the international visitors she had hosted so many years before.

That same year she moved to VMRC, where she continued her outreach proclaiming the good news, visiting shut-ins, sitting with the dying, delivering mail, reciting scripture with her Biblical Story Telling team, and being awarded VMRC Volunteer of the Year in 2014.

She is survived by children, David Ray and wife, Joyce, of Winchester, Pat Marlowe and husband, Ron, of Blacksburg, Joyce Shiflet and husband, Jerry, of Broadway, and Joseph Ray and wife, Michelle, of Bernardsville, N.J.; grandchildren, Jessica, Brian, Johanna, Alyssa, Peter, Chassidy, Megan, Jordan, Annie and Sophie; great-grandchildren, Zoe, Landon, Cora, Titus, Abel, Nora, Tristan, Khloe and Jayden; siblings Mary Ann Rubush of Mt. Sidney and Bill Kegley of Pulaski, Va.; sister-in-law, Nancy Kegley of McGaheysville; cousin, George Kegley of Roanoke; and numerous nieces, nephews, great-nieces and great-nephews.

She was preceded in death by her brothers, John R. Kegley Jr. and Thomas S. Kegley, grandson, Jonathan and granddaughter, Faith.

A private family-only memorial service and burial will be held Saturday, Jan. 29, 2022, at Muhlenberg Lutheran Church with The Rev. Lauren Eanes and The Rev. Alex Zuber officiating. The family invites you to a Celebration of Life to be held at 11:00 a.m. on May 15, 2022, at Muhlenberg Lutheran Church with an outdoor gathering to follow. More information will be made available this Spring at [www.muhlenberglutheran.org](http://www.muhlenberglutheran.org) (540) 434-3496.

Friends may pay their respects at Lindsey Funeral Home in Harrisonburg from Monday, Jan. 24, until Friday, Jan. 28, from 9 a.m. to 5 p.m.

Contributions to the Muhlenberg Lutheran Church, Comfort Makers, 281 E. Market St., Harrisonburg, VA 22801 or the VMRC Good Samaritan Fund & Compassion Endowment, 1501 Virginia Ave., Harrisonburg, VA 22802 in honor of Mom will be welcomed.

Lindsey Funeral Home in Harrisonburg is handling arrangements.

Condolences and memories may be shared with the family by visiting [www.lindseyharrisonburg.com](http://www.lindseyharrisonburg.com).

## 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 4<sup>th</sup> 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.