



PALM SUNDAY

The Sunday of the Passion

GOOD SHEPHERD LUTHERAN CHURCH | Kearney, Nebraska

Sunday, March 20, 2016

WELCOME TO GOOD SHEPHERD!

We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

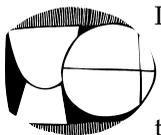
For your convenience, **Listening Devices** are available for those who need assistance in hearing the service. Please speak with an usher if you need one. A **Nursery** is also available and is equipped with a speaker so that a minimal amount of the service is missed. The nursery is located in the hallway just off the entryway (first door on left).

SERVICE NOTES FOR PALM SUNDAY, THE SUNDAY OF THE PASSION

Our King willingly comes to set us free by His Passion! With joy we meet him. With palms we praise him. We join the procession to honor and welcome the Conqueror over death and hell as he proceeds to the battlefield. Zechariah foresaw this (*Traditional First Lesson* — Zechariah 9:9,10). The joy is great for we know the cross leads to Easter. This is more than reenactment. We presently accompany this Victor as he enters his house today to give us this victory. After the procession, we are confronted with his cries from the cross (*Introit*) and we hear of his Passion (*Gospel*). This does not surprise us, but rather is the very reason we carry palms: Our victory, of which palms are symbolic, is won by his cross!

Today also sets the stage for Holy Week. It's not a week of mourning, but there are notes of joy and victory throughout, a realization that Christ's sacred Passion was the path to Easter glory (*Second Lesson*). We will not understand this week unless we keep this in mind. That is true even today as we hear of His death, but receive him alive in the Supper.

HOLY COMMUNION IS OFFERED TODAY



In Holy Communion, we share in the mystery of the bread and wine offered together with the body and blood of Christ. As Christians who believe that the Bible is inspired by God and that every word written in it is God's holy Word, we believe that we receive the body and blood in, with, and under the bread and wine. While this is something that goes beyond our human understanding, our faith allows us to

accept this as true. God warns us in the Bible that anyone who doesn't understand this teaching or who denies this real presence of Christ's body and blood will do damage to his or her soul if not taught first.

As a congregation we care about people and about the spiritual well-being of individuals, especially those attending the Lord's Table this morning. If you are a guest and desire to commune, please speak to the pastor before the service. Our altar is open to those who confess oneness with us in doctrine, are not under church discipline in another congregation, and are members of our congregation, one of our sister congregations in the Wisconsin Evangelical Lutheran Synod [WELS], or a member of our sister synod, the Evangelical Lutheran Synod [ELS].

SERVING IN THE DIVINE SERVICE

Preacher & CelebrantPr. Nathanael P. Seelow
KeyboardistMichelle Reinsch
GreetersMannie & Shauna Reinsch
UshersMark & Chaden Darby
Sound TechnicianChaden Darby

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Psalms 24 Refrain Tune: Richard Proulx. © 1986 GIA Publications, Inc., Chicago, IL, www.giamusic.com. All rights reserved. Used by permission.

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Procession with Palms

Those desiring to participate in the procession are asked to gather in the entry way of the church. The Procession with Palms begins in the rear of the church. The Pastor conducts the beginning of the service from the doorway into the church.

The Collect (also called the “Prayer of the Day”) is a concise prayer which “collects” the thoughts of the day and presents them to God in his mercy. Most of these prayers have been in use in the Church for more than 1,500 years. By praying these prayers, we join with the great body of believers, the communion of saints, and with the generations yet to come.

The congregation makes the Collect its own with its “amen,” a declaration that what has been said is true and affirming its trust in the Lord’s promise; “Yes, yes, this is most certainly true.”

Please stand.

M Blessed is he who comes in the name of the Lord.

C **Hosanna in the highest!**

PRAYER OF THE DAY — *Collect*

M We praise you, O God, for the great acts of love by which you redeemed us through your Son, Jesus Christ. As he was acclaimed by those who scattered their garments and branches of palm in his path, so may we always hail him as our King and follow him with perfect confidence; who lives and reigns with you and the Holy Spirit, one God, now and forever.

C **Amen.**



“All Glory, Laud, and Honor” was written by Theodulf (c. A.D. 762-821), who served as a poet in the court of Charlemagne. He penned this hymn from a cell in a monastery called Saint-Aubin, having been stripped of his titles and land by Louis the Pious. Though he lost all access to earthly emperors and courts, there was, however, a greater emperor by far, to whom he could appeal and from whom earthly rulers could never deny him access.

Within four years of the start of his imprisonment, Theodulf died. More than a thousand years later, an English translation of his hymn remains a favorite in the church’s Palm Sunday festivities.

of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. ³¹ If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’” ³² So those who were sent went away and found it just as he had told them. ³³ And as they were untying the colt, its owners said to them, “Why are you untying the colt?” ³⁴ And they said, “The Lord has need of it.” ³⁵ And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. ³⁶ And as he rode along, they spread their cloaks on the road. ³⁷ As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, ³⁸ saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” ³⁹ And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” ⁴⁰ He answered, “I tell you, if these were silent, the very stones would cry out.”

M This is the Gospel of the Lord.

C Praise be to you, O Christ!

M Let us go forth in peace.

C In the name of the Lord.

PROCESSIONAL HYMN

All Glory, Laud, and Honor | **CW 131**

1 All glo - ry, laud, and hon - or To you, Re-deem - er, King,
 2 All glo - ry, laud, and hon - or To you, Re-deem - er, King,
 3 All glo - ry, laud, and hon - or To you, Re-deem - er, King,
 4 All glo - ry, laud, and hon - or To you, Re-deem - er, King,
 5 All glo - ry, laud, and hon - or To you, Re-deem - er, King,



To whom the lips of chil - dren Made sweet ho -
 To whom the lips of chil - dren Made sweet ho -
 To whom the lips of chil - dren Made sweet ho -
 To whom the lips of chil - dren Made sweet ho -



san - nas ring. You are the King of Is - rael
 san - nas ring. The com - pa - ny of an - gels
 san - nas ring. The peo - ple of the He - brews
 san - nas ring. To you be - fore your pas - sion
 san - nas ring. As you re - ceived their prais - es,



And Da - vid's roy - al Son, Now in the
 Is prais - ing you on high, And we with
 With palms be - fore you went; Our praise and
 They sang their hymns of praise; To you, now
 Ac - cept the prayers we bring, O Source of



Lord's name com - ing, Our King and bless - ed one.
 all cre - a - tion In cho - rus make re - ply.
 prayer and an - thems Be - fore you we pre - sent.
 high ex - alt - ed, Our mel - o - dy we raise.
 ev - 'ry bless - ing, Our good and gra - cious King.

INVOCATION

M In the name of the Father and of the ☩ Son and of the Holy Spirit.

C Amen.

CONFESSION OF SINS

M Our help is in the name of the Lord,

C who made heaven and earth.



Throughout the service, the **Sign of the Cross** (☩) may be made by all in remembrance of their Baptism.

The name of the Triune God and the sign of the cross reminds worshipers of their baptisms.

"In the morning when you get up, make the sign of the holy cross and say, 'In the name of the Father, and of the Son, and of the Holy Spirit.'"

*Small Catechism,
Daily Prayers*

Psalms 124:8



“The Office of the Keys is that special authority which Christ has given to His church on earth to forgive the sins of repentant sinners...”

*Small Catechism,
The Office of the
Keys: Part I*



The Kyrie is a liturgical song of the Ordinary, or a component of the liturgy that occurs in every Divine Service. The word “kyrie” is the Greek word for “Lord.” The expression, “Lord, have mercy,” is one of the oldest worship responses in the Christian Church.

M I said, I will confess my transgressions unto the Lord,

C and you forgave the iniquity of my sin.

Psalm 32:5

M Beloved in the Lord: let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.

Silence for self-examination in light of God’s Word and His commands.

M Holy and merciful Father,

C I confess that I am by nature sinful and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.

LORD, HAVE MERCY — *Kyrie*

C: Lord, have mer - cy on us. Christ, have mer - cy
on us. Lord, have mer - cy on us.

ABSOLUTION

M God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son ☩ and of the Holy Spirit.

C: A - men.

Service of the Word



INTROIT

Psalm 31:1, 3, 5-6, 15-16; antiphon: Psalm 31:5



M (antiphon)
Into your hands I commit my | spirit;*
redeem me, O LORD, the | God of truth.

C In you, O LORD, I have taken | refuge;*
let me never be put to shame;
deliver me in your | righteousness.
Since you are my rock and my | fortress,*
for the sake of your name lead and | guide me.
Into your hands I commit my | spirit;*
redeem me, O LORD, the | God of truth.
I hate those who cling to worthless | idols;*
I trust | in the LORD.

My times are | in your hands;*
deliver me from my enemies
and from those who pur- | sue me.
Let your face shine on your | servant;*
save me in your un- | failing love.

M (antiphon)

GLORY BE TO GOD — *Gloria in Excelsis*

PRAYER OF THE DAY — *Collect*

M ♪ The Lord be with you.



C: And al - so with you.



The **Introit**, which means “entrance,” is spoken or sung as the pastor(s) enter the sanctuary in procession (usually with a processional cross/crucifix and candles). The service then continues with the first of two “services” or rites in the Divine Service.



During the penitential season of Lent, the joyful **Gloria in Excelsis** is omitted.

This particular **Collect** for Passion Sunday is found in liturgy books as old as the 5th and 6th centuries A.D.

Note how this prayer very tightly expresses the doctrine of the Atonement—taking in the sweep from Christ's incarnation to his death. It is not just Christ who dies and rises this week. We pray that we will, also.

M ♪ Let us pray.

Almighty and everlasting God the Father, who sent your Son to take our nature upon him and to suffer death on the cross that all mankind should follow the example of his great humility, mercifully grant that we may both follow the example of our Savior Jesus Christ in his patience and also have our portion in his resurrection; through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



Be seated.

THE PASSION HISTORY OF OUR LORD

Matthew 26-27

The congregation sings stanzas of "O Dearest Jesus" (CW 117) throughout the reading of the Passion History. Stanza one is sung following the announcement of the Gospel:

M The Passion History of Our Lord according to St. Matthew chapters twenty-six and twenty-seven.

O dearest Jesus, what law have you broken
That such sharp sentence should on you be spoken?
Of what great crime have you to make confession—
What dark transgression?

1. *Plot, Passover, and the Lord's Supper*

Matthew 26:1-35

They crown your head with thorns, they smite, they scourge you;
With cruel mockings to the cross they urge you;
They give you gall to drink, they still decry you;
They crucify you.

2. *Gethsemane*

Matthew 26:36-56

Whence come these sorrows, whence this mortal anguish?
It is my sins for which you, Lord, must languish;
Yes, all the wrath, the woe that you inherit,
This I do merit.

3. *Trial Before the High Priest*

Matthew 26:57-75

What punishment so strange is suffered yonder!
The Shepherd dies for sheep that loved to wander;
The Master pays the debt his servants owe him,
Who would not know him.

4. *Trial Before Pilate*

Matthew 27:1-26

The sinless Son of God must die in sadness;
The sinful child of man may live in gladness;
We forfeited our lives, yet are acquitted—
God is committed.

5. *Death and Burial*

Matthew 27:27-66

I'll think upon your mercy without ceasing,
That earth's vain joys to me no more be pleasing;
To do your will shall be my sole endeavor
Henceforth forever.

And when, dear Lord, before your throne in heaven
To me the crown of joy at last is given,
Where sweetest hymns your saints forever raise you,
I too shall praise you.

Public confession is faith's response to God's saving Word. Christians composed the Nicene Creed in the 4th century to defend the Bible's teachings that both Jesus Christ and the Holy Spirit are true God, equal to the Father in one eternal, undivided Trinity.

NICENE CREED

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

We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made,
of one being with the Father.

Through him all things were made.

For us and for our salvation, he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary,
and became fully 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,
who in unity with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.

We believe in one holy Christian and apostolic Church.

We believe in one baptism for the forgiveness of sins.

We look for the resurrection of the dead

and the life of the world to come. Amen.

Be seated.



1 Ride on, ride on in maj - es - ty! Hark! All the
 2 Ride on, ride on in maj - es - ty! In low - ly
 3 Ride on, ride on in maj - es - ty! The an - gel
 4 Ride on, ride on in maj - es - ty! Your last and
 5 Ride on, ride on in maj - es - ty! In low - ly



tribes ho - san - na cry. O Sav - ior meek, pur -
 pomp ride on to die. O Christ, your tri - umphs
 ar - mies of the sky Look down with sad and
 fierc - est strife is nigh. The Fa - ther on his
 pomp ride on to die. Bow your meek head to



sue your road, With palms and scat - tered gar - ments strowed.
 now be - gin O'er cap - tive death and con - quered sin.
 won - d'ring eyes To see th' ap - proach - ing sac - ri - fice.
 sap - phire throne A - waits his own a - noint - ed Son.
 mor - tal pain, Then take, O Christ, your power and reign.

SERMON

Philippians 2:5-11

⁵ Have this mind among yourselves, which is yours in Christ Jesus,
⁶ who, though he was in the form of God, did not count equality
 with God a thing to be grasped, ⁷ but emptied himself, by taking the
 form of a servant, being born in the likeness of men. ⁸ And being
 found in human form, he humbled himself by becoming obedient to
 the point of death, even death on a cross. ⁹ Therefore God has highly
 exalted him and bestowed on him the name that is above every
 name, ¹⁰ so that at the name of Jesus every knee should bow, in
 heaven and on earth and under the earth, ¹¹ and every tongue
 confess that Jesus Christ is Lord, to the glory of God the Father.

Behold! Your Servant-King

OFFERTORY

Please stand.



C: Cre - ate in me a clean heart, O God, and re -
new a right spir - it with - in me. Cast me not a -
way from your pres - ence, and take not your Ho - ly Spir - it
from me. Re - store un - to me the joy of your sal - va -
tion, and up - hold me with your free Spir - it. A - men.

Be seated.

*Moved by God's love
in Christ, by our
Offering we offer
him our first and best
gifts, purely out of
thanks to him.*

*If you are visiting
with us today, please
do not feel obligated
to give an offering.*

OFFERING

PRAYER OF THE CHURCH

Please stand.

This morning each petition of the prayer will be prayed and then concluded in this way:

M ...Lord, in your mercy,

C Hear our prayer.

The final petition of the prayer will be concluded in this way:

M ...with You and the Holy Spirit, one God, now and forever.

C Amen.

LORD'S PRAYER

C 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.
Lead us not into temptation,
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and forever. Amen.

The Service of the Sacrament



SALUTATION

M ♪ The Lord be with you.



C: And al - so with you.

M ♪ Lift up your hearts.



C: We lift them up un - to the Lord.

M ♪ Let us give thanks to the Lord our God.



C: It is good and right so to do.

“Because it has been accepted as a practice in the Christian church, that in the public assemblies of the church after the preaching and hearing of the Word, this Sacrament is celebrated, therefore this custom must not be departed from without urgent necessity. It is...clear from Acts 20:7 and 1 Cor. 11:20,33 that when the [early] Christians did gather at one place, they were accustomed to celebrate the Eucharist.”

Johann Gerhard

The words of the **Preface** are a part of the Proper, or a component of the liturgy that is specific to a particular day of the Church Year.

This particular Preface is appropriate (or "Proper") during the season of Lent.



PREFACE

M It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who brought the gift of salvation to all people by his death on the tree of the cross, so that the devil, who overcame us by a tree would in turn by a tree be overcome. Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

HOLY, HOLY, HOLY — *Sanctus*

C: Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:
heav'n 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, bless - ed is he, bless - ed is he who
comes in the name of the Lord. Ho - san -
na, ho - san - na, ho - san - na in the high - est.

WORDS OF INSTITUTION

M  Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying: "Take and eat. This is my body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The peace of the Lord be with you always.



C: A - men.

LAMB OF GOD — *Agnus Dei*



C: O Christ, Lamb of God, you take a - way the sin of the world;



have mer - cy on us. O Christ, Lamb of God,



you take a - way the sin of the world; have mer-cy on us.



O Christ, Lamb of God, you take a - way the sin of the world;



grant us your peace. A - men.

The Agnus Dei, which means "Lamb of God," is a song included in the Ordinary of the Divine Service. It is included in every Service of the Sacrament.

This canticle reminds us that Jesus is God's Lamb, who was offered as a sacrifice for sin, once for all.

*Good Shepherd confesses and practices the Biblical teaching of a **Closed Communion**. We ask that only members of the Wisconsin Synod [WELS] or the Evangelical Lutheran Synod [ELS] join us at the Lord's Table. If you have questions concerning our communion practice, or would like to inquire about how you, too, can commune with us, please speak with the Pastor following the service.*



DISTRIBUTION

In dismissing the communicants, the minister says:

- [M]** Now, may this true body and blood of our Lord and Savior Jesus Christ strengthen and keep you in the true faith to life everlasting. Your sins ☩ are forgiven. Go in peace. Amen.

PRAYER FOR GRACE

- [M]** ♪ O give thanks to the Lord, for he is good.



C: And his mercy endures for - ev - er.

- [M]** ♪ O God the Father, source of all goodness, in your loving kindness you sent your Son to share our humanity. We thank you that through him you have given us pardon and peace in this sacrament. We also pray that you will not forsake us but will rule our hearts and minds by your Holy Spirit so that we willingly serve you day after day, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



C: A - men.

BLESSING

- [M]** ♪ The LORD bless you and keep you.
The LORD make his face shine on you and be gracious to you.
The LORD look on you with favor and ☩ give you peace.



C: A - men. A - men. A - men.

Be seated.

CLOSING HYMN

No Tramp of Soldiers' Marching Feet | CWS 716



1 No tramp of sol - diers' march - ing feet With
 2 And yet he comes. The chil - dren cheer; With
 3 What fad - ing flow'rs his road a - dorn; The
 4 Now he who bore for mor - tals' sake The



ban - ners and with drums, No sound of mu - sic's
 palms his path is strown. With ev - 'ry step the
 palms, how soon laid down! No bloom or leaf but
 cross and all its pains And chose a ser - vant's



mar - tial beat: "The King of glo - ry comes!" To
 cross draws near: The King of glo - ry's throne. A -
 on - ly thorn The King of glo - ry's crown. The
 form to take, The King of glo - ry reigns. Ho -



greet what pomp of king - ly pride No
 stride a colt he pass - es by As
 sol - diers mock, the rab - ble cries. The
 san - na to the Sav - ior's name Till



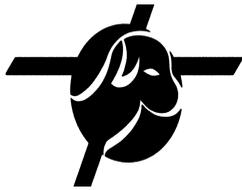
bells in tri - umph ring, No ci - ty gates swing
 loud ho - san - nas ring, Or else the ve - ry
 streets with tu - mult ring, As Pi - late to the
 heav - en's raft - ers ring, And all the ran - somed



o - pen wide: "Be - hold, be - hold your King!"
 stones would cry, "Be - hold, be - hold your King!"
 mob re - plies, "Be - hold, be - hold your King!"
 host pro - claim, "Be - hold, be - hold your King!"

"No Tramp of Soldiers' Marching Feet" is matched to a tune that has both a regal and a marching quality to it, which makes it fitting for Holy Week as we ponder our Lord's kingly procession into Jerusalem without customary regal fanfare. Later this week we will hear the tramping feet of soldiers marching to arrest Jesus and deliver Him to Pontius Pilate.

Each stanza places the words, "Behold, Behold your King," on quite different lips: the humility of Palm Sunday (st. 1), our Lord's Passion (st. 2,3), and the genuine victory procession of our Lord's Resurrection (st. 4).



www.goodshepherdkearney.org

Announcements

BIBLE CLASS AND SUNDAY SCHOOL TODAY! Sunday School will meet at 10:45 in the church. Bible Class will start at 10:55 in the multi-purpose room. We will be continuing our study of *Romans 1-8*.

HOLY WEEK SCHEDULE Next week is Holy Week, the week leading up to the highest festival of the Church: Easter. In honor of this special observance of the Church, a special schedule is observed throughout the week. The schedule for the week is as follows:

Holy Monday	March 21	10a — <i>Matins</i>
Holy Tuesday	March 22	10a — <i>Matins</i>
Holy Wednesday	March 23	10a — <i>Matins</i>
Holy (Maundy) Thursday	March 24	10a — <i>Matins</i> 7p — Paschal Triduum: <i>The Service of Word and Sacrament</i>
Good Friday	March 25	10a — <i>Matins</i> 7p — Paschal Triduum: <i>Tenebrae</i>
Easter Sunday	March 27	6:30a — Paschal Triduum: <i>Easter Vigil</i> 9:30a — Festival Service: <i>The Festival of the Resurrection of Our Lord</i>

EASTER LILLY SIGN-UP There is a sign-up sheet in the entry way to sign up to purchase a Lilly to be used to decorate the front of the church for the Easter season. The cost of a Lilly is \$8. As in the past, a memorial may be attached to the flower(s).

EASTER BREAKFAST SIGN-UP A sign-up sheet for our annual Easter Breakfast is now up on the bulletin board in the entry way. If you able, please sign up to bring a dish to pass or a drink to provide. Any questions? Speak to a member of the Ladies' Guild.

NO BIBLE CLASS, CONFIRMATION OR SUNDAY SCHOOL There will be no Bible Class or Sunday School after the service for the next two weeks. Next week is the Festival of Easter, so no classes will be held. The following week Pastor and his family will be on vacation, so no classes will be held. Confirmation will resume on April 6. Bible Class and Sunday School will resume the week of April 10.

CONGREGATION AT PRAYER A copy of the newest “A Congregation at Prayer” is available on the table in the entryway. This packet is not only a good outline for personal and family devotions, but it also includes an up-to-date prayer list for those in (and outside) our congregation.

This Week's Calendar

Monday, March 2110a — Holy Monday Matins

Tuesday, March 2210a — Holy Tuesday Matins

Wednesday, March 2310a — Holy Wednesday Matins

Thursday, March 2410a — Holy Thursday Matins
7p — **Triduum: Service of Word and Sacrament**

Friday, March 2510a — Matins
7p — **Triduum: Good Friday Tenebrae**

Saturday, March 264p — Easter Set-up

Sunday, March 206:30a — **Triduum: Easter Vigil**
8:00a — Easter Breakfast
9:30a — **Easter Festival Service with Holy Communion**
Ushers: Mark Darby & Logan Hansen
Greeters: Chris Stutz

Cleaning (3/20-3/26)*Church*—Scott; *Fellowship*—Stutz; *Ed. Bldg.*—Webb

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Holy Monday	March 21	10a — <i>Matins</i>
Holy Tuesday	March 22	10a — <i>Matins</i>
Holy Wednesday	March 23	10a — <i>Matins</i>
Holy (Maundy) Thursday	March 24	10a — <i>Matins</i> 7p — Paschal Triduum: <i>The Service of Word and Sacrament</i>
Good Friday	March 25	10a — <i>Matins</i> 7p — Paschal Triduum: <i>Tenebrae</i>
Easter Sunday	March 27	6:30a — Paschal Triduum: <i>Easter Vigil</i> 9:30a — Festival Service: <i>The Festival of the Resurrection of Our Lord</i>

EASTER LILLY SIGN-UP There is a sign-up sheet in the entry way to sign up to purchase a Lilly to be used to decorate the front of the church for the Easter season. The cost of a Lilly is \$8. As in the past, a memorial may be attached to the flower(s).

EASTER BREAKFAST SIGN-UP A sign-up sheet for our annual Easter Breakfast is now up on the bulletin board in the entry way. If you able, please sign up to bring a dish to pass or a drink to provide. Any questions? Speak to a member of the Ladies' Guild.

NO BIBLE CLASS, CONFIRMATION OR SUNDAY SCHOOL There will be no Bible Class or Sunday School after the service for the next two weeks. Next week is the Festival of Easter, so no classes will be held. The following week Pastor and his family will be on vacation, so no classes will be held. Confirmation will resume on April 6. Bible Class and Sunday School will resume the week of April 10.

CONGREGATION AT PRAYER A copy of the newest “A Congregation at Prayer” is available on the table in the entryway. This packet is not only a good outline for personal and family devotions, but it also includes an up-to-date prayer list for those in (and outside) our congregation.

This Week's Calendar

Monday, March 2110a — Holy Monday Matins

Tuesday, March 2210a — Holy Tuesday Matins

Wednesday, March 2310a — Holy Wednesday Matins

Thursday, March 2410a — Holy Thursday Matins
7p — **Triduum: Service of Word and Sacrament**

Friday, March 2510a — Matins
7p — **Triduum: Good Friday Tenebrae**

Saturday, March 264p — Easter Set-up

Sunday, March 206:30a — **Triduum: Easter Vigil**
8:00a — Easter Breakfast
9:30a — **Easter Festival Service with Holy Communion**
Ushers: Mark Darby & Logan Hansen
Greeters: Chris Stutz

Cleaning (3/20-3/26)*Church*—Scott; *Fellowship*—Stutz; *Ed. Bldg.*—Webb
