



Trinity Evangelical Lutheran Church  
[www.trinitylutheran.ca](http://www.trinitylutheran.ca)

## CHURCH AT HOME

### **Announcements:**

Welcome to Trinity's worship resource for April 10, 2022, celebrating Sunday of the Passion / Palm Sunday.

Pastor Jack Dressler (519-250-7210) is our interim Pastor. Please contact him for any pastoral needs.

\*\* No Wednesday Lenten Service \*\* and  
\*\* There will be NO Maundy Thursday service \*\*

### **Pastor Jack will be leading the following services:**

\*\* There will be NO Maundy Thursday service \*\*

Good Friday April 15

Easter April 17

Thank you again for your support for Trinity. Please continue to mail in cheques, or drop them off in the church's mailbox or make your donation either through PAR or through the Donate button on the church's website, at "[www.trinitylutheran.ca](http://www.trinitylutheran.ca)".

### **Introduction**

Today we follow Christ from triumphal entry to the cross, each waypoint of the journey marked by Jesus' compassion for those who would betray, mock, accuse, or do violence to him. Though persecuted and beaten, Jesus the Son of God is not disgraced; instead, he asks forgiveness for those who put him to death. We have walked the Lenten pathway these forty days, each of us invited through baptism to "let the same mind be in you that was in Christ Jesus." We enter this holy week accompanying Jesus to the cross with both grief and thanksgiving in our hearts, trusting in God's redeeming love.

### **Processional of Palms**

Pastor(P): Blessed is he who comes in the name of the Lord.

**Congregation(C): Hosanna to the Son of David.**

P: The Lord be with you.

**C: And also with you.**

P: Let us pray:

**C: Mercifully assist us, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts whereby you have given us life everlasting; through your Son, Jesus Christ our Lord. Amen.**

### **Processional Gospel: Luke 19:28-40**

*Entrance into the final days*

<sup>28</sup>After he had said this, [Jesus] went on ahead, going up to Jerusalem.

<sup>29</sup>When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, <sup>30</sup>saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. <sup>31</sup>If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'"

<sup>32</sup>So those who were sent departed and found it as he had told them. <sup>33</sup>As they were untying the colt, its owners asked them, "Why are you untying the colt?"

<sup>34</sup>They said, "The Lord needs it." <sup>35</sup>Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. <sup>36</sup>As he rode along, people kept spreading their cloaks on the road. <sup>37</sup>As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, <sup>38</sup>saying,

"Blessed is the king who comes in the name of the Lord!

Peace in heaven, and glory in the highest heaven!"

<sup>39</sup>Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." <sup>40</sup>He answered, "I tell you, if these were silent, the stones would shout out."

P: The Lord be with you.

**C; And also with you.**

P: Let us give thanks to the Lord our God.

**C: It is right to give him thanks and praise.**

P: We praise and thank you, O God, for the great acts of love by which you have redeemed us through your Son, Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was acclaimed Son of David and King of kings by those who scattered their garments and branches of palm in his path. We ask that bless these branches, and grant that we may ever hail him as our Lord and King and follow him with perfect confidence; through the same Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C: Amen.**

P: Let us go forth in peace.

**C: in the name of the Lord.**

### **Prayer of the Day**

Sovereign God, you have established your rule in the human heart through the servanthood of Jesus Christ. By your Spirit, keep us in the joyful procession of those who with their tongues confess Jesus as Lord and with their lives praise him as Savior, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

### **Gospel Acclamation**

Christ humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above ev'ry name.

### **Gospel Reading: Luke 22:14--23:56**

*Through the teachings and events of the passion story we see and hear the great contradictions that characterize the coming of God's reign. The leader serves the followers, proud Peter is revealed in his cowardice, and Jesus—the innocent bringer of life—is arrested, beaten, executed, and buried.*

<sup>14</sup>When the hour came, [Jesus] took his place at the table, and the apostles with him.

<sup>15</sup>He said to them, "I have eagerly desired to eat this Passover with you before I suffer;

<sup>16</sup>for I tell you, I will not eat it until it is fulfilled in the kingdom of God." <sup>17</sup>Then he took a

cup, and after giving thanks he said, "Take this and divide it among yourselves; <sup>18</sup>for I tell

you that from now on I will not drink of the fruit of the vine until the kingdom of God

comes." <sup>19</sup>Then he took a loaf of 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." <sup>20</sup>And he did the same with the cup after supper, saying, "This cup that is poured

out for you is the new covenant in my blood. <sup>21</sup>But see, the one who betrays me is with me, and his hand is on the table. <sup>22</sup>For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!" <sup>23</sup>Then they began to ask one another which one of them it could be who would do this.

<sup>24</sup>A dispute also arose among them as to which one of them was to be regarded as the greatest. <sup>25</sup>But he said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. <sup>26</sup>But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. <sup>27</sup>For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

<sup>28</sup>"You are those who have stood by me in my trials; <sup>29</sup>and I confer on you, just as my Father has conferred on me, a kingdom, <sup>30</sup>so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

<sup>31</sup>"Simon, Simon, listen! Satan has demanded to sift all of you like wheat, <sup>32</sup>but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers." <sup>33</sup>And he said to him, "Lord, I am ready to go with you to prison and to death!" <sup>34</sup>Jesus said, "I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me."

<sup>35</sup>He said to them, "When I sent you out without a purse, bag, or sandals, did you lack anything?" They said, "No, not a thing." <sup>36</sup>He said to them, "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. <sup>37</sup>For I tell you, this scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled." <sup>38</sup>They said, "Lord, look, here are two swords." He replied, "It is enough."

<sup>39</sup>He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. <sup>40</sup>When he reached the place, he said to them, "Pray that you may not come into the time of trial." <sup>41</sup>Then he withdrew from them about a stone's throw, knelt down, and prayed, <sup>42</sup>"Father, if you are willing, remove this cup from me; yet, not my will but yours be done." <sup>43</sup>[[Then an angel from heaven appeared to him and gave him strength. <sup>44</sup>In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.]] <sup>45</sup>When he got up from prayer, he came to the disciples and found them sleeping because of grief, <sup>46</sup>and he said to them, "Why are you sleeping? Get up and pray that you may not come into the time of trial."

<sup>47</sup>While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; <sup>48</sup>but Jesus said to

him, "Judas, is it with a kiss that you are betraying the Son of Man?"<sup>49</sup> When those who were around him saw what was coming, they asked, "Lord, should we strike with the sword?"<sup>50</sup> Then one of them struck the slave of the high priest and cut off his right ear.<sup>51</sup> But Jesus said, "No more of this!" And he touched his ear and healed him.<sup>52</sup> Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, "Have you come out with swords and clubs as if I were a bandit?"<sup>53</sup> 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!"

<sup>54</sup>Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance.<sup>55</sup> When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them.<sup>56</sup> Then a servant-girl, seeing him in the firelight, stared at him and said, "This man also was with him."<sup>57</sup> But he denied it, saying, "Woman, I do not know him."<sup>58</sup> A little later someone else, on seeing him, said, "You also are one of them." But Peter said, "Man, I am not!"<sup>59</sup> Then about an hour later still another kept insisting, "Surely this man also was with him; for he is a Galilean."<sup>60</sup> But Peter said, "Man, I do not know what you are talking about!" At that moment, while he was still speaking, the cock crowed.<sup>61</sup> The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times."<sup>62</sup> And he went out and wept bitterly.

<sup>63</sup>Now the men who were holding Jesus began to mock him and beat him;<sup>64</sup> they also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?"<sup>65</sup> They kept heaping many other insults on him.

<sup>66</sup>When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council.<sup>67</sup> They said, "If you are the Messiah, tell us." He replied, "If I tell you, you will not believe;<sup>68</sup> and if I question you, you will not answer.<sup>69</sup> But from now on the Son of Man will be seated at the right hand of the power of God."<sup>70</sup> All of them asked, "Are you, then, the Son of God?" He said to them, "You say that I am."<sup>71</sup> Then they said, "What further testimony do we need? We have heard it ourselves from his own lips!"<sup>23:</sup>

<sup>1</sup>Then the assembly rose as a body and brought Jesus before Pilate.<sup>2</sup> They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king."<sup>3</sup> Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so."<sup>4</sup> Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man."<sup>5</sup> But

they were insistent and said, “He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.”

<sup>6</sup>When Pilate heard this, he asked whether the man was a Galilean. <sup>7</sup>And when he learned that he was under Herod’s jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. <sup>8</sup>When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. <sup>9</sup>He questioned him at some length, but Jesus gave him no answer. <sup>10</sup>The chief priests and the scribes stood by, vehemently accusing him. <sup>11</sup>Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. <sup>12</sup>That same day Herod and Pilate became friends with each other; before this they had been enemies.

<sup>13</sup>Pilate then called together the chief priests, the leaders, and the people, <sup>14</sup>and said to them, “You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. <sup>15</sup>Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. <sup>16</sup>I will therefore have him flogged and release him.”

<sup>18</sup>Then they all shouted out together, “Away with this fellow! Release Barabbas for us!” <sup>19</sup>(This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) <sup>20</sup>Pilate, wanting to release Jesus, addressed them again; <sup>21</sup>but they kept shouting, “Crucify, crucify him!” <sup>22</sup>A third time he said to them, “Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.” <sup>23</sup>But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. <sup>24</sup>So Pilate gave his verdict that their demand should be granted. <sup>25</sup>He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

<sup>26</sup>As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. <sup>27</sup>A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. <sup>28</sup>But Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. <sup>29</sup>For the days are surely coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’ <sup>30</sup>Then they will begin to say to the mountains, ‘Fall on us’; and to the hills, ‘Cover us.’ <sup>31</sup>For if they do this when the wood is green, what will happen when it is dry?”

<sup>32</sup>Two others also, who were criminals, were led away to be put to death with him. <sup>33</sup>When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. <sup>34</sup>[[Then Jesus said, "Father, forgive them; for they do not know what they are doing."]] And they cast lots to divide his clothing. <sup>35</sup>And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" <sup>36</sup>The soldiers also mocked him, coming up and offering him sour wine, <sup>37</sup>and saying, "If you are the King of the Jews, save yourself!" <sup>38</sup>There was also an inscription over him, "This is the King of the Jews."

<sup>39</sup>One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" <sup>40</sup>But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation?" <sup>41</sup>And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." <sup>42</sup>Then he said, "Jesus, remember me when you come into your kingdom." <sup>43</sup>He replied, "Truly I tell you, today you will be with me in Paradise."

<sup>44</sup>It was now about noon, and darkness came over the whole land until three in the afternoon, <sup>45</sup>while the sun's light failed; and the curtain of the temple was torn in two. <sup>46</sup>Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. <sup>47</sup>When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." <sup>48</sup>And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. <sup>49</sup>But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

<sup>50</sup>Now there was a good and righteous man named Joseph, who, though a member of the council, <sup>51</sup>had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. <sup>52</sup>This man went to Pilate and asked for the body of Jesus. <sup>53</sup>Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. <sup>54</sup>It was the day of Preparation, and the sabbath was beginning. <sup>55</sup>The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. <sup>56</sup>Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

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

**The Sermon: The Power of Darkness – Luke 22:14-23:56 (Pastor Jack Dressler)**

“But this is your hour, and the power of darkness.” (v. 53) With these words, Jesus surrenders to the chief priest and the temple guard. These words not only usher in, they also set the tone for, the violent storm of madness that is about to engulf him. Crowds which had acclaimed him with their hosannas will soon be shouting, “Crucify! Crucify!” A short while ago he had been hailed as the conquering king but now he is on his way to a God-forsaken death. Jesus introduces this violent, bewildering, contradicting concoction of events with the somber appraisal: “But this is your hour, and the power of darkness.” John in his gospel makes the same assessment in these words: “And this is the judgment, that the light has come into the world and men loved darkness rather than light, because their deeds were evil.” (John 3:19)

I once read a book entitled, *The Nazi Seizure of Power*. It’s a disturbing book, describing how an average, middle class, predominantly Lutheran town of Northeim, joined the Nazi movement. This book is the result of a doctoral dissertation by William Sheridan Allen, who through reports, records and interviews studied the daily life experiences of this Lutheran Christian community. It is a chilling book because it details how a civilized, democratic, Christian community can be enveloped by darkness. This town of 10,000 citizens was 86 per cent Lutheran. But it also was a divided town. The “poor” of the town wanted better treatment and so favoured the movement of socialism. The middle class was satisfied with the way things were and so wanted the political “Left” removed. The Nazis were able to exploit this division with the blessing and support of the Lutheran Church and its pastors.

It was also a town with a strong commitment to nationalism and militarism. The people of Northeim liked parades and watching soldiers march. In the book we read these words by Hitler: “Cruelty impresses, cruelty and raw force. The simple man in the street is impressed only by brutal force and ruthlessness. Terror is the most effective political means.”

The attitude of bitterness grew with growing poverty, terror and a sense of futility. This spirit of bitterness encouraged solutions through violence. From a quiet, orderly town, Northeim became a center of violence. Ultimately the struggle centered in two groups, between which there was no middle ground. Each to the other had become the evil enemy to be destroyed. One party wanted to institute a dictatorship; the other wanted to save the battered democracy.

In three short years, the Nazis, who in the beginning posed as devout Christians, gained control of the town. Once they were in power, they showed their true colours.



But then it was too late. Such is the power of darkness. “For we are not contending against flesh and blood but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly place.” (Eph. 6:12)

Today we are at Calvary. The Church is also there, represented by Caiaphas and his followers. They are devout people of good will. They have the best interests of their community at heart. They are orthodox, conservative believers. They spent their lives waiting for the Messiah. From these pious defenders of the faith we would expect support and sympathy for this Christ who is being humiliated. But in their darkness, these people of good will cry, “Crucify him! Crucify him!”

The government, represented by Pilate and Herod is also there. They stand for a government that has a good reputation for upholding the main tenants of law and order. Surely they will not permit any “lynch mentality” or “frontier justice” to operate in their jurisdiction! But the record reads that “Herod and Pilate became friends,” and, “Jesus, Pilate delivered up to their will.” “The mantle of greatness had been handed to the prefect of mighty Rome, but he would have been better off never to have tried it on for size. Attempting to go down quietly in history as a clever administrator he ended up embalmed in the Apostle’s Creed.” Such is the power of darkness.

The common people are there. Surely these ordinary ones, with no particular or personal “axe to grind,” surely they will be equal to the test. Surely they will link arms against the oppressive Church and government and march in solidarity, chanting, “Release Jesus! Release Jesus!” But the record is clear and we read, “But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed.” V. 23

The old appeal for public order and social stability can and has covered a multitude of devious deeds. Northeim, Germany is just one example, as is Russia is today, among many others. Such is the power of darkness. This subtle power of evil is and remains one of the great and needed lessons of the cross of Jesus Christ. We are reminded that those responsible for the crucifixion of Jesus were not the riff raff of society. It wasn’t the dope addict, or the prostitute, or the drunk, or the mother or dad on welfare who put Jesus on the cross. So called “bad” people have no monopoly on the power of darkness. The Cross of Christ demonstrates clearly that which history also proves – that the perverse wickedness and injustices of history are predominately the work of good people.

Today we are at Calvary. Now we are the ones under scrutiny. Darkness is upon us when we refuse to see the sin that is in us. To “walk in darkness” is to lie to ourselves and the truth is not in us. (1 John 1:6) But why is the darkness so attractive. What makes us vulnerable to its demonic power? Self at any cost? Isn't that the essence of this darkness? Isn't that the reason it is so easy for us to favour solutions to the problems that are caused by other people? We are hardly ever the problem! We get angry over such terrible sins as not going to church, or not praying, or not reading the Bible. We knock down someone who is different from us or welfare cheaters while the sins of greed, selfishness and hate go unchallenged. Jesus described this kind of “darkness” as “swatting at gnats while swallowing camels.”

I have spent nearly 44 years as an ordained minister in the church. I have yet to hear any persistent or telling criticism of how much I eat, drink, or wear, even though a good portion of our world is starving. Yet throughout my ministry I have heard criticism that our seminaries are no longer teaching the Bible and too many of our pastors no longer believe in the Virgin Birth or the Resurrection of Jesus Christ. We have divisive and energy-draining debates over doctrine but little attention is given to Christian service. Such is the power of the darkness revealed at Calvary. It warps and twists our priorities.

There is a cartoon in the *New Yorker* magazine with a preacher standing in a modern pulpit proclaiming the modern message, “I'm OK and you're OK” and the enthusiastic congregation responds, “Amen sister, you're OK and we're OK”. That captures the spirit of our time. But that is not the message coming from Calvary. There we read about “darkness over the earth” and the uncomfortable message that so often we inhabitants of the earth vote for the darkness.

The failure of our time to recognize the depth and intensity of darkness is a dangerous miscalculation and we're seeing the misfortune of that in Ukraine. Where positive thinking abounds so does unrealistic optimism and the cheap hope that sin will disappear into nothingness. But shallow thinking knows little about who we really are and it certainly flies in the teeth of the historical record.

It seems that each generation must learn this lesson anew. The monsters are not just in Moscow, or North Korea, or Syria, or Beijing, but they are inside us as well, waiting for the right circumstances to break through the constraints of justice and mercy. Today we are at Calvary. It is not comforting to stand beneath the Cross and see revealed there our own selfishness and pride. But where the world would offer a slogan or a tranquilizer, the Cross is more honest and says, “As good people drove Jesus to his death, so al-

so the radical nature of sin within us still has the power to make us hate, persecute and kill.”

The Cross shows us the truth about ourselves, but it also makes it possible for us to accept this uncomfortable truth. The Cross reveals not only the darkness of our sin, but also the great love of God. Into our darkness comes the great Light. Through the pain comes the healing. “Father, forgive them, for they know not what they do.”

He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. **Amen.**

### **Peace**

The peace of the Lord be with you always.

### **The Prayers of Intercession**

*Drawn close to the heart of God, we offer these prayers for the church, the world, and all who are in need.*

We pray for the church, called to follow Jesus in the way of the cross. Make us unflinching servants of the gospel. Deliver us from hardship as we confront the forces of injustice and practice radical compassion. Merciful God, **receive our prayer.**

For the earth and all its inhabitants, created in love: Train us to recognize your divine goodness in the world around us. Rouse in us a reverence for creation, that we take greater care of its resources. Merciful God, **receive our prayer.**

For those in positions of authority called to lead with integrity and compassion: Supply them with courage and vulnerability when challenged with new ideas. Deliver them from fear that limits imagination and impedes justice. Merciful God, **receive our prayer.**

For those who suffer, waiting expectantly for mercy and consolation: Accompany those who feel abandoned or betrayed, defend those who are wrongly accused, and embrace those who are incarcerated or detained. Heal those who are ill. Merciful God, **receive our prayer.**

For Christians around the world, preparing this week to journey with Jesus to the cross: Reveal to us once again the earthshaking power of humble service, unmerited forgiveness, and sacrificial love. Lead us all from death to life. Merciful God, **receive our prayer.**

God of presence, bless those of this community who cannot be with us this morning, and those who walk with them, especially:

***In Residence:*** Margaret; Maria; Stan; Katie; Katherine; Cordelle; Dorothy

***Needing our prayers:*** Ed; Pastor Mike & Patti, Donna; Sharon B

***Friends of our Members Needing our prayers:*** Audrey; Greg; Paul; Hilda; Mary

**...and all members who may have needs unknown to us**

And all those we name in our hearts...

Merciful God, **receive our prayer.**

We remember those who have died, who were commended into your hands. Remember us when you come into your kingdom, and prepare a place for each of us with you in paradise. Merciful God, **receive our prayer.**

Accept the prayers we bring, O God, on behalf of a world in need, for the sake of Jesus Christ. **Amen.**

### **Lord's Prayer**

*Lord, remember us in your kingdom, and teach us to pray:*

**Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.**

### **Benediction**

You are children of God, anointed with the oil of gladness and strengthened for the journey. Almighty God, motherly, majestic, and mighty, bless you this day and always.

**Amen.**

### **Dismissal**

Go in peace. Jesus meets you on the way. **Thanks be to God.**