



UNIVERSITY LUTHERAN CHAPEL

Passion Sunday



April 01, 2012

Ofentimes, to grasp the fullness of something significant, we have to look at both sides. So it is that to approach the meaning of Christ, we have to say two things: Jesus and Christ; human and divine; dead and alive; bread and body. This Sunday celebrates these two sides: we begin by praising Christ with "Hosanna," and we go on to shout "Crucify him!" Come to join us as we fit both truths into one service.

TODAY'S WORSHIP

New to the Chapel? Pick up a copy of "Never been to a Lutheran service" at the entry for helpful tips.

The service is divided into four major parts, which enact the drama of faith:

- *Gathering—The Holy Spirit calls us together as the people of God.*
- *Word—God speaks to us in scripture reading, preaching, and song.*
- *Meal—God feeds us with the presence of Jesus Christ.*
- *Sending—God blesses us and sends us in mission to the world.*

Participate

Please stand, sit, and kneel as you are able. Kneelers for prayer are at the door to the sanctuary. Bold text in the bulletin is to be read by the congregation. We have communion this morning and all are welcome. At the end of the service, you can take consecrated bread home with you for those who couldn't come to church.

Prayer ministers

People are available to pray with you by the baptismal font at any time during the service but especially during the Eucharist (communion). Prayers may be for you or another person or situation about which you are concerned. Anointing with oil is also available from the prayer ministers.

Scripture readings

We normally read from the Hebrew Scriptures, the New Testament, and the Gospel. Citations are printed in the bulletin. Pick up a bible (from the rolling cart) to follow along.

Hebrew Scripture Reading: Isaiah 50:4-9a

Second Isaiah, probably arising during the exile about 550 B.C.E., includes four "Servant Songs," in which Israel itself, described as God's servant, is chosen and anointed with God's Spirit to bring justice to the people. Isaiah 50, the third Servant Song, is spoken in the first person and emphasizes the humiliation endured by the servant, described as a teacher, whose trust is in God.

Second Reading: Philippians 2:5-11

Philippians is a letter sent by Paul and his associates to the church in Philippi, an important Roman city, late in Paul's career. The letter stresses the joy of the gospel, despite trying circumstances. Paul quotes an early Christian hymn, perhaps his own composition, that affirms faith in Christ Jesus as the incarnation of God. Christ, having emptied himself, was ultimately exalted by God as Lord. To Paul's Christian readers, "Lord" suggested both "honored sir" and "YHWH."

Gospel of Mark 14:1—15:47

Raymond Brown's comparative study of the passion narratives suggests that much of the passion material arose in popular tradition and reflects growing interest in both positive and negative details to fill out the story of Jesus' execution. Most scholars agree that Mark's account served as the first draft for the authors of the other gospels.

GATHERING

We gather outside as we begin our worship.

Blessed is the one who comes in the name of our God.
Hosanna to the Child of David!

God be with you.
And also with you.

Before the reading of the Gospel is said:

The Holy Gospel according to St. Mark.
Glory to you, O Lord.

After the reading is said:

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

As the palm branches are blessed,

Blessed is the one who comes in the name of our God.
Hosanna to the Child of David!

HYMN: "PAVE THE WAY WITH BRANCHES"ⁱ

Je - sus is com - ing. *Pave the way with branch - es.

Je - sus is com - ing. Ho - san - na. san - na. Ho -

san - na, Je - sus is com - ing. Ho -

san - na to the Prince of Peace. Ho - Prince of Peace.

PRAYER OF THE DAY

Blessed is the one who comes in the name of our God.
Hosanna to the child of David!

O God of mercy and might...through Jesus Christ. **Amen.**

WORD

We hear and encounter the living Word, invite the Word to illuminate our lives and our activity in the world, and prepare for the next steps of our journey in prayer.

ISAIAH 50:4-9A

After the reading is said:

The Word of God!
Thanks be to God!

“ALL GLORY, LAUD, AND HONOR” (MELCHIOR TESCHNER 1613)

*All glory laud and honor to Thee Redeemer King
To whom the lips of children made sweet hosannas ring
Thou art the King of Israel, Thou David's royal Son
Who in the Lord's name comest, The King the Blessed One.*

PHILLIPIANS 2:5-11

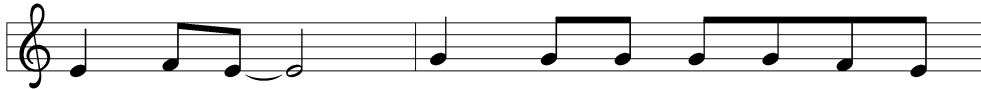
After the reading is said:

The Word of God.
Thanks be to God!

“FILLED WITH EXCITEMENT” (MANTOS Y PALMAS)ⁱⁱ



1 Filled with ex-cite-ment, all the hap-py throng spread cloaks and branch-es on the
2 As in that en-trance to Je - ru - sa-lem, ho - san - nas we will sing to



cit - y streets. There in the dis - tance they be -
Je - sus Christ, to our re - deem - er who still



gin to see, there on a don-key comes the Son of God.
calls to - day, asks us to fol - low with our love and faith.

Refrain

From ev-'ry cor - ner a thou-sand voic-es sing praise to the one who comes
in the name of God. With one great shout of ac-cla-ma-tion loud, tri -
um-phant song breaks forth: Ho - san - na, ho -
san-na to the king! Ho - san - na, ho - san-na to the king!

During the reading of the Passion of Christ as recorded in Mark 14:1—15:47, we will sing the following hymns.

“RIDE ON, RIDE ON IN MAJESTY!” iii

1 Ride on, ride on in maj - es - ty! Hear all the
2 Ride on, ride on in maj - es - ty! In low - ly
3 Ride on, ride on in maj - es - ty! The hosts of
tribes ho - san - na cry; O Sav - ior meek, your road pur -
pomp ride on to die. O Christ, your tri - umphs now be -
an - gels in the sky look down with sad and won - d'ring
sue, with palms and scat - tered gar - ments strewed.
gin o'er cap - tive death and con - quered sin.
eyes to see the ap - proach - ing sac - ri - fice.

“A WOMAN CAME WHO DID NOT COUNT THE COST”^{iv}

1 A wom-an came who did not count the cost of do - ing what she
 2 Some on - ly saw what she had spent— “Why such a waste with poor to
 3 You give as she, sur - pris - ing - ly, you give with beau - ty as she

could, She broke an al - a - bas - ter flask, and sweet-ness
 feed?” They served the poor well with their tongues! But she had
 gave, You give as she, not hold-ing back, you make us


spilled on Je - sus’ head.
 done a love - ly deed. O God, you are the A-noint-ing
 Christ - like with your love.

One who does not count your pas-sion’s cost, And when we
 gath - er you will spill the sweet-ness of your grace on us.

“IT WAS A SAD AND SOLEMN NIGHT”^v


1 It was a sad and sol - emn night, when powers of earth
 2 Be - fore the mourn-ful scene be - gan, our Je - sus blessed
 3 “This is my bod - y, broke for sin, re - ceive and eat
 4 “Share this, my feast, till time shall end, in mem - ory of
 5 O Christ your feast we cel - e - brate; we show your death,

and hell a - rose A - gainst the Child of
 and broke the bread; What love through all these
 the liv - ing food”; Then took the cup and
 your dy - ing friend: Meet at my ta - ble
 we sing your name, Till you re - turn, and



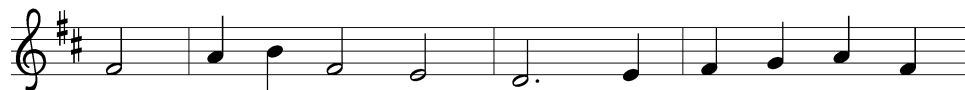
God's de - light, whom friends be - trayed to wick - ed foes.
 ac - tions ran, what won - drous words of love were said!
 blessed the wine, "This the new cov - enant in my blood."
 and re - call the love which God has shown to all."
 we shall eat the mar - riage sup - per of the Lamb.

"GO TO DARK GETHSEMANE"^{vi}



1 Go to dark Geth - sem - a - ne, all who feel the tempt - er's pow'r;
 2 Fol - low to the judg - ment hall, view the Lord of life ar - rained;
 your Re - deem - er's con - flict see. Watch with him one bit - ter hour;
 oh, the worm - wood and the gall! Oh, the pangs his soul sus - tained!
 turn not from his griefs a - way; learn from Je - sus Christ to pray.
 Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.

"MY SONG IS LOVE UNKNOWN"^{vii}

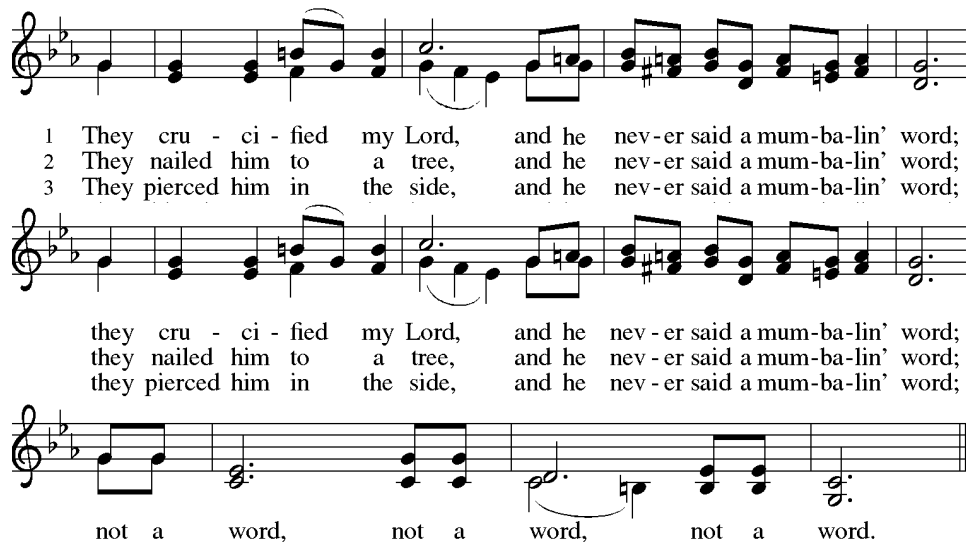


1 My song is love un - known, my Sav - ior's love to
 2 He came from his blest throne sal - va - tion to be -
 3 Some - times we strew his way and his sweet prais - es
 4 We cry out, we will have our dear Lord made a -
 me, love to the love - less shown that they might love - ly
 stow; the world that was his own would not its Sav - ior
 sing; re - sound - ing all the day ho - san - nas to our
 way, a mur - der - er to save, the prince of life to
 be. Oh, who am I that for my sake my
 know. But, oh, my friend, my friend in - deed, who
 king. Then "Cru - ci - fy!" is all our breath, and
 slay. Yet cheer - ful he to suf - f'ring goes that
 Lord should take frail flesh and die?
 at my need his life did spend!
 for his death we thirst and cry.
 he his foes from thence might free.

“O DEAREST JESUS, WHAT LAW HAST THOU BROKEN” (JS BACH)

*O dearest Jesus what law hast Thou broken
That such sharp sentence should on Thee be spoken?
Of what great crime hast Thou to make confession,
Of what transgression?*

“THEY CRUCIFIED MY LORD”^{viii}



1 They cru - ci - fied my Lord, and he nev - er said a mum - ba - lin' word;
 2 They nailed him to a tree, and he nev - er said a mum - ba - lin' word;
 3 They pierced him in the side, and he nev - er said a mum - ba - lin' word;

they cru - ci - fied my Lord, and he nev - er said a mum - ba - lin' word;
 they nailed him to a tree, and he nev - er said a mum - ba - lin' word;
 they pierced him in the side, and he nev - er said a mum - ba - lin' word;

not a word, not a word, not a word.

“JESUS I WILL PONDER NOW”^{ix}



Je - sus, I will pon - der now on your ho - ly pas - sion;
 Let me view your pain and loss with re - pen - tant griev - ing,

let your Spir - it now en - dow me for med - i - ta - tion.
 nor pre - pare a - gain your cross by un - ho - ly liv - ing.

Grant that I in love and faith may the im - age cher - ish
 May I give you love for love! Hear me, O my Sav - ior,

of your suf - f'ring, pain, and death, that I may not per - ish.
 that I may in heav'n a - bove sing your praise for - ev - er.

PRAYERS OF THE PEOPLE

Each prayer petition concludes with

Lord, in your mercy,
hear our prayer.

PEACE

The peace of the crucified Christ be with you always.
And also with you.

MEAL

We gather gifts for those in need and for the mission of this parish, offering them with bread and wine for our table, and preparing our hearts for the coming of Christ in this meal.

WHAT WONDROUS LOVE IS THIS”^x



1 What won-drous love is this, O my soul, O my soul! What
2 When I was sink-ing down, sink-ing down, sink-ing down, when
3 To God and to the Lamb I will sing, I will sing; to
4 And when from death I'm free, I'll sing on, I'll sing on; and



won-drous love is this, O my soul! What won-drous love is this that
I was sink-ing down, sink-ing down, when I was sink-ing down be-
God and to the Lamb I will sing; to God and to the Lamb, who
when from death I'm free, I'll sing on; and when from death I'm free, I'll



caused the Lord of bliss to bear the dread-ful curse for my
neath God's righ-teous frown, Christ laid a-side his crown for my
is the great I AM, while mil-lions join the theme, I will
sing his love for me, and through e-ter-ni-ty I'll sing



soul, for my soul, to bear the dread-ful curse for my soul?
soul, for my soul, Christ laid a-side his crown for my soul.
sing, I will sing, while mil-lions join the theme, I will sing.
on, I'll sing on; and through e-ter-ni-ty I'll sing on.

GREAT THANKSGIVING

May God be with you.

And also with you.

Lift up your hearts.

We lift them up to our God.

Let us give thanks to our God most high.

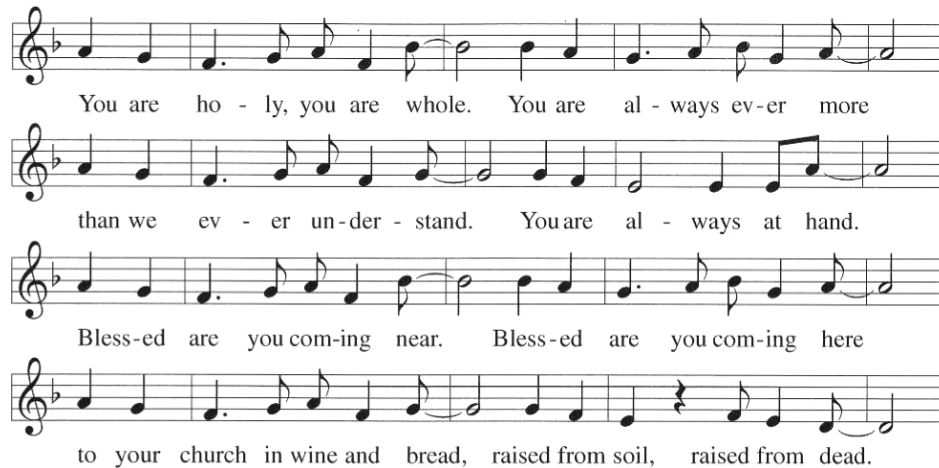
It is right to offer thanks and praise.

The presider continues with the preface, concluding with the Sanctus:

SANCTUS: “YOU ARE HOLY / DU ÄR HELIG”

This may be sung in canon – section 1 at the same time as section 2.

Section 1



You are ho - ly, you are whole. You are al - ways ev - er more
than we ev - er un - der - stand. You are al - ways at hand.
Bless - ed are you com - ing near. Bless - ed are you com - ing here
to your church in wine and bread, raised from soil, raised from dead.

Section 2



You are ho - ly, you are whole - ness, you are pres - ent.
Let the cos - mos praise you, Lord! Sing ho - san - na in the
high - est! Sing ho - san - na! Sing ho - san - na to our God!

The presider continues with the Eucharistic Prayer,

... and we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

... Grace our table with your presence.

Come, Holy Spirit.

... Send us forth, burning with justice, peace, and love.

Come, Holy Spirit.

PRAYER OF JESUS



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

“O LAMB OF GOD MOST HOLY”

*O lamb of God most holy,
Upon the curse tree slain
E'er patient meet and lowly
Tho heaped with hate and disdain
All sins Thou borest for us,
Else had despair reigned o'er us
Have mercy on us O Jesus.*

“WERE YOU THERE?”^{xi}



- 1 Were you there when they cru - ci - fied my Lord?
- 2 Were you there when they nailed him to the tree?
- 3 Were you there when they pierced him in the side?
- 4 Were you there when the sun re - fused to shine?
- 5 Were you there when they laid him in the tomb?



Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun re - fused to shine?
 Were you there when they laid him in the tomb?



Oh, some-times it caus-es me to trem-ble, trem-ble, trem-ble.



Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun re - fused to shine?
 Were you there when they laid him in the tomb?



SENDING

We bless one another and are sent out into the community for service and mission, "at work in the world."

"O SACRED HEAD"^{xii}



- 1 O sa - cred Head, now wound - ed, with grief and shame weighed down,
- 2 What you, dear Sav - ior, suf - fered was all for sin - ners' gain;
- 3 What lan - guage shall I bor - row to thank you, dear - est friend;



Now scorn - ful - ly sur - round - ed with thorns, your on - ly crown,
Mine, mine was the trans - gres - sion, but yours the dead - ly pain.
For this your dy - ing sor - row, your pit - y with - out end?



How pale you are with an - guish, with sore a - buse and scorn!
Lo, here I fall, my Sav - ior, for I de - serve your place;
May I be yours for - ev - er; and though my days be few,



How does your vis - age lan - guish which once was bright as morn!
Look on me with your fa - vor, O grant to me your grace.
O Sav - ior, let me nev - er out - live my love for you!

ANNOUNCEMENTS

BENEDICTION

DISMISSAL

Go in peace. Remember the poor!

Thanks be to God.

COMMEMORATIONS

Wednesday, April 4, 2012

Benedict the African, confessor, died 1589

Born a slave on the island of Sicily, Benedict lived as a hermit until the pope ordered all hermits to attach themselves to a monastery, at which time Benedict joined the Franciscans. Though illiterate, he was highly respected as a confessor and later superior of his community.

Friday, April 6

Albrecht Dürer, died 1528; Matthias Grünewald, died 1529; Lucas Cranach, died 1553; artists

These great artists revealed through their work the mystery of salvation and the wonder of creation. Dürer's work reflected the apocalyptic spirit of his time. Though he remained a Roman Catholic, he was sympathetic to Martin Luther's reforming work. Grünewald's paintings are known for their dramatic forms, vivid colors, and depiction of light. Cranach's work includes many fine religious examples and several portraits of Martin Luther. Cranach was also widely known for his woodcuts.

Saturday, April 7

Hans Peterson, died 2010

Our beloved Hans died in 2010 while employed by Solar City and working atop a roof where he accidentally fell to his death. As his father wrote for his memorial page, "Hans engaged life deeply—at school, with friends and his beloved extended family on both sides, and in the fellowship and worship life of his church family....Wherever Hans lived, studying or working, he kept in touch with friends and family and he found a church home where he worshipped faithfully. He loved all his dear friends, all of his extended family, and the wonders and beauties of God's creation. He loved the Lord, the word and sacrament of the church, its music and liturgy, its people and its mission. We hope in the Lord."

NOTES ON THE MUSIC & LITURGY

ⁱ Bret Hesla (born 1957) wrote this joyful Palm Sunday processional song in 1999. "Like the Palm Sunday crowd," writes Hesla, "we today are too often preparing for the wrong thing ... Could we not rather pave the way for the real Jesus, the one who lived out compassion, who challenged people to bring good news to the powerless, release for the captives?" This song is intended to help us do just that.

ⁱⁱ Rubén Ruiz Avila (born 1945) wrote the music and original Spanish text of this hymn for Palm Sunday in 1972. The English translation is by Gertrude C. Suppe (born 1911).

ⁱⁱⁱ This hymn text, which captures the peculiar combination of triumph and tragedy on the Sunday of the Passion, was one of thirteen contributed by Henry Hart Milman (1791-1868) to his friend Bishop Heber's *Hymns Written and Adapted to the Weekly Church Services of the Year* (1827). Milman was an Anglican priest who served successively as a professor of poetry at Oxford, canon of Westminster, and dean of St. Paul's Cathedral, London. Graham George (born 1912), Canadian organist and professor of music at Queen's University in Ontario, composed the tune, "The King's Majesty," in 1939.

^{iv} Richard D. Leach (born 1953), a United Church of Christ minister from Maine, wrote this hymn text in 1990 for an ecumenical service preceding a Palm Sunday breakfast. Leach chose the story of the anointing at Bethany as the focus for a sermon and this hymn. The tune, "Wexford Carol," is a traditional Irish folk song arranged by Arthur G. Clyde (born 1940), editor of *The New Century Hymnal* (1995).

^v Isaac Watts (1674-1748), London's leading Dissenting minister, wrote more than 600 hymns, including this one, published in Book III of his *Hymns and Spiritual Songs* (1709). Watts studied Greek, Latin,

French and Hebrew as a child. He was offered a university scholarship, but because the Church of England would not allow Dissenters to attend the universities, he chose instead to attend a Nonconformist academy at Stoke Newington. After his ordination in 1702, he became minister at Mark Lane, an aristocratic Dissenting meeting in London. Watts is perhaps best known for writing the text of the Christmas hymn “Joy to the World,” taken from his paraphrase of Psalm 98. The tune, “Bourbon,” an Appalachian spiritual, first appeared with this text in *Columbian Harmony* (Cincinnati, 1825), where it is attributed to Freeman Lewis (1780-1859), about whom little is known.

^{vi} This traditional Lenten hymn was first published in 1820. The author, James Montgomery (1771-1816), the son of Moravian missionaries, wrote more than 400 hymns, including the familiar Christmas hymn, “Angels, from the realms of glory.” He also edited an English newspaper and risked imprisonment by publishing articles advocating human rights and the abolition of slavery in the British Empire. The tune is part of a collection by London organist Richard Redhead (1820-1901) published in 1853.

^{vii} Samuel Crossman (1624-1683), an Anglican vicar with Puritan leanings, was one of the first writers of hymn texts in the English language. This hymn of praise for Christ’s love, which he wrote in 1664, was not widely appreciated until it was rediscovered 200 years later. The tune, “Rhosymedre,” was named for the parish in North Wales where the composer, John David Edwards (1806-1885), served as an Anglican vicar.

^{viii} Like many African American spirituals, the original author and composer of this hymn are unknown. This arrangement of the tune is by Carl Haywood (born 1949). “Mumbalin” means “complaining.”

^{ix} Sigismund von Birken (1626-1681), a poet and private tutor to German princes, published this hymn text in 1653. The English text is based on a translation by LCMS pastor August Crull (1846-1923). The tune, “Jesu Kreuz, Leiden und Pein,” first published in 1609, is the work of Melchior Vulpius (1560-1615), cantor at Weimar from 1602 until his death in 1615.

^x Both the author and composer of this 19th century American folk hymn are unknown. The text and tune first appeared together in *Southern Harmony* (1843), a hymnal compiled by William “Singin’ Billy” Walker (1809-1875), a South Carolina Baptist who devoted his life to collecting Appalachian folk tunes, many of which had Welsh, Scotch, Irish, and English origins.

^{xi} This African-American spiritual is one of the “sorrow songs.” It relates the suffering of Jesus on the cross to the suffering of the singers under slavery. Charles Winfred Douglas (1867-1944), an Episcopal priest and organist, prepared this harmonization of the tune for *The Hymnal 1940* of the Episcopal church.

^{xii} This Holy Week hymn is drawn from an extended medieval Latin hymn attributed to Bernard of Clairvaux (1091-1153), a French monk and mystic held in highest esteem by Martin Luther. Originally, the hymn had seven sections, each addressed to a part of Christ’s body on the cross: the feet, the knees, the hands, the side, the breast, the heart, and the head. The English text is based on a translation by James W. Alexander (1804-1859), a Presbyterian minister. The tune is the work of Hans Leo Hassler (1564-1612), a German organist and composer who studied music with Andrea Gabrielli in Venice, Italy, and later served as court organist to Christian II, Elector of Saxony, at Dresden. This harmonization is by J.S. Bach (1685-1750), who used the melody extensively in his works.

UNIVERSITY LUTHERAN CHAPEL

Children are invited to participate in everything. We hope to help you teach your children to sing, pray, follow along in the service, and worship! The “worship family liaison” (WoFL) is available to help you! Make sure you get a copy of the handout “Faith at Home” from the pastors for activities you can use at home during this coming week

Commemorations: Our bulletin includes “commemorations of saints” and memorials to members and friends who have died. Please visit the memorial book at the Chapel’s Columbarium for memorial statements and remembrances.

Accessible bathrooms are located on first floor. Please escort children to the restroom. The Parish Hall is not locked or secure for unattended children during worship.

Bikes: Please use bike racks across the street from the Chapel (downstairs is not secure!).

Online: The Chapel has an online blog/website at: ulcberkeley.org We publish a weekly e-newsletter. Subscribe online. Find us also on facebook and twitter.

MARCH BIRTHDAYS

Pieper, Janice	03/04
Conway, Lauren	03/06
Jaeger, Lee	03/07
Hitchcock, Regan	03/11
Gilbert-Snyder, Pam	03/14
Aiken, Carmen	03/15
Gilbert-Snyder, Paul	03/19
Schultz, Bart	03/22
Salmon, Verity	03/30

If your birthday is not on this list, we don’t know about it. Email us at administrator@ulcberkeley.org

CURATORS OF WORSHIP

Presider	The Rev. Jeff R. Johnson
Preacher	The Rev. Jeff R. Johnson
Organist	Andy Bouman
Resmiranda	Renee Fladen-Kamm
Assisting Minister	Brach Jennings
Greeter	
Sacristan	
Lector	Sam Tia
Council Rep	Robyn Gee
Worship Family Liaison	
Prayer Minister	Martha Backstrom

UNIVERSITY LUTHERAN CHAPEL

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WELCOME FAMILIES!

The Chapel is trying hard to reach out to children and their families and to help the whole community more deeply understand worship and more creatively experience liturgy! Instead of a “traditional Sunday school,” we believe an “intergenerational approach,” worship-focused approach is at the center of faith formation for all of us!



Here's a break down of what's available for children and families during worship. The **Worship Family Liaison (WoFL)** is listed each Sunday in the bulletin to help you. Introduce yourself, get to know them, let them help you to experience worship more fully! Ask them any questions you might have.

Gathering: Children are encouraged to be with their families – sitting, standing, and singing during our gathering rite. Help your kids follow along in the bulletin!

Kid's Time: At a different time in the service, kids are invited up into the center to participate in a time with the pastor and to learn an action or activity that the whole congregation will be encouraged to do.

Sermon: Sermons at the Chapel often last for 10-15 minutes, which can be a long time for kids. Kids can sit with their families quietly during this time. Or take advantage of a couple activity stations (which help to build faith). Children and parents are encouraged to take advantage of these activities together:

- soft toys available for young children on the carpet next to the organ
- crayons and children's bulletins are the small table by the entrance
- a listening station (COMING SOON!) is the place for a couple of kids to listen to faith stories
- sometimes there are codes in the bulletin for “audio” activities for older kids – watch for them

Prayers: After the sermon, we sing a hymn. This is the time to leave the activities and to return to your seats and sing! After the hymn, we all pray. This is a great time to teach your kids to pray for their friends, for themselves, and for the people they love.

Eucharist: Everyone is encouraged to participate in communion – there is no age limit! There is bread. There is grape juice available in the chalice with the ribbon. If your child is too young to take bread or juice, the pastor can offer them a blessing.

Downstairs “Energy Space”: It can be a long time to be in church! During worship, especially the more contemplative times (prayers, sermon, etc.) we encourage parents to feel free to use the space downstairs if a child needs to run around or is having a difficult time. We all understand the importance of “time out” now and then! Our new Audio System (Approved! And coming in the next 3-4 weeks!) will provide an audio link to everything happening in the sanctuary. Please feel free to take advantage of this open area.

Talk with the WoFL about any of these things! Please come to us with questions and challenges! We love being around kids and supporting parents in teaching kids the faith and the practice of the liturgy.

Welcome to the Chapel. We are glad that you are a part of this community!