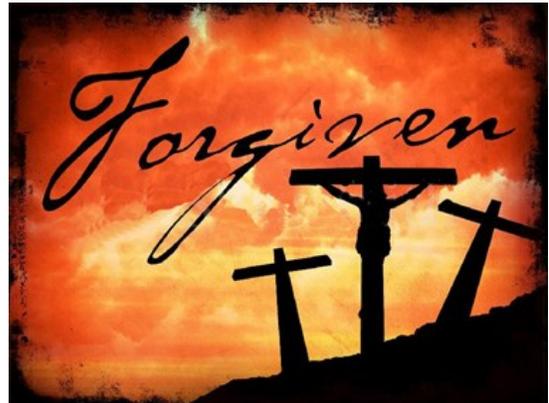


Maundy Thursday

April 1, 2021 6:00 p.m.

St. Paul Lutheran Church



Good Friday

April 2, 2021 6:00 p.m.



Easter Sunday April 4, 2021

- ◇ **Sunrise Service 6:40 a.m. at Rotary Pavilion, Wapsi State Park**
- ◇ **Traditional Service 8:30 a.m. at St. Paul Lutheran Church**
- ◇ **Contemporary Service 10:30 a.m. at St. Paul Lutheran Church**

Maundy Thursday

April 1, 2021

Introduction: With nightfall our Lenten observance comes to an end, and we gather with Christians around the world to celebrate the Three Days of Jesus' death and resurrection. At the heart of the Maundy Thursday liturgy is Jesus' commandment to love one another. As Jesus washed the feet of his disciples, we are called to follow his example as we humbly care for one another, especially the poor and the unloved. At the Lord's table we remember Jesus' sacrifice of his life, even as we are called to offer ourselves in love for the life of the world.

Song: Where Charity and Love Prevail LBW 126

Reading 1: Exodus 12:1-4 [5-10] 11-14 NIV
Word of God, Word of Life, **Thanks be to God**

Psalm 116:1-2, 12-19

Reading 2: 1 Corinthians 11:23-26 NIV
Word of God, Word of Life, **Thanks be to God**

Gospel: John 13:1-17, 31b-35
The Gospel of the Lord, **Praise to you oh Christ**

If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."

Message



Mandatum

What Wondrous Love is This

Foot Washing Ritual

Acting in the person of Christ, our presider will wash the feet of several parishioners to provide us with a reminder of our mission, Christ's *mandatum*. Those parishioners will then take that act of service to others in the congregation by washing their feet. At this point in the liturgy, the congregation is invited to participate in this humble act of service for members of their household.

Meaning

Walking was the primary mode of transportation in Jesus' day, and washing the feet clean of the dust of the road when entering someone's home was common practice. Usually, one washed one's own feet, although another might wash the feet of a revered teacher. If I was wealthy or of upper social standing, my servant would offer the hospitality. Failure to offer this gesture was an insult. In this situation, the washing ritual carried out by Jesus is actually a normal part of the Passover meal. The revered head of the family would reverse the normal roles found in a Jewish home and wash the hands of his family and guests. Jesus fulfilled this role for his family and took it one step further.

There are two interpretations of the foot washing as presented in John's Gospel. One emphasizes the importance of sharing in Jesus' life and ministry. The second section of the story stresses Jesus' revered status and his **humility** in serving his students. Jesus calls on the disciples to join in the action. By following his example, they will overcome the sin of judgmentalism and help usher in the reign of God. It is no accident that we include the foot washing ceremony in this liturgy because it actually explains to us the very nature of the Eucharist. To borrow from theologian Ron Rolheiser, "The foot washing replaces the 'words of institution' in John's Gospel (i.e. Take, all of you eat. This is my body....) It specifies what the Eucharist is, in fact meant to do, namely, ... it directs us to replace

distrust with hospitality, pride with humility,
and self-interest with self-effacement
so as to reverse the world's order of things."

At the heart of our Christian vocation
and Eucharistic life is the call to serve one
another. Jesus washed the feet of his disciples
as an external sign of this call. He called
upon them to do the same. We are the new
disciples of Christ: serving, praising, reconciling,
sacrificing, and loving in his name.

Prayers of Intercession

Response: Hear Our Prayer

Invitation to Communion: Allie, Preston &
Lillie Geltz and Sam VonSprecken will be
receiving first communion this evening. We
invite them to come forward first among their
faith community as we celebrate.

Communion Song: Do This and Remember Me
— Quartet

Where Charity and Love Prevail LBW 126

Reading while Stripping the Altar, Psalm 88

Leave Sanctuary in Silence



Introduction At the heart of the Good Friday
liturgy is the passion according to John, which
proclaims Jesus as a triumphant king who reigns
from the cross. The ancient title for this day—the
triumph of the cross—reminds us that the
church gathers not to mourn this day but to
celebrate Christ's life-giving passion and to find
strength and hope in the tree of life. In the
ancient bidding prayer we offer petitions for all
the world for whom Christ died. Today's liturgy
culminates in the Easter Vigil tomorrow
evening.

Opening Prayer

First Reading: Isaiah 52:13--53:12 NIV
Word of God, Word of Life, **Thanks be to God**

Psalm 22 Together

Second Reading: Hebrews 4:14-16; 5:7-9
NIV Word of God, Word of Life, **Thanks be to God**

Gospel: John 18:1--19:42 NIV

The Passion according to St. John.

At the conclusion of scenes one and

**two — Sing: Were you there when they
crucified my Lord? Were you there when they
crucified my Lord? Oh, sometimes it causes me
to tremble, tremble, tremble. Were you there
when they crucified my Lord?**

At the conclusion of Scene 3—**Sing: Were
you there when they nailed him to the tree?
Were you there when they nailed him to the
tree? Oh, sometimes it causes me to tremble,
tremble, tremble. Were you there when they
nailed him to the tree?**

At the conclusion of Scene 4—**Kneel for a
minute of silence. Invite Christ into your heart.**

At the conclusion of Scene 5—**Sing: Were
you there when they laid him in the tomb?
Were you there when they laid him in the
tomb? Oh, sometimes it causes me to tremble,
tremble, tremble. Were you there when they
laid him in the tomb?**

Sermon

In response to the passion of Christ, we
recognize that we participate in and witness the
daily crucifixion of people due to sin &
selfishness. You are invited to acknowledge
your sinfulness by tying a purple or red ribbon
onto a nail and as an act of apology, nail it to the
old rugged cross. [For those at home: Nails,
ribbon, and a hammer will be available at the
foot of the cross throughout Holy Saturday. You
are welcome to stop and prayerfully place your
nail on the cross which will be on the south side
of the church.]

Prayers of Intercession (Bidding Prayers):

Lay Leader Invites us to Pray.

Congregational response to each prayer:

“AMEN.”

Our Father

Procession of the Cross -- Behold the Life-giving cross on which was hung the savior of the world. 3x

Response: Oh come, let us worship.

Veneration of the Cross

Gaze upon the Tree of Life.

We Glory in your Cross Prayer

Song: Beneath the Cross of Jesus LBW 107

Process Cross outside (weather permitting)

Dismiss in Silence



Sunday, April 4, 2021

Resurrection of Our Lord: Easter Day

Introduction-- Alleluia, Christ is Risen!

Christ is Risen Indeed! Alleluia

Thanksgiving for Baptism

Gathering Hymn: LBW 151 Jesus Christ is Risen Today

Prayer of the Day

All: God of mercy, we no longer look for Jesus among the dead, for he is alive and has become the Lord of life. Increase in our minds and hearts the risen life we share with Christ, and help us to grow as your people toward the fullness of eternal life with you, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

First Reading: Acts 10:34-43 NIV

Word of God, Word of Life, **Thanks be to God**

Biblical scholars tell us that The Acts of the Apostles was written in about 85 AD by Saint Luke as a second book to his Gospel. Acts explains how the followers of Jesus were inspired by Holy Spirit to overcome their fear and spread the Good News. Their Pentecost experience led to the growth of the Christian Church, persecution, and even death for many. Luke wanted to testify that Jesus' Spirit remained with those who believed in Him.

Peter the Apostle becomes one of the primary proclaimers of the resurrection reality, and today's first reading has him explaining the core of the Christian faith to a Gentile (non-Jew) named Cornelius, and the members of his household. Peter had gone to the Mediterranean port city of *Caesarea Maritima* following a dream in which he felt encouraged to include Gentiles in the kingdom of the righteous. This was scandalous to the Jewish followers of Christ and led to a major argument within the body of believers.

In a nutshell, Peter's speech is about the ministry of Jesus on earth, a recounting of Jesus' passion, and an expression of belief in the resurrection which fortified Jesus' role as heavenly judge through whom all separation from God has been erased. Peter uses himself as a witness to all these truths and invites all who hear to also believe. As believers, they will live in the Kingdom of God **now**. No more waiting

The part not included in today's reading is that Holy Spirit was poured out upon Cornelius' family when they heard the word of the Apostle and came to believe in Jesus as the Christ. This message was most significant to the Gentile members of Luke's audience listening to his preaching fifty years after Jesus' life, death, and resurrection. This meant that God's plan of salvation was for everyone, not just the Jews. Holy Spirit flowed out to the entire world seeking to recreate the relationship of original justice known in The Garden before sin and separation.

Psalm 118:1-2, 14-24

Second Reading: 1 Corinthians 15:1-11 NIV Word of God, Word of Life, **Thanks be to God**

Humility is a virtue for God's disciple.

Cephas means "rock" in Aramaic; the native language of Jesus' family. "Peter" means rock, in Greek, the marketplace language of ancient Palestine.

Paul's own conversion experience is a powerful one. Like Cephas, the apostles gathered in the upper room, and another group of 500 believers, Paul saw Christ after the resurrection, but unlike them, did not see Jesus face to face {perhaps this is what he means when he says he was born 'abnormally.' Another speculation on that term is that Paul suffered from an unusual physical appearance, perhaps a congenital malformation.

In the eyes of the Jews, this meant he lacked favor with God who is the author of the fullness/perfection of life. If this was true, the Jews would have used it to discredit Paul's apostleship.

Saul was a staunch orthodox Jew acting on behalf of the Jewish religious authorities in order to protect their tradition. In their minds, the followers of Jesus would continue to threaten their authority by proclaiming the gospel of love to the peasant folk. The authorities wanted it stopped, and they were comfortable using the same methods used to stop Jesus. Saul was persecuting the followers of Jesus by having them intimidated, threatened, beaten, and thrown into jail. Saul was pleased to stand by and watch Stephen be stoned to death.

At the height of his power, Saul was struck down by Christ while on the road to Damascus, Syria where he intended to round up more "Followers of the Way." Saul saw a great light (went into a trance) and heard a voice telling him he would be the one sent (*apostle*) to the Gentiles. He was blind (symbol of his disbelief), but after three days (amount of time needed for change) in the dark (unbelief) he received new life, and his sight (i.e. faith in Jesus). He *believed* in Jesus the Christ and accepted the grace offered by the Savior to be his apostle. To signify this internal rebirth, his name was changed to Paul (the Latin/Gentile version of Saul, meaning "asked", a name he shared with the first king of Israel), and he traveled for the next 20 years throughout the Mediterranean region (Turkey, Syria, Greece, Crete, Macedonia, and finally Rome) telling the story of Christ, establishing communities of the baptized, and encouraging them through letters and return visits.

Earlier in this letter to the Corinthians, Paul has been chastising them for petty squabbles and divisions over issues like: "Which preacher do you think is best?" Or, "Which man's wife has the prettiest hairstyle this week?" Or, "I can speak in spiritual tongues so I'm better than you!" Or, "I inherited a large sum of money so I have privilege over you." Those who had been threatened by Paul's accusations of wrongdoing were attempting to discredit Paul's authority, and so Paul had to prove that his mission in fact came from Christ himself. Part of reinforcing his credibility included taking responsibility for the sinfulness in which he had been participating before he humbly accepted the help and the grace of Jesus. Paul models humility and shows it in this letter when he refers to himself as the "least of the apostles." However, in his opinion, it is the same good news, and no matter who delivers it, the hearers should believe.

One of the arguments early Christians often engaged in was proving Jesus' fulfillment of the Hebrew Scripture requirements for a true prophet or messiah. In today's passage, Paul offers two proof texts for Jesus' legitimacy as our Savior when he indicates that Jesus died for our sins (Isaiah 53:5 – "But he was pierced for our offenses, crushed for our sins, Upon him was the

chastisement that makes us whole, by his stripes we were healed.") and really was resurrected from the dead (Hosea 6:2 – "Yahweh will revive us after two days; on the third day he will raise us up to live in his presence.") Paul does not include the specific scriptural references in his letter, but scripture experts speculate that these are likely passages to which he was referring.

Gospel: Mark 16:1-8

The Gospel of the Lord: **Praise to You Oh Christ**

The good news (*gospel*) about Jesus' resurrection begins in the quiet of the early morning on the first day of the week. According to Mark's account, the women were not able to properly prepare Jesus' body for burial on Friday because of his late afternoon death. After sundown they had to observe the Sabbath. On that day they could not touch a dead body nor do the work of preparation. So at dawn on Sunday, they went to the tomb where they had seen Joseph of Arimathea place Jesus' enshrouded body. Despite their eagerness they knew a huge boulder stood between them and the task at hand. As they climbed the path to the tomb, they mused about who they could get to help them move the rock. Much to their surprise, when they looked up, that which separated them from the realm of the dead was moved and they had direct access to the place where their lifeless Lord had been. When they approached, they found that the tomb was empty and death was emptied of its fearful hold on them.

The voice of the youth clad in white gives meaning to the empty tomb. This is the same youth who earlier ran naked from the Garden of Gethsemane after Jesus' arrest. In the nameless youth, we see all those who come to baptism at Easter, stripped of their past sinful lives through purification and confession they put on the white garment of new life found in loyalty to Jesus. According to Mark, in the early Christian community, it was on the lips of the newly baptized that all could clearly hear the Easter proclamation "He has been raised!" Do not look for him among the dead, but rather go back home, to the family and life you had when you first heard His call, and He will meet you there. He is not gone; He is with you!

It is significant too that the women were instructed to deliver the resurrection message to Peter. If you recall, Peter's last act was to deny and curse Jesus. Peter couldn't fathom a messiah who suffered and died at the hands of the leaders. He expected a warrior, not a pacifist. When Jesus didn't call forth his army, Peter and the other male disciples all fled. In Mark's narrative, only the faithful women remained until the end. However, before he fled, Peter, realizing the impact of his three-time denial, broke down and wept. This may have been a public sign of sorrow and contrition or the dam breaking on his frustration and disappointment. Regardless, because of it, the good news of Jesus' resurrection was delivered to Peter as well. Peter is a metaphor for all the early Christians who denied Christ or handed over fellow Christians in times of persecution. Peter is the epitome of

the sinner who denies the Lord, and yet is driven to deeper devotion and even martyrdom after he is forgiven. {The first reading is testimony to Peter's transformation.}

Forgiveness is the homecoming offered to all by Christ. No matter what they did during the passion of Christ, his disciples were called home to Galilee! There they were asked to recommit themselves to being a community of disciples who carried out the ministry of the suffering servant. In Galilee, at home, their faith and loyalty would further be tested. In the midst of a nation who wanted a warrior king, would they be able to proclaim the good news that the Son of God freely gave his life to those who despised him as ransom to liberate all people from whatever enslaves them? Would they be able to put their desires for power and security aside in order to serve the least and most vulnerable ones in their midst? Would their trust in God endure? Mark does not give us post-resurrection appearances or a second book telling of the disciples' adventures. Like His early disciples, we hearers are forced to confront the question: now that I've heard of the resurrection, how will my life change?

Sermon

Hymn of the Day: LBW 135 The Strife is O'er

Nicene Creed

Prayers of Intercession

Share Christ's Peace

Offering & Prayer

And so with all the choirs of angels in heaven we proclaim Your glory and join in their unending hymn of praise as we sing: REMEMBER NOW MY CHILDREN

Our Father

Invitation to Communion

Taste and see the goodness of the Lord. Eat and drink at the banquet of the Lamb.

Communion Hymn: LBW 212. Let us Break Bread Together

Prayer after Communion—All Together

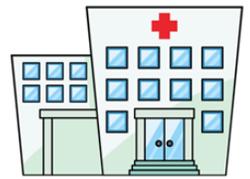
Wellspring of joy, through this meal you have put gladness in our hearts. Satisfy the hunger that lingers in our world, and send us as joyful witnesses, that your love may bring joy to the hearts of all people, through Jesus Christ our Lord. Amen.

Sending Hymn: LBW 145 Thine is the Glory

Dismissal

P: Alleluia! Christ is risen. ALL: **Christ is risen indeed. Alleluia! Empowered by Holy Spirit, we go into the world to Joyfully Serve, Creatively Connect, and intentionally Grow. Thanks be to God!**

Thank you to all who donated to this year's Lenten Giving Project RIP Medical. Last week's collection was \$911.00. Our Lenten total is \$3,369.76.



Thanks to your generosity \$336,976.00 of medical debt will be forgiven!

LWR Quilt Project update... Covid 19 protocols have limited us to sewing at home during the past year, but with vaccinations being completed, your LWR team is now offering a way to finish the waiting quilts. A frame has been set up in the church lower level, and we invite anyone who wants to tie knots to work at any time on the current quilt. As each quilt is finished, we will pin another to the frame. For now, we will limit volunteers to 4 at a time, with masks. We also could use sewers to help bind the finished quilts that will be taken to the in-gathering on April 17th. For further information, contact Virginia at 462-4625. Thank you, St. Paul!

Live Feed of the St. Paul worship services can be found on the St. Paul Anamosa YouTube Channel.

Taped services are found on the St. Paul website, St. Paul YouTube page and St. Paul Facebook page.

Generous Giving We are grateful for:

Brooke Paulsen for giving of her time and resources in teaching our young people about planting. She purchased seeds and helped them start plants to put in the Community Garden at church.

Tom Sabotta & Sheri Evans: For the very generous gift of a lift chair delivered to a very excited disabled individual.

All those who volunteered extra time during Holy Week to be a reader, usher, tech support, musician your time and talent are appreciated.

Pastor Rodney giving his time and being part of the First Communion Retreat.

The families and parents who participated in the First Communion Retreats.

(e-mail Lois if you have seen Creative ways congregants have connected who need a word of gratitude.)
stpaulanamosa@gmail.com

Thank you to all who provided lilies to decorate the sanctuary this Easter. Lilies have been given by:

- *Ed & Jan Allaire in memory of Johnnie & Clara Pegoric and Ed & Jean Allaire*
- *Mike & Nancy Bickford in memory of Charles & Luella Bickford and Ray & Kathryn Freese*
- *Bob & Darla Algoe in memory of our parents: Bob & Mildred Algoe and John & Maurine Boesch*
- *Gary & Vickie Behnke in memory of Walter Behnke & Leo Fall, Jr.*
- *Phyllis Kula in memory of Phil & Patsy Hardersen*
- *Kristi Fortune in memory of Bonny Fortune*
- *Serge & Paula Sisler in memory of Serge Sisler, II our dear son*
- *Ralph & Sandra Andresen in memory of Chris Andresen*
- *Darcie Tenley in memory of Bill Tenley*
- *Angie Keller in memory of Eddie Keller*
- *Virginia Danielson in memory of those we've lost from Covid*
- *Nancy Douglas in memory of my family who has gone before me*
- *Rosie Austin in memory of Leonard Austin*
- *Ed Gerst in memory of the Gerst & Koppenhaver families*
- *Lois Ocenosak in memory of Don Ocenosak and Mary Jane Smith*
- *Tom & Sherrí in memory of Irene Evans*
- *Tom & Sherrí in memory of our pseudo-mom Irene Konecny*
- *Verna Lewison in memory of Paul Lewison*
- *Fred & Lindsey Austin in memory of Lee & Darlene Austin and Dennis Weers*
- *Dale Thurm and Annette & Scott Wheeler family in memory of Sandy Thurm*
- *Dorothy & Bing Postel in memory of June & Lavern Ulferts*
- *Jay & Arlie Willems in memory of Jake & Frances Willems and Curt & Beryl Thoreson*
- *Steve & Kathy Dornbusch in memory of our son-in-law, Darel Secrist and our parents*

Please Pray for the Following People

(Why people want prayers isn't important, *the prayers are!*)

Pat Herren, Pastor Beener, Ed Allaire; for all facing challenges from the corona virus and natural disasters; for the community at the Anamosa penitentiary and other communities that mourn losses, may we learn to live in peace.

To add a name call or email Lois at 462-4841/ stpaulanamosa@gmail.com. Names will be listed for 4 weeks and may be renewed.

Please call the office at 462-4841 to reserve worship spaces for you and your household.

Wednesday, March 31

- * 6:00pm Way of the Cross (in church)
- * NO WD4

Thursday, April 1st Maundy Thursday

- * 6:00pm (in church) reservations please
Reader: Addie Dales, Kaileen Weaver
Usher: Barb Kleis
PowerPoint: Emma Dales

Friday, April 2nd Good Friday

- * 6:00pm (in church) reservations please
Reader: Passion Readers
Usher: Ralph & Sandra Andresen
PowerPoint: Darcie Tenley

Sunday, April 4 Happy Easter

- * 6:40am Sunrise Worship at Rotary Pavilion, Wapsi State Park—Bring a lawn chair; Rain or Shine
- * 8:30am Worship (reservations only)
Reader: Lois Ocenosak
Usher: Mike & Nancy Bickford
PowerPoint: Conor Fortune
- * 10:30am Worship (reservations only)
Reader: Paula Sisler
Usher: Sally Clapp
PowerPoint: Emma or Addie Dales

Monday, April 5 OFFICE CLOSED

Tuesday, April 6

- * 1:30pm Scripture study Zoom
- * 6:00pm Grief Support—LL CE building
- * 8:00pm AA—LL CE building (**masks & social distancing required**)

Wednesday, April 7

- * 6:00pm Worship (**reservations only**)
Reader: Virginia Danielson
Usher: Virginia Danielson
PowerPoint: Darcie Tenley
- * 6:00pm WD4—CE Building

St. Paul Evangelical Lutheran Church
103 East Cedar Street
Anamosa, IA 52205

Return Service Requested



The office will be closed Monday, April 5th

The 8:30 a.m. and 10:30 a.m. Sunday Worship Services will continue through April at St. Paul. Starting May 2nd the 10:30 service will be in Wapsi-Ana Park by the bandshell.

Live Feed of the St. Paul worship services can be found on the St. Paul Anamosa YouTube Channel.