



Everyone is welcome here

UNITED PRESBYTERIAN CHURCH OF BINGHAMTON

ACT JUSTLY • PRACTICE KINDNESS • WALK HUMBLLY WITH GOD



Sunday, April 13, 2025 • 10:00am

Palm/Passion Sunday

▶ Our worship service is livestreaming on our YouTube Channel: [upcbgm.org/youtube](https://www.upcbgm.org/youtube)

Join via phone call on Zoom: (+1) 646-558-8656, Meeting ID 865 274 8433

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Welcome to the Celebration!

April 13, 2025 • 10:00am

Today as we begin our observance of Holy Week, we're going to do some things we've never done before, and some things we've done before differently. We will remember Jesus's entry into Jerusalem with a parade. During the parade, you will be invited to leave whatever gifts you have brought — fish banks, socks, and gloves — at the front of the sanctuary by the communion table. We will remember the Last Supper as we celebrate communion in the pews, and then move to a time of quiet reflection on some symbols of the passion. At the close of the service, the Christ candle will be carried out, and we will leave the sanctuary in silence.

We Gather as a Community of Faith

OPENING BELL *The bell tolls to center our hearts and minds for worship.*

GATHERING MUSIC “With Joyful Hearts”

United Ringers handbell choir

Music: Barbara B. Kinyon, © 1996 Agape (a div. of Hope Publishing Company).

WORDS OF WELCOME

MINUTE FOR MISSION *One Great Hour of Sharing*

Judy Westcott

CALL TO WORSHIP (*responsive*)

excerpts from Psalm 24

One: Lift up your heads, O gates! Be lifted up, ancient doors!

All: So that the King of glory may come in!

One: Who is the King of glory?

All: The Lord strong and mighty. The Lord mighty in battle!

One: Lift up your heads, O you gates. Lift up, everlasting doors!

All: The King of glory shall come in.

One: Who is the King of glory?

All: The Lord of hosts! He is the King of glory! Hosanna!

Hosanna in the highest!

THE STORY BEGINS *Luke 19:28–40, CEB*

²⁸ After Jesus said this, he continued on ahead, going up to Jerusalem.

²⁹ As Jesus came to Bethphage and Bethany on the Mount of Olives, he gave two disciples a task. ³⁰ He said, “Go into the village over there. When you enter it, you will find tied up there a colt that no one has ever ridden. Untie it and bring it here. ³¹ If anyone asks, ‘Why are you untying it?’ just say, ‘Its master needs it.’” ³² Those who had been sent found it exactly as he had said.

³³ As they were untying the colt, its owners said to them, “Why are you untying the colt?”

* = *Please rise in body or in spirit.*

³⁴They replied, "Its master needs it." ³⁵They brought it to Jesus, threw their clothes on the colt, and lifted Jesus onto it. ³⁶As Jesus rode along, they spread their clothes on the road.

³⁷As Jesus approached the road leading down from the Mount of Olives, the whole throng of his disciples began rejoicing. They praised God with a loud voice because of all the mighty things they had seen. ³⁸They said,

"Blessings on the king who comes in the name of the Lord.
Peace in heaven and glory in the highest heavens."

³⁹Some of the Pharisees from the crowd said to Jesus, "Teacher, scold your disciples! Tell them to stop!"

⁴⁰He answered, "I tell you, if they were silent, the stones would shout."

WE OFFER OURSELVES AND OUR GIFTS TO GOD

You are invited to support the ministry of this congregation through online giving at upcbgm.org/give, or by sending a check to the church office or putting an offering in the plates by the door.



You can contribute to the PC(USA)'s One Great Hour of Sharing offering online at pcusa.org/give-oghs or text OGHS to 91999, or use one of the Special Offering envelopes located near the plates by the doors, or send a check to the church office marked with "special offering" in the memo line.



We will receive our monetary offerings and our gifts of socks and hats during the parade. Please bring them with you as you join the parade, and leave them at the communion table on your way by.

***THE PALM SUNDAY PARADE** "We Are Marching in the Light of God" (see pages 4–5)

OPENING PRAYER *(together)*

Hosanna, Savior! We wave our palms and sing our praise as we remember your triumphal entry into Jerusalem. May your Spirit enter the heart of our worship this day, giving us the strength to endure the journey which is ahead. Amen!

TIME FOR THE YOUNG AT HEART

MUSICAL INTERLUDE "The Entry into Jerusalem"

UPC Choir

Ride on, O Christ; thy triumphs now begin!
All glory, laud, and honor to thee, Redeemer, King, to whom the lips of children made sweet hosannas ring.
Ride on, ride on in majesty, ride on, ride on in majesty, ride on, ride on, ride on!
Ride on, ride on in majesty! Hark, all the tribes hosanna cry;
O Savior meek, pursue thy road with palms and scattered garments strowed.
Ride on, ride on, in lowly pomp ride on, ride on, in lowly pomp ride on to die;
Ride on, ride on in majesty! The last and fiercest strife in nigh.
O Christ, thy triumphs now begin: ride on, ride on, ride on!
All glory, laud, and honor to thee, Redeemer, glorious King,
to whom the lips of children made sweet hosannas ring.

(continued on page 6)

853 We Are Marching in the Light of God

First system of musical notation. Treble clef, key signature of one sharp (F#), 4/4 time signature. The melody features a triplet of eighth notes. The bass line consists of chords and single notes. The lyrics are: "We are march-ing in the light of God; we are march-ing in the"

Second system of musical notation. Treble clef, key signature of one sharp (F#), 4/4 time signature. The melody continues with a triplet of eighth notes. The bass line features a triplet of eighth notes. The lyrics are: "light of God. We are march - ing in the light of God;"

Third system of musical notation. Treble clef, key signature of one sharp (F#), 4/4 time signature. The melody features a triplet of eighth notes. The bass line features a triplet of eighth notes. The lyrics are: "we are march-ing in the light of God. we are march-ing in the light of, the light of God. we are march-ing in the light of God."

Words: South African; English trans. Gracia Grindal, © 1984 Utryck (admin. Walton Music Group).
Music: SIYAHAMBA, Zulu tune; arr. *Freedom Is Coming*, © 1984 Utryck (admin. Walton Music Group).
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We are march - ing

We are march-ing, march-ing, we are march-ing, march-ing,

Detailed description: This system contains the first two staves of music. The top staff is a vocal line in treble clef with a key signature of one sharp (F#) and a common time signature (C). It begins with the lyrics 'We are march - ing' and features a melodic line with eighth and quarter notes, including a fermata over a dotted quarter note. The bottom staff is a piano accompaniment in bass clef, providing a steady rhythmic accompaniment with eighth and quarter notes.

we are march-ing in the light of God.

we are march-ing in the light of, the light of God.

we are march-ing in the light of God.

Detailed description: This system contains the next two staves. The top staff continues the vocal line with the lyrics 'we are march-ing in the light of God.' and includes a triplet of eighth notes. The bottom staff continues the piano accompaniment, also featuring a triplet of eighth notes. The lyrics are split across the two staves.

We are march - ing

We are march-ing, march-ing, we are march-ing, march-ing,

Detailed description: This system contains the third and fourth staves. The top staff repeats the vocal line with the lyrics 'We are march - ing' and 'We are march-ing, march-ing, we are march-ing, march-ing,'. The bottom staff repeats the piano accompaniment. The system concludes with a fermata over a dotted quarter note in the vocal line.

we are march - ing in the light of God.

we are march - ing in the light of God.

Detailed description: This system contains the final two staves. The top staff concludes the vocal line with the lyrics 'we are march - ing in the light of God.' and ends with a double bar line. The bottom staff concludes the piano accompaniment with a double bar line. Both staves feature a triplet of eighth notes in the final measure.

Thou art the king of Israel, thou David's royal Son
who in the Lord's name comest, the King and Blessed One.
Ride on, ride on in majesty, ride on, ride on in majesty, ride on, ride on, ride on!
The fiercest strife is nigh, the fiercest strife is nigh. Ride on, ride on, ride on, ride on!

Words: Theodulph of Orleans; Henry H. Milman. Music: Van Denman Thompson, quoting ST. DROSTANE by John Dykes and ST. THEODULPH by Melchior Teschner; arr. Thomas Chesterton, © 1986 Lorenz Publishing. All rights reserved. Reprinted with permission under ONE LICENSE, License #A-727560. All rights reserved.

We Gather at the Lord's Table, Where Everyone Is Welcome

INVITATION TO THE TABLE

by Cheryl Lawrie

*On their own, the bread and wine are nothing.
To become a foretaste and a promise
of love made real and a world made whole,
they need a story and a blessing
and a people who believe...*

It would not have been God's table
if they hadn't all been gathered around it:
the betrayer and the friend,
the power-hungry and the justice seeker,
the faithful and the fickle.

When Jesus poured the wine, and the bread was broken;
when everyone could eat —
the outcast and the beloved,
the arrogant and the gracious,
the wrong-doer and the wrongly done by —
the table became a foretaste
of love made real
and of a world made whole.

Your company at the table today
will include the betrayer and the beloved,
the wrong-doer and the wrongly done by.

It would not be God's table without them.

And the promise is
that when you are together,
when you tell the story and give the blessing,
when you break the bread and pour the wine,
you will discover a foretaste
of love made real
and of a world made whole.

THE WORDS OF INSTITUTION

We remember the witness of Jesus to challenge the empires of the world, to stop at nothing to declare God's love for all people.

We remember how the world responded to Jesus's ministry and teaching, by killing him. And we remember God's bold challenge to the world in bringing Jesus back to life. And because of all this, we dare to remember the night when Christ was betrayed.

Gathered at table with his closest followers, Jesus took bread, gave thanks, broke it, and gave it to the disciples, saying, "Take this. Eat this. It is my body, given for you. Do this — and remember me."

After supper he took a cup, gave thanks, and offered it also, saying, "This is the cup of a new and everlasting covenant, poured out willingly and lovingly. Drink this — and remember me."

And so we remember, and we reconnect with one another in this season, and as we invite Christ anew into our hearts, so we rededicate ourselves to proclaiming in word and deed Christ's realm. Amen!

THE SHARING OF THE FEAST *(responsive)*

If your elements of Communion are with you, rest your hands lightly upon them. If they are in the front of the sanctuary, open your hands to be sacramental, filled with the power to change your heart and the world. We ask God's grace on us and on all those who are in our prayers this morning, and God's blessing on our elements and our hands.

One: We break the bread of life, and that life is the light of the world.

All: God here among us, light in the midst of us, bring us to light and life.

One: We are welcome to this gift of God, the cup of blessing.

All: God's love is poured out with love and abundance.

This morning, we will partake of each element as we receive them.

You are invited to share the feast in meditative silence, assisted by the special music which will continue throughout the sharing of the sacrament.

COMMUNION MUSIC "Jesus, Remember Me"

Jesus, remember me when you come into your Kingdom.

Words: Taizé Community; para. Luke 23:42. Music: Jacques Berthier. © 1981 Les Presses de Taizé (admin. GIA Publications). All rights reserved. Reprinted with permission under ONE LICENSE, License #A-727560. All rights reserved.

THE PRAYER AFTER THE MEAL *(together)*

**O Christ, you entered the city as a poor man, not in style but simply,
yet still you caused an uproar, and questions everywhere.**

**You drew the expectations of a hungry crowd,
and brought buried conflicts to the light.**

(continued on page 8)

**May we, who are sometimes swayed by the crowd's approval,
and who often avoid conflict for fear of its cost to us,
hold fast to the gospel of peace and justice,
and follow faithfully in your way of compassion and solidarity
with those who are poor and excluded,
wherever it may lead us.**

Amen!

SHARING OF JOYS AND CONCERNS (*responsive*)

As each petition is concluded, the prayer leader and congregation respond:

One: Lord, in your loving kindness,

All: hear our prayer.

PRAYER OF THE PEOPLE

adapted from a prayer by Terri Peterson

God of all hopefulness, God of my life:
On this holy day of Palms and Passions
and through this the holiest of weeks,
when our Lenten journey finds its completion
through pain,
sorrow,
despair,
illness,
losses of all kinds;
through fear,
anger,
hatred,
vitriol,
and finger-pointing;
we come to recognize
the varied ways we work against you, O God:
against your hopes and dreams for creation,
against your love poured out
in flesh and blood.
We hang our heads and bow our hearts,
seeking your forgiveness,
yearning for your guidance,
desiring your compassion.

Fill us, we pray,
with the ability to turn to you,
kneeling before you.
May your grace open our spirit,
that we may let you in,
receive you.

Taking you in,
into our hearts and minds and souls;
letting you in
that we might turn and
return to you,
that we might be
transformed in you,
through you, by you,
for you.

Transformed once more,
this day, this week,
into a new self,
me, you.

May we become a new people,
a gentle people,
a people of love and compassion,
born anew from our deepest sorrow
through the breadth of your forgiveness
and love.

And then, may we do likewise.
Forgive.
And, love.
Amen!

And now, with the confidence of the children of God,
we pray together the prayer that Jesus taught us, saying:

THE LORD'S PRAYER (*together*)

**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 debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil,
for thine is the kingdom, and the power, and the glory forever. Amen!**

ANNOUNCEMENTS AND INVITATIONS

The Journey to the Cross

WE SING "Go to Dark Gethsemane" (see page 10)

PRAYING ON THE MOUNT OF OLIVES *Luke 22:39–46, CEB*

³⁹ Jesus left and made his way to the Mount of Olives, as was his custom, and the disciples followed him. ⁴⁰ When he arrived, he said to them, "Pray that you won't give in to temptation."

⁴¹ He withdrew from them about a stone's throw, knelt down, and prayed. ⁴² He said, "Father, if

Go to Dark Gethsemane

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E♭ B♭ E♭ A♭ E♭ Cm B♭ E♭

1 Go to dark Geth - sem - a - ne, you that feel the
 2 Fol - low to the judg - ment hall; view the Lord of
 3 Cal - vary's mourn - ful moun - tain climb; there, a - dor - ing

Fm7 Ab B♭ E♭ E♭ Cm B♭ E♭ A♭ Dm7(b5) Ab E♭

tempt - er's power; your Re - deem - er's con - flict see;
 life ar - raigned. O the worm - wood and the gall!
 at his feet, mark that mir - a - cle of time,

E♭/G E♭ B♭/D Gm Cm7/E♭ F7 B♭ E♭/G B♭7/F E♭

watch with him one bit - ter hour; turn not from his
 O the pangs his soul sus - tained! Shun not suf - fering,
 God's own sac - ri - fice com - plete: "It is fin - ished!"

A♭ E♭ E♭/G B♭7/F E♭ Fm Ab E♭/B♭ B♭ E♭

griefs a - way; learn of Je - sus Christ to pray.
 shame, or loss; learn of him to bear the cross.
 hear him cry; learn of Je - sus Christ to die.

Words: James Montgomery, alt. Music: Richard Redhead (REDHEAD). Public Domain.

it's your will, take this cup of suffering away from me. However, not my will but your will must be done." ⁴³ Then a heavenly angel appeared to him and strengthened him. ⁴⁴ He was in anguish and prayed even more earnestly. His sweat became like drops of blood falling on the ground. ⁴⁵ When he got up from praying, he went to the disciples. He found them asleep, overcome by grief. ⁴⁶ He said to them, "Why are you sleeping? Get up and pray so that you won't give in to temptation."

THE ARREST *Luke 22:47–54a, CEB*

⁴⁷ While Jesus was still speaking, a crowd appeared, and the one called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him.

⁴⁸ Jesus said to him, "Judas, would you betray the Human One with a kiss?"

⁴⁹ When those around him recognized what was about to happen, they said, "Lord, should we fight with our swords?" ⁵⁰ One of them struck the high priest's servant, cutting off his right ear.

⁵¹ Jesus responded, "Stop! No more of this!" He touched the slave's ear and healed him.

⁵² Then Jesus said to the chief priests, the officers of the temple guard, and the elders who had come to get him, "Have you come with swords and clubs to arrest me, as though I were a thief? ⁵³ Day after day I was with you in the temple, but you didn't arrest me. But this is your time, when darkness rules."

⁵⁴ After they arrested Jesus, they led him away and brought him to the high priest's house.

WE SING "Lord, Why Have You Forsaken Me" (see page 12)

THE DENIAL *Luke 22:54b–62, CEB*

Peter followed from a distance. ⁵⁵ When they lit a fire in the middle of the courtyard and sat down together, Peter sat among them.

⁵⁶ Then a servant woman saw him sitting in the firelight. She stared at him and said, "This man was with him too."

⁵⁷ But Peter denied it, saying, "Woman, I don't know him!"

⁵⁸ A little while later, someone else saw him and said, "You are one of them too."

But Peter said, "Man, I'm not!"

⁵⁹ An hour or so later, someone else insisted, "This man must have been with him, because he is a Galilean too."

⁶⁰ Peter responded, "Man, I don't know what you are talking about!" At that very moment, while he was still speaking, a rooster crowed. ⁶¹ The Lord turned and looked straight at Peter, and Peter remembered the Lord's words: "Before a rooster crows today, you will deny me three times." ⁶² And Peter went out and cried uncontrollably.

THE MOCKING AND BEATING *Mark 15:6, 8–9, 13–21, CEB*

⁶ During the festival, Pilate released one prisoner to them, whomever they requested. ...

⁸ The crowd pushed forward and asked Pilate to release someone, as he regularly did. ⁹ Pilate answered them, "Do you want me to release to you the king of the Jews?" ... ¹³ They shouted back, "Crucify him!"

¹⁴ Pilate said to them, "Why? What wrong has he done?"

Lord, Why Have You Forsaken Me



1. Lord, why have you for - sak - en me, and why are you
2. Yet you are ho - ly, and the songs of praise of Is -
3. But I am mocked and put to scorn, all those who see
4. Yet you, O Lord, have been my God and on - ly hope



so far a - way from my com-plaint and my dis - tress
rael are your throne; when our an - ces - tors called on you,
me laugh and say, "You trust in God, so let us see
since I was born; trou - ble is near me, none can help;



poured out be - fore you night and day?
you saved them, res - cued all your own.
the help of God to whom you pray."
my Sav - ior, leave me not for - lorn.

Words: Christopher L. Webber, alt., © 1986. Music: CONDITOR ALME SIDERUM, Sarum plainsong, Mode IV, 9th c.; harm. C. Winfred Douglas, © 1943, 1961 Church Pension Fund. All rights reserved.
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They shouted even louder, "Crucify him!"

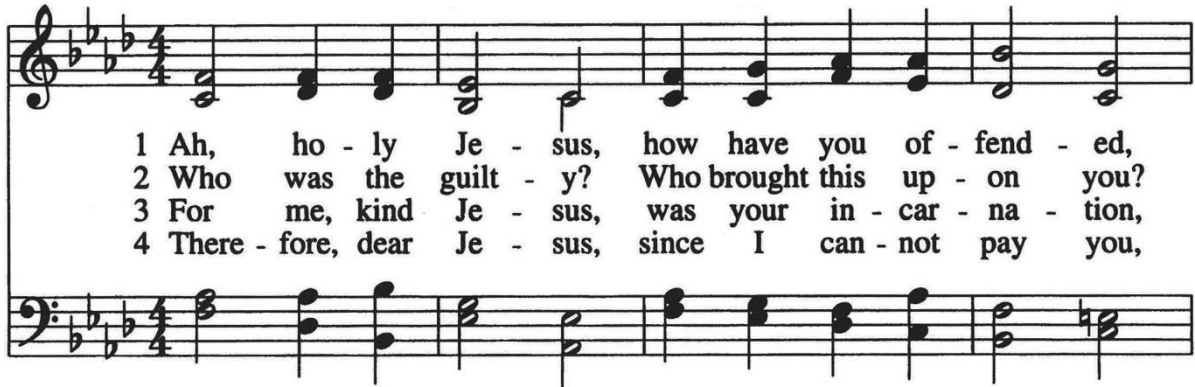
¹⁵ Pilate wanted to satisfy the crowd, so he released Barabbas to them. He had Jesus whipped, then handed him over to be crucified.

¹⁶ The soldiers led Jesus away into the courtyard of the palace known as the governor's headquarters, and they called together the whole company of soldiers. ¹⁷ They dressed him up in a purple robe and twisted together a crown of thorns and put it on him. ¹⁸ They saluted him, "Hey! King of the Jews!" ¹⁹ Again and again, they struck his head with a stick. They spit on him and knelt before him to honor him. ²⁰ When they finished mocking him, they stripped him of the purple robe and put his own clothes back on him. Then they led him out to crucify him.

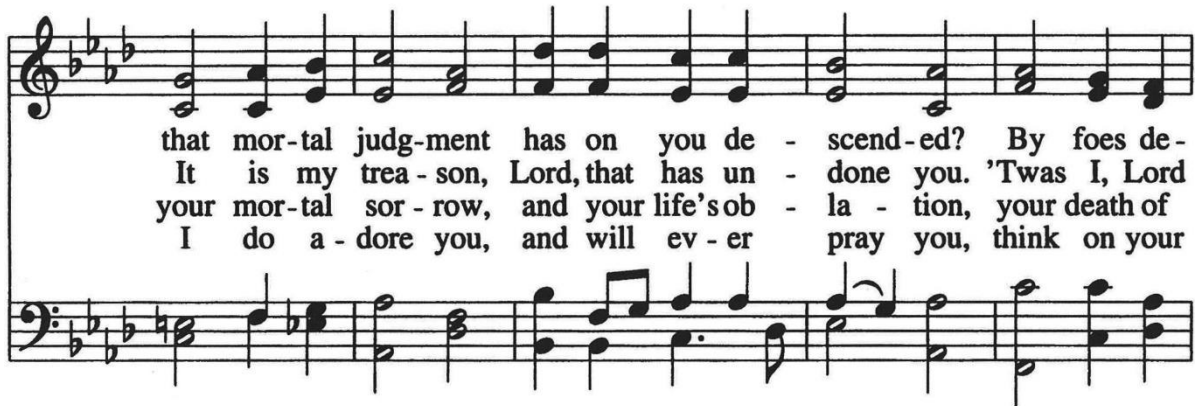
²¹ Simon, a man from Cyrene, Alexander and Rufus's father, was coming in from the countryside. They forced him to carry his cross.

WE SING "Ah, Holy Jesus" (see page 13)

Ah, Holy Jesus



1 Ah, ho - ly Je - sus, how have you of - fend - ed,
 2 Who was the guilt - y? Who brought this up - on you?
 3 For me, kind Je - sus, was your in - car - na - tion,
 4 There - fore, dear Je - sus, since I can - not pay you,



that mor - tal judg - ment has on you de - scend - ed? By foes de -
 It is my trea - son, Lord, that has un - done you. 'Twas I, Lord
 your mor - tal sor - row, and your life's ob - la - tion, your death of
 I do a - dore you, and will ev - er pray you, think on your



rid - ed, by your own re - ject - ed, O most af - flict - ed!
 Je - sus, I it was de - nied you; I cru - ci - fied you.
 an - guish and your bit - ter pas - sion, for my sal - va - tion.
 pit - y and your love un - swerv - ing, not my de - serv - ing.

Words: Johann Heermann; trans. Robert Bridges, alt. Music: Johann Crüger (HERZLIEBSTER JESU). Public Domain.

THE CRUCIFIXION *Luke 23:32–33, 39–49, CEB*

³² They also led two other criminals to be executed with Jesus. ³³ When they arrived at the place called The Skull, they crucified him, along with the criminals, one on his right and the other on his left.

... ³⁹ One of the criminals hanging next to Jesus insulted him: “Aren’t you the Christ? Save yourself and us!”

⁴⁰ Responding, the other criminal spoke harshly to him, “Don’t you fear God, seeing that you’ve also been sentenced to die? ⁴¹ We are rightly condemned, for we are receiving the appropriate sentence for what we did. But this man has done nothing wrong.” ⁴² Then he said, “Jesus, remember me when you come into your kingdom.”

⁴³ Jesus replied, “I assure you that today you will be with me in paradise.”

⁴⁴ It was now about noon, and darkness covered the whole earth until about three o’clock, ⁴⁵ while the sun stopped shining. Then the curtain in the sanctuary tore down the middle.

⁴⁶ Crying out in a loud voice, Jesus said, “Father, *into your hands I entrust my life.*” After he said this, he breathed for the last time.

⁴⁷ When the centurion saw what happened, he praised God, saying, “It’s really true: this man was righteous.” ⁴⁸ All the crowds who had come together to see this event returned to their homes beating their chests after seeing what had happened. ⁴⁹ And everyone who knew him, including the women who had followed him from Galilee, stood at a distance observing these things.

MUSICAL INTERLUDE “Were You There”

Starletta Noll-Long, *vocals*

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?
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?
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?

Words and Music: WERE YOU THERE, African-American spiritual. Public Domain.

THE SUFFERING SERVANT *Isaiah 53:3, 5, NRSVUE*

³ He was despised and rejected by others;
a man of suffering and acquainted with infirmity,
and as one from whom others hide their faces
he was despised, and we held him of no account.

⁵ But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.

The Christ Candle is carried out.

We depart in silence, with no benediction.

Scripture Challenge: Can We Get 100 Sheep into the Pasture by Good Shepherd Sunday?



Every Sunday and Thursday, a new verse or passage from scripture will be given for memorization. Every time you are able to recite a new text to a Pastor when you see her, you will receive a sheep sticker and a small resin sheep will be placed in the “pasture” on the communion table. **So far we’ve got 49 sheep!**

If we get 100 sheep into the pasture by Good Shepherd Sunday on May 11, we will have a party to celebrate! Prizes will be awarded to special people for special accomplishments.

ANYONE CAN PLAY! NO AGE LIMIT!*

**Choir members may be limited in how much of Handel’s “Messiah” they are allowed to recite.*

The scripture passages we’ve been given so far are:

<i>Psalm 23:1</i>	The Lord is my shepherd; I shall not want.
<i>Psalm 23:2–3a</i>	He makes me lie down in green pastures; he leads me beside still waters; he restores my soul.
<i>Psalm 23:3b</i>	He leads me in right paths for his name’s sake.
<i>Psalm 23:4a</i> (NRSV)	Even though I walk through the darkest valley, I fear no evil, for you are with me.
<i>Psalm 23:4b</i>	Your rod and your staff — they protect me.
<i>Luke 8:39</i>	Return to your own house, and tell what God has done for you
<i>Luke 8:25b</i>	He commands even the winds and the water, and they obey him!
<i>Jeremiah 18:6b</i>	Like clay in the potter’s hands, so you are mine.
<i>Isaiah 40:8</i>	The grass withers; the flower fades; but the word of our God will stand forever.
<i>Psalm 100:1</i> (NRSV)	Make a joyful noise to the LORD, all the earth!
<i>Psalm 100:2</i> (NRSV) (<i>Bonus verse</i>)	Serve the LORD with gladness; come into his presence with singing.
<i>Psalm 100:3</i>	Know that the LORD is God — he made us; we belong to him. We are his people, the sheep of his own pasture.
<i>Psalm 139:13</i>	You are the one who created my innermost parts; you knit me together while I was still in my mother’s womb.

After the service, everyone is invited to join us downstairs for a time of fellowship and refreshments as we celebrate all the birthdays in the month of April.

Easter Egg Decorating: After worship, everyone is invited to help decorate Easter Eggs downstairs in Fellowship Hall, starting around 11:15. Approximately 300 decorated eggs will be given to our pantry clients and our guests at the community meal during the week, as a special reminder that resurrection is a promise for all people. Eggs and decorating supplies will be provided. We just need your creativity!



COVER IMAGE: Jyoti Sahi, "Entry into Jerusalem", 2012. Oil and acrylic on canvas.

PRAYER CREDITS: **Invitation to the Table** by Cheryl Lawrie, posted on her "[hold this space]" blog, reposted by the Centre for Mennonite Brethren Studies cmb.mennonitebrethren.ca. **Prayer of the People** adapted from a prayer by Terri Peterson, from RevGalBlogPals "A Place for Prayer" blog, reposted on re:Worship re-worship.blogspot.com.

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Pastors Rev. Kimberly P Chastain and Rev. Becky Kindig ~ **Readers** Cindy Burger, Cindy Chadwick, Matt Johnson, Lou McKeage ~ **Musicians** Aimée Backus, *Music Coordinator*; Rebecca Mebert, *accompanist*; Austin Shadduck, *United Ringers director*; Andrea Gilebarto, Robert Manners, Starletta Noll-Long, the United Ringers handbell choir, and the UPC choir
Technicians Chris Burger, Andy Chadwick, Matt Johnson, Scott Kindig, Sara Lieberman, Ken Mebert