

Liturgy at Holy Trinity Lutheran Church



March 25, 2018 + 9am & 11am

Sunday of the Passion + Palm Sunday

Help Us Create **SACRED SPACE** by powering down
Please do not use cell phones and other electronic devices.

GATHERING + PALMS

The assembly gathers on the west lawn of the church. The presiding minister begins:



Blessed is the one who comes in the name of the Lord. Ho-san-na in the high-est.

Processional Gospel

| Mark 11:1-11

The holy gospel according to Mark
Glory to you, O Lord.

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" The disciples told them what Jesus had said; and they allowed them to take it.

Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting,

"Hosanna!

Blessed is the one who comes in the name of the Lord!

Blessed is the coming dominion of our ancestor David!

Hosanna in the highest heaven!"

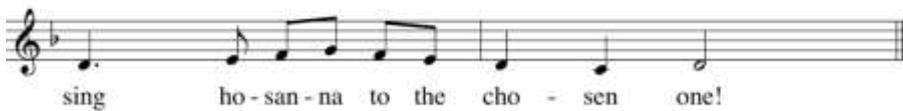
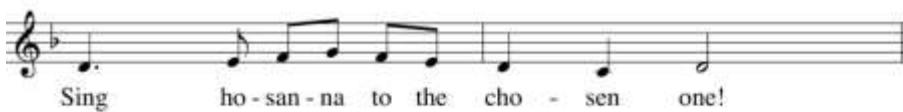
Then Jesus entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

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

The Lord be with you.
And also with you.

The assembly raises their palm branches.

We praise you, O God, for redeeming the world through our Savior Jesus Christ. Today he entered the holy city in triumph and was proclaimed messiah and king by those who spread garments and branches along his way. Bless these branches and those who carry them. Grant us grace to follow our Lord in the way of the cross, so that, joined to his death and resurrection, we enter into life with you; through the same Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**



Text: Rory Cooney, b.1952
Tune: Rory Cooney, b.1952
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Blessing of the Palms

Procession

Please follow the cross into the sanctuary, using ALL doors.

Hymn

*Sing Hosanna to the Chosen One
Sung multiple times, following the handbell.*

Entrance Hymn

All Glory, Laud, and Honor

Please process into the nave, moving forward to fill seats at the front first and moving to the center of the pew. **REMAIN STANDING.** Remember to wave your palm **VIGOROUSLY** during the refrain on the entrance hymn.

Refrain

All glo - ry, laud, and hon - or to you, re - deem - er, king,

to whom the lips of chil - dren made sweet ho - san - nas ring.

1 You are the king of Is - rael and Da - vid's roy - al Son,
2 The com - pa - ny of an - gels are prais - ing you on high;
3 The mul - ti - tude of pil - grims with palms be - fore you went;
4 To you, be - fore your pas - sion, they sang their hymns of praise,
5 Their prais - es you ac - cept - ed; ac - cept the prayers we bring,

Refrain

now in the Lord's name com - ing, our King and Bless - ed One.
cre - a - tion and all mor - tals in cho - rus make re - ply.
our praise and prayer and an - thems be - fore you we pre - sent.
To you, now high ex - alt - ed, our mel - o - dy we raise,
great au - thor of all good - ness, O good and gra - cious King.

Text: Theodulph of Orleans, c. 760-821; tr. John Mason Neale, 1818-1866, alt.
Music: VALET WILL, ICH DIR GEBEN, Melchior Teschner, 1584-1635

The presiding minister concludes the procession:



Blessed is the one who comes in the name of the Lord. Ho-san-na in the high-est.

Let us pray... Amen.

~ be seated ~

WORD

We join with Christians of the first century in a creedal poem: Christ humbled himself to death, and God has raised him as Lord. The ancient song is a summary, not only of our baptismal faith, but also of the Holy Week that has begun.

Word of God, word of life.

Thanks be to God.

When I survey the wondrous cross on which the prince of glory died,
my richest gain I count but loss and pour contempt on all my pride.

Forbid it, Lord, that I should boast save in the death of Christ, my God;
all the vain things that charm me most, I sacrifice them to his blood.

See, from his head, his hands, his feet, sorrow and love flow mingled down.
Did e'er such love and sorrow meet, or thorns compose so rich a crown?

Were the whole realm of nature mine, that were a present far too small;
love so amazing, so divine, demands my soul, my life, my all.

(Text: Isaac Watts, 1674-1748)

Mark, likely the oldest gospel, was written between 65 and 75 AD. Like the gospel as a whole, the passion narrative is lean, moving swiftly and hauntingly from the last supper to Jesus' death and burial. Though each gospel has its own theological lens, the aim is not so much to tell what happened to Jesus but to help us grapple with the meaning of Jesus' life, death and resurrection for us.

The passion is a dangerous story. Though the passion of Jesus is meant to free us, it has often been used to keep the crucified peoples of the world—women, people of color, and other marginalized groups—on their crosses. Identifying with the crucified Jesus has given people strength to bear immense suffering, but it has also fed attitudes of acceptance of abuse and oppression, rather than empowering people to confront abuse and seek healing and transformation.

Prayer of the Day

Reading

| *Philippians 2:5-11*

Anthem

| *When I Survey the*

| *Wondrous Cross*

Gilbert Martin

(b. 1941)

The Passion According to St. Mark

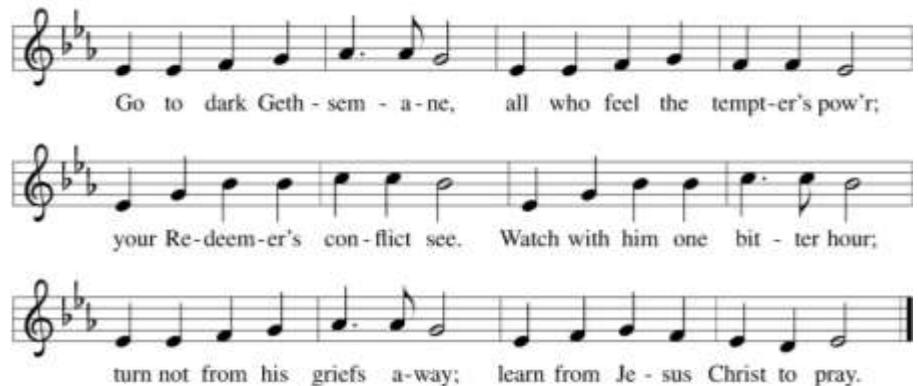
Please remain seated until the invitation to stand.

Betrayal

Throughout Mark the enemies of Jesus have hounded Jesus in opposition to his teaching, and now their hostility is sealed with a plot to kill him. A chilling addition: Judas—from Jesus' inner circle—goes to the leaders and offers to betray Jesus to them. When do we crucify Jesus anew by betraying the values of our faith?

The Final Passover

The Last Supper occurs within a Passover meal. The Passover is the Israelite's response to the final plague that God visited upon Egypt. As a form of resistance to Pharaoh's unjust rule, the Israelites memorialized this day of liberation. The eucharist also calls us to stand in solidarity with the poor and all those who long for freedom.



Go to dark Geth - sem - a - ne, all who feel the tempt - er's pow'r;
your Re - deem - er's con - flict see. Watch with him one bit - ter hour;
turn not from his griefs a - way; learn from Je - sus Christ to pray.

Text: James Montgomery
Music: GETHSEMANE, Richard Redhead

Gethsemane: Prayer and Arrest

In Gethsemane we see a genuinely human Jesus, wary of death and crushed that his mission was at risk. Mark gives us a wrenching prayer of faith and fear on the lips of Jesus that would be fixed in Christian memory forever: “remove this cup from me, yet not what I want, but what you want.”

Mark presents Jesus as one abandoned by his followers, who has to face his hour alone. The disciples fall asleep while Jesus prays, Judas betrays Jesus, Peter denies him, and at the end all flee, leaving Jesus to die alone. Yet Jesus remains faithful to his disciples, no matter their failures.

Confession and Denial: Interrogation by the Sanhedrin

In Mark, Jesus is silent during his trial. In our context it could be deadly to reinforce silent, passive submission of abused persons and breaking the silence is important. At the same time, collective public silent protest of injustice can be an effective tool to confront oppression.

Three times Peter denies he even knows Jesus, with cursing and swearing. The crow of a cock brings the remembrance of the warning at the supper. The familiarity of the story may inhibit the incredible shock of this scene: the leader of the disciples renounces his allegiance to Jesus.



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
2 How pale thou art with an - guish, with sore a - buse and scorn;
3 What lan - guage shall I bor - row to thank thee, dear - est friend,
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
how does thy face now lan - guish, which once was bright as morn!
for this thy dy - ing sor - row, thy pit - y with - out end?
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!
Thy grief and bit - ter pas - sion were all for sin - ners' gain;
Oh, make me thine for - ev - er, and should I faint - ing be,
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
mine, mine was the trans - gres - sion, but thine the dead - ly pain.
Lord, let me nev - er, nev - er out - live my love to thee.
for all who die be - liev - ing die safe - ly in thy love.

Hymn

O Sacred Head, Now
Wounded
Stanza 1

Hymn

O Sacred Head, Now
Wounded
Stanza 3

The Roman Trial

In the passion narrative, Mark shows Jesus' political purposes of subverting unjust rulers and liberating the oppressed. He proclaims God's power over death, divine presence within deathly contexts, and liberation from the forces of death. Jesus' action is subversive because his actions dethrones, delegitimizes, and dismisses old sovereignties that are now discredited and defeated. Easter means the dismissal of Pharaoh, Caesar, and all imperial power.

Jesus' actions occur within the context of the people's struggle against the Roman Empire. Jesus forms connections and proactive practices of resistance that bolstered his courageous movement through his arrest and trial and that furthers his mission beyond his death. The truth-telling revealed by Jesus leads Christians today to address issues such as climate change, racial justice, and cycles of poverty and oppression.

Hymn

| Were You There

Stanza 1

Please sing in harmony
as you are able.

1 Were you there when they cru - ci - fied my Lord? Were you there?
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?

Hymn

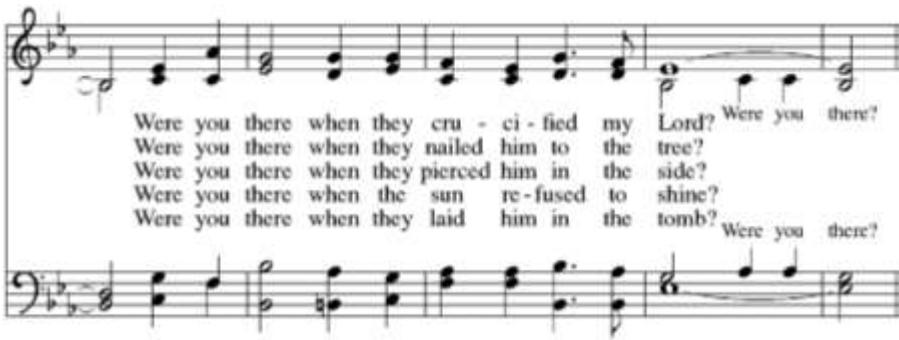
| Were You There

Stanza 3

Please sing in harmony
as you are able.

Were you there when they cru - ci - fied my Lord? Were you there?
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? Were you there?

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



Text: African American spiritual
 Music: WERE YOU THERE, African American spiritual
 Arr. © 1999 Augsburg Fortress.

Crucifixion

Though many of us were taught that Jesus died for our sins, people without power may believe that that they should accept whatever suffering God bestows. However, Jesus' ministry reveals a God who desires that no one should suffer. Taking up one's cross is a consequence of proclaiming good news to the poor, living in fidelity to the vision of the reign of God, and remaining faithful in the face of persecution.

Jesus' cry, "My God, my God, why have you forsaken me," is not a prayer to be released from death. Rather, like the psalmist, Jesus knows his prayer is heard, but not yet answered.

In Mark, Jesus dies with a wordless scream that splits the veil of the temple, leading an unlikely Roman Centurion to make the first full confession of faith in the gospel: "Truly this man was God's Son."

Burial

Mark's story is less a linear narration, but an open-ended, puzzling story that invites us to return to it again and again to ponder God's profound love expressed in Jesus and to conform our lives ever more to his. The suspense is not what will happen in the familiar story, but that we do not yet know the surprising ways God will move us to shatter our illusions about God, the world, and ourselves—as we open our hearts to change and transformation.

Following the Passion there is a time of silence for reflection and quiet meditation. Our liturgy is not only made up of words, gestures and music, but also moments of silence.

Hymn

| Were You There
 Stanza 5
 Please sing in harmony
 as you are able.

Silence

Prayers of Intercession

~ please kneel, as you are able ~

After each petition:
Hear us, O God,
your mercy is great.

Peace

The assembly is invited to share God's peace with one another saying, "Peace be with you," or similar words.

~ please stand, as you are able ~

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

~ be seated ~

MEAL

Offering

If this is your first time, or if you have been attending awhile and would like to get to know us better, please fill out the welcome slip in the pew and place it in the offering plate on your way to communion.

Today's loose offering is designated for ONE Northside. Checks and envelope offerings support Holy Trinity's overall ministry unless designated otherwise.

Offertory Hymn

On My Heart
Imprint Your Image

On my heart im - print your im - age, bless - ed Je - sus, king of grace,
that life's trou - bles nor its plea - sures ev - er may your work e - rase.
Let the clear in - scrip - tion be: Je - sus, cru - ci - fied for me,
is my life, my hope's foun - da - tion, all my glo - ry and sal - va - tion!

Text: Thomas H. Kingo, 1634–1703; tr. Peer G. Strømme, 1856–1921, alt.
Music: DER AM KREUZ, Johann B. König, 1691–1758.

~ please stand as you are able ~

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

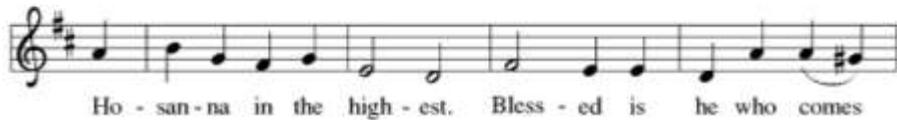
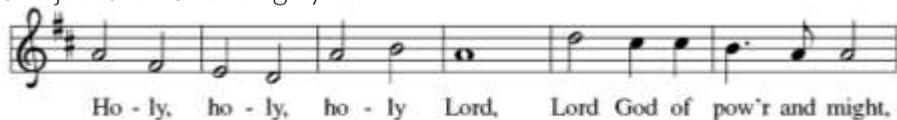
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is indeed right, our duty and our joy,
that we should at all times and in all places give thanks and praise to you,
almighty and merciful God, through our Savior Jesus Christ,
whose suffering and death gave salvation to all.

You gather your people around the tree of the cross,
transforming death into life.

And so, with all the choirs of angels,
with the church on earth and the hosts of heaven, we praise your name
and join their unending hymn:



...proclaim the mystery of faith:

Christ has died. Christ is risen. Christ will come again.

The spoken responses during the Thanksgiving at the Table echo the presiding minister.

Great Thanksgiving

The thanksgiving includes the following:

| Dialogue

| Preface

| Holy, Holy

| Thanksgiving at the Table

| *The Lord's Prayer*
As a sign of openness to the divine presence, you may join the presider in praying the Our Father with the ancient gesture of extended hands.

Our 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.

| *Lamb of God*
Please remain standing.

Lamb of God, you take a-way the sin of the world; have mer-cy on
us. Lamb of God, you take a-way the sin of the world; have
mer-cy on us. Lamb of God, you take a-way the
sin of the world; grant us peace, grant us peace.

~ please be seated ~

All are welcome at Christ's table, including children. Bread is received in the hands. Wine is received either by drinking from the (silver) common cup, or by saving the bread and dipping it in the second (glass) cup. Gluten-free wafers are available from the presiding minister. Those not communing may come forward for a blessing, keeping your hands folded over your chest. For those unable to consume either wine or bread, communion is received fully in either element alone.

Communion

Je - sus, re - mem - ber me when you come in - to your king - dom.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The image shows a musical score for the hymn 'Remember Me'. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The lyrics are: 'Je - sus, re - mem - ber me when you come in - to your king - dom.'

Text: Luke 23:42; Taizé Community
 Music: REMEMBER ME, Jacques Berthier, 1923–1994
 Text and music © 1984 Les Presses de Taizé, GIA Publications, Inc., agent, 7404 S. Mason Ave., Chicago, IL 60638.
www.giamusic.com, 800.442.3358. All rights reserved. Used by permission.

Communion Chants

| *Jesus, Remember Me*

Stay with me, re - main here with me, watch and

pray. Watch and pray.

The image shows a musical score for the hymn 'Stay With Me'. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The lyrics are: 'Stay with me, re - main here with me, watch and pray. Watch and pray.'

Text: Taizé Community
 Music: STAY WITH ME, Jacques Berthier, 1923–1994
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www.giamusic.com, 800.442.3358. All rights reserved. Used by permission.

| *Stay With Me*

Silence

Prayer

Blessing

~please stand~

SENDING

Having heard the word and shared the eucharist, we are sent to live our baptism through words and deeds, making known the love of Christ, and working for justice and peace in our families, communities, and world.

*Turn to face the cross as it recesses, you may **bow** as it passes, honoring the mystery of our salvation.*

Sending Hymn

#346 *Ride On, Ride on in Majesty*

Sending

Go in peace. Remember the poor.
Thanks be to God!

Postlude

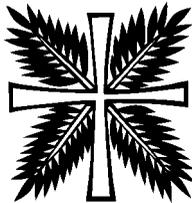
9am:

| *Ah, Holy Jesus*
J.S. Bach
(1685-1750)

*Following the liturgy, several things happen simultaneously: some folks **greet one another** and converse; others listen to the **organ postlude**; and others move to the rear of the nave for **refreshments and social time**.*

11am:

| *In the Cross of Christ*
I Glory
David Cherwein
(b. 1957)



It is traditional to take your blessed palm home on this day and place it behind a cross, a religious picture or another place of your choosing to remind you of your participation in this liturgy marking the beginning of our celebration of Jesus' death and resurrection

Eco-Palms

Today in celebration of Palm Sunday, our congregation has partnered with Lutheran World Relief to use Eco-Palms—a branch truly worthy of celebration. Eco-Palms are harvested in a sustainable manner. Harvesters are trained to gather only quality palm fronds in a way that allows the plant to keep growing. The palms are then brought to a community processing building, where the palms are processed and packaged for export. Eco-Palm communities process the palms themselves, capturing more of the profits, improving communities' standard of living, and ensuring that the money paid for the palms benefit those who labor. As we raise our branches in celebration today, we play an important role in protecting forests, local jobs, and sustainable livelihoods in harvesting communities.

SERVING IN TODAY'S LITURGIES

PRESIDING MINISTER -----	(9am) Pr. Michelle Sevig; (11am) Pr. Craig Mueller
MINISTER OF MUSIC -----	David Brackley
ORGANIST -----	(9am) John Weit
ASSISTING MINISTER -----	Beau Surratt
CRUCIFER -----	(9am) Justin Stewart; (11am) Seminarian Ian Coen-Frei
BANNER BEARER -----	(9am) Seminarian Ian Coen-Frei; (11am) Seminarian Paisley Le Roy
INCENSE BEARER -----	Patty Erickson
SACRISTAN -----	Patty Erickson
COMMUNION ASSISTANT-----	(9am) Katie Mineck, Ben Stewart
-----	(11am) Ginger Devaney, Jeremy Loch
READER-----	(9am) Mark Avery; (11am) Jeremy Loch
PASSION READERS -----	Joel Cruz, Jenna Peyton, Michelle Power
ACOLYTE TORCHBEARERS -----	(9am) Annika Sevig, Ava Duffy; (11am) Bob Vaus, Oliver Sevig
WELCOME HOSPITALITY-----	(9am) Adam Damerow, Belle Craig, Erica and Michael Moriarty
-----	(11am) Jeremy Loch, Kristen Nonbello, Martin Collerd
ALTAR GUILD -----	(9am) Amy Avery; (11am) Anne Hulslander
BREAD BAKER -----	Karol Weigelt
COFFEE HOSPITALITY-----	Melissa and Patrick Ashby

EASTER IS COMING!

Easter Sponsors: Deadline TODAY!

Donate using the form on the table at the entrance or online at giving.htchicago.org.

Easter Vigil Reception: Ways to Help

The Easter Vigil is such a wonderful experience at Holy Trinity and part of what makes it so is the reception that follows the Vigil. Please help us with this event. There are sign-up sheets in the back of the church or you can email Pastor Sevig (msevig@htchicago.org) if you are available.

Easter Morning Brunch Assistance

Volunteers are needed Easter morning in two shifts (Set up and cleanup.) Easter brunch is given between services for the musicians and worship assistants. We are looking for 2-4 people to set up, make coffee, receive food from the caterer, and oversee brunch from 8:15am-10:15am. A second crew will work from 10am-11:30am to serve the meal and clean up. Please contact Pastor Sevig (msevig@htchicago.org) if you're able to help.

Holy Trinity Spring Retreat Healing Earth: From Prayer to Action

Friday evening, May 4 – late Saturday afternoon, May 5, 2018

Register and pay online at htchicago.org/retreat + REGISTRATION DEADLINE: TODAY!

HOLY WEEK AND EASTER

Maundy Thursday, March 29

+ 7:15pm- Liturgy of Maundy Thursday - HTLakeview
(Corporate Confession, Footwashing (optional), Eucharist, and Stripping of the Altar)

Good Friday, March 30

+ Noon – Good Friday Liturgy - HTLoop (40 minutes; Joint service with Grace Episcopal)
+ Noon – Good Friday Service – (Stations of the Cross) - HTLakeview
+ 6:30pm– Liturgy of Good Friday - HTLoop (Joint service with Grace Episcopal)
+ 7:15pm- Liturgy of Good Friday - HTLakeview
(Saint John Passion, Bidding Prayer, Procession of the Cross)

Easter Eve, March 31 (no service at HTLoop)

+ 7:15pm - The Great Vigil of Easter – HTLakeview
(Blessing of the New Fire, Easter Proclamation, Readings, Baptism, First Eucharist of Easter)
+ Followed by festive sparkling beverage reception

Easter Day, April 1

+ 9am and 11am - Festival Eucharists – (with brass, timpani, and choir) – HTLakeview

Easter Sponsors + Deadline TODAY!

Donate using the form on the table at the entrance or online at giving.htchicago.org.

Parking Notes

383 neighborhood parking permits will be available in the narthex for you to use for all the **evening services at HTLakeview**. For the Vigil **ON SATURDAY** parking is also available in the alley behind the MissioDei Church (one block west of HTLakeview).



THE GREAT VIGIL OF EASTER

*You are invited! Saturday, March 31, 7:15pm
(Lakeview location, 1218 West Addison)*

This is the **night of nights**. The service is the most ancient and dramatic of all Christian liturgies. Though it lasts several hours there is a sense that time stops and we enter eternity. There will be fire and candles; word and silence; processions with banners and incense; water, bread and wine; spring flowers in abundance; choir, trumpet and organ. This liturgy is the pinnacle of the year at Holy Trinity--you will not want to miss it! It is both a celebration and a renewal of your faith!

Like ancient prehistoric peoples we gather after the spring equinox with a nearly full moon, when the hours of light and darkness are more or less balanced. We gather outside around a **new fire**, a primal symbol that announces the new creation in Christ's death and resurrection. We carry a **large candle** into the darkened church, even as a pillar of fire led the Israelites to freedom.

Like the ancient Israelites, we mark **Passover**. Even as they walked through the sea and were delivered from bondage, we proclaim that sin, death and evil are drowned through the resurrection. In baptism we walk through the waters and land on the safe side of the sea. We huddle in the darkness to ponder life in the midst of death. It's one thing to sing with sunshine, flowers and our Easter finery; it's another to be in the tomb of darkness and sing of the light.

We tell some of the great **stories of our faith**, including the story of the creation of the world. God creates light out of darkness, and from a watery chaos life comes forth ... sounds like baptism! We tell the story of the exodus and we are bold to say that God is the liberator from all forms of oppression, sin and death... another picture of Easter and baptism! We tell the story of the three men in the fiery furnace and we know that even in the midst of life's most terrifying moments and at the moment of our death, we are not alone. In baptism God brings life out of death.

On this night thousands will be **baptized all around the world**. Baptism is another profound picture of Easter: this water both drowns and saves as new life comes forth. Resurrection is made present among as Christ's new body takes on flesh and blood. On this night we often celebrate baptism and welcome new members. We affirm our baptism and feel droplets of water from the font on our thirsty skin.

Finally we share the great and **promised feast**. The risen Christ feeds us with the life that will never die. The feast continues as we gather break the Lenten fast with a **sparkling beverage reception** in Passavant Hall.





Toward 100

The plan for Holy
Trinity's next century

Sign-up to participate in one of our Spring HTGatherings.

As Holy Trinity moves toward the 100th anniversary of its building in 2022, we invite you to gather with others for conversation about our mission in future years, and proposed improvements to our building in an upcoming capital campaign. Come and meet others from our community, listen and learn, and provide some important feedback to the congregation council and capital campaign committee. *Please choose an HTGathering near where you live or best for your schedule.* Sign-up using the sheets in the back of the church or online at HTgatherings.htchicago.org.

Sunday, April 15 at HTLakeview + 10:15am-11:15am
(following the 9am service; with coffee and refreshments)

Sunday, April 22 at HTLakeview + 12:15pm-1:15 pm
(following the 11am service; with a light lunch)

South Loop + Sunday, April 8 + 4:30pm-6pm wine and cheese
Home of Tim and Janelle Peterson + 1093 S Park Terrace, Chicago, IL 60605

HTWest (suburbs) + Sunday, April 8 + 4:30pm-6pm potluck (main dish provided)
Home of Patrice Macken + 4 Robinhood Ranch, Oak Brook, IL 60523

Wrigleyville + Wednesday, April 4 + 6pm-7:30pm wine and cheese
Home of Rick Boyum + 3529 N Wilton Ave # 3, Chicago, IL 60657

Roscoe Village/Southwest and Northwest + Sunday, April 22 + 4:30pm-6pm wine and cheese
Home of Laura and Tom Spalla + 3537 N Oakley Ave, Chicago, IL 60618

Evanston/Rogers Park + Sunday, April 8 + 4:30pm-6pm wine and cheese
Home of Kent and Lora Swanson + 1110 Forest Ave., Evanston, IL 60202

Edgewater/Northwest + Sunday, April 22 + 4:30pm-6pm wine and cheese
Home of Johanna Olson + 5950 N Paulina, Apt. 3W, Chicago, IL 60660

NEWCOMER OR FIRST TIME? WELCOME!

- + **Whoever you are**, wherever you're from, whatever the color of your skin, whomever you love or marry, or whatever your feelings about religion or spirituality, you are welcome here.
- + Please fill out a **yellow slip in the pew rack** and place it in the offering plate.
- + **More information** on Holy Trinity, Lutheranism, worship practices, marriage and baptisms at the welcome table.
 - Upcoming baptism dates: March 31 (Easter Vigil); April 8 (Sunday after Easter)
- + **To families with small children**: We are glad you are here! If your child needs a break from the service, feel free to walk to the narthex/back of the church. **Nursery**: open 8:45am - 12:15pm Use the garden entrance on Addison; nursery is inside the door. **Special children's bulletins** are on a table at the back of the church.
- + **Sunday School for children ages 4-12**: Children age 4- 12 are invited to join us for Sunday school each week. We begin promptly at 10am. Children age 4 through grade 2 meet upstairs in Passavant Hall. Children grades 3-6 meet in the Spiritual Life Center. Contact Pastor Sevig (msevig@htchicago.org) if you have any questions.
- + **Offerings**: We rely on the generosity of members and friends to support the programs, staff, building, and ministries of Holy Trinity and the Evangelical Lutheran Church in America. A large number of the congregation gives their offerings online. You can also **donate online** at giving.htchicago.org. We still pass the offering plate as well! We appreciate your contributions of time, talent, and financial support!

Welcoming Newcomers at Easter

Whether you have been attending Holy Trinity for weeks or years, and you are ready to deepen your ties through affiliating with the congregation, we would love to welcome you as a newcomer at Easter—either at the Easter Vigil on March 31 or Sunday morning, April 15.

If interested, please fill out the newcomer profile at: profile.htchicago.org.

For more information, please talk to Pr. Craig Mueller or Beau Surratt (see the back of the bulletin for emails and phone number).

DO YOU CONSIDER HOLY TRINITY YOUR CHURCH HOME?

Register by filling out the yellow slip in the pew rack and place it in the offering plate or register online at holytrinitychicago.org/register.

You will receive our e-newsletter.

Worship Acknowledgements

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🌐 holytrinitychicago.org

Purpose Statement

Open to the Mystery...
Connect, Strengthen, and Serve with Joy!

Guiding Principles

Act with courage
Be radically inclusive
Cultivate empowering relationships
Delight in God's beauty
Engage With Intention



Evangelical Lutheran Church in America
God's work. Our hands.

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