

Worship Resources *Lent to Easter* 2012



Where do I SIGN?

INTRODUCTION

In the course of daily life we are routinely asked to sign in, sign on, and sign up. We do so without giving it a thought—at the computer, as a wedding guest, at the bank, or when attending a funeral. We sign when we agree to pay for goods received. We sign forms when we start a job. A newlywed couple signs a marriage license. In Kansas we sign up to bring baked goods for the Mennonite Central Committee Relief Sale.

“Signing” carries a variety of meanings. *Signing in* can mean something as simple as “I’m here” or something as meaning-laden as “I’m legitimate.” *Signing on* can indicate we’re willing to try something new or that we’ve committed to follow through in a project or idea. *Signing up* can mean we’d like to know more or that we can be counted on. And *signing* all by itself usually means “I promise”—that these statements are true, that there’s money in this account, that I’m attending this college. Signing in, signing on, and signing up not only have implications for right now, but they also say something about tomorrow and next year.

We chose the theme *Where do I sign?* for our Lent-Easter theme this year because in our relationship with God and the people of God we have opportunities again and again to sign in, sign on, and sign up. Do we understand the implications of “signing on” with God, our part in maintaining and growing that relationship? Are we hearing God’s invitations to journey in the way of Jesus? How can we encourage worshippers to “sign on” as they consider taking new steps as disciples of Jesus? And what does that look like in our communities?

The Old Testament lessons in Lectionary Year B tell us about God’s covenant with Noah, Abraham and Sarah, and Moses, people who signed up with God. At Sinai, God offered the people of Israel the fullness of relationship with God and with each other through the Ten Commandments. Faced with challenges in the wilderness, the people spoke against Moses and God and fractured their relationship with God, resulting in sickness and death—covenant broken. When they

saved them. They were invited to sign on ... again—covenant renewed. The prophet Jeremiah, reflecting on this pattern of covenant making and breaking that seems so typically human, anticipates a new kind of covenant, one written on the heart rather than imposed from the outside.

The Gospel readings focus our attention on the life of Jesus, God’s obedient son. We begin with his baptism followed by his forty days of testing in the wilderness as he sorts out what this “signing on” means. In his ministry, Jesus invites people to sign up with him, to take up their cross and follow him. When Jesus cleanses the temple it becomes clear that signing up with God can be tough—doing the right thing is sometimes costly. In the Palm Sunday and Easter lections, Jesus, the initiator of the new covenant, first suffers even to the point of death, then is raised to life and exalted as Lord of all. Everyone who signs with him receives forgiveness of sins: God’s love is lavish for those who sign up and stick with their promise. This healing liberation is worth proclaiming, living out, and inviting others to consider: “Where do I sign?”

CONFESSION AND ASSURANCE

We are fully convinced by the testimony of Scripture that God is able to keep each promise made to all who choose to “sign in” to join God’s covenant people. God wants to redeem us and restore our relationships with God, our neighbors at home and around the world, and with all creation. As we gather to worship each week, we enter into this work of redemption and restoration by confessing our sins—admitting our lack of faith, our destructive actions and apathetic inactions, and our need for forgiveness, renewal and grace—and by receiving both the assurance of God’s pardon and the opportunity to try again.



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MUSIC AND THEME SONGS

Both because of this year's emphasis on signing (and writing) and because any signing we do is always in response to God's loving initiative, we've chosen *SJ* 44, "The love of God," as one of our two possible theme songs. Please note especially the third verse, which features scrolls and quills and an ocean of ink—all inadequate to capture the breadth and depth of God's love. This song works well in a variety of musical idioms, from four-part harmony to unison singing with bluegrass-style guitar and banjo accompaniment. Recruit musicians to help you sing it the way your congregation will most easily relax into, or to challenge yourself to hear and sing it in a less familiar musical style. 4Him has a lovely rendition of this hymn on their 2000 CD, *Hymn, A Place of Worship*, and MercyMe has also covered it.

Another possible theme song is Chris Tomlin's "I Will Follow." This contemporary worship song both highlights God's goodness and gives the congregation a way to sing its commitment to God's initiating work. As with the rest of the contemporary worship band music listed in each week's songs suggestions, if this song is new to you, use your Internet search engine to find printed lyrics and to listen to the song online.

Song suggestions are listed in the weekly worship guides. In addition, you can find a listing of organ music appropriate to the themes and Scriptures of the season at www.leaderonline.org.

SCRIPTURE PRESENTATION

In keeping with our writing-oriented theme, we invite Scripture readers to become scribes and copy the verses they are going to read. This practice will both help familiarize them with the text and help it become part of their own story. Readers could use calligraphy or embellish the page with artwork as some early copiers of the biblical texts would have done—but don't let this suggestion limit who you invite to read Scripture: good handwriting or artistic skills are not requirements for participation. During worship, have readers read from their handwritten copy of the text. If you choose option 2 below, their hand-copied Scripture will become part of the visuals for the season.

Our writing-oriented theme made us sharply aware of the many possible uses of Scripture in congregational worship. Below are a pastoral prayer for Lent 1 and an offering prayer for Lent 4, both drawn from the Psalms for the day. We offer them not only as prayers to be used on those days but as templates for writing prayers for the remainder of the worship series.

Pastoral prayer (based on Psalm 25:1-10—Lent 1)

To you, O Lord, we lift up our souls.

In you alone we trust.

Insert congregational prayers of praise and thanksgiving.

Make us to know your ways, O Lord;
teach us your paths.

Be mindful of your mercy, O Lord,
and of your steadfast love,

Insert congregational prayers of help and healing.

Thank you, Lord, for leading with unfailing love
and faithfulness,

all who keep your covenant and your
decrees.

Amen.

Offering prayer (Psalm 107:1, 17—Lent 4)

We thank you, Lord, for you are good;

your steadfast love endures forever.

Even when we are sick through our sinful ways,

When we cry to you in our trouble,

you save us from our distress.

So we offer you our sacrifices of thanksgiving for
your saving love. Amen.

VISUALS

Our imaginations were fired up by the idea of the giant scroll in verse 3 of "The love of God," so our visual suggestions for the season play with two different ways of making that writing theme concrete. Scale our suggestions to fit your worship space, making sure that everyone in the congregation can not only catch a glimpse of the visuals but that they are large enough to really have an impact.

Option 1

With a sharp knife and using thick cardboard or Styrofoam, cut out large letters (1 foot or more tall) to spell out the theme question (**Where do I sign?**). Paint the letters in a color that contrasts with the wall at the front of the worship space. When the letters are dry, mount them with poster stick or a similar product to spell out the theme for the season. Three-dimensional letters have a more substantial visual impact than "flat" ones.

A *Leader* subscriber may download these documents at www.leaderonline.org, click on the desired quarter, enter the username



In addition to the theme words, use a roll of butcher paper to create a huge scroll—though it won't perhaps cover the whole sky, don't hesitate to aim in that direction! A cardboard mailing tube, adapted slightly and painted in an appropriate color, could make a giant quill or pen. As the worship series progresses, write large words or phrases on the scroll that fit the week's theme. Alternatively, the scroll could serve as a place where people from the congregation are invited to "sign on" as a public affirmation of their commitment to God's covenant.

Option 2

Place a large pen or quill (see above) on a table at the front of the worship space. Each week, ask the Scripture readers, after they've read from their handwritten copy of the texts, to sign their name to it.

Purchase a 3-by-3-foot (or larger) piece of Plexiglas and place it at the front of the worship space. By drilling small holes in the upper corners and threading these with heavy fishing line, you will be able to hang it on the wall and still move it in order to attach the handwritten Scripture passages to the back of it.

After all the Scripture readers sign the text they have just read, have them affix it to the *back* of the Plexiglas with the text facing forward so that it can still be seen. Purchase a set of window markers, window crayons, or window paint. During the week, have someone come in and graffiti over the Scriptures that were read the previous Sunday. Because the pages of Scripture will be fastened to the back of the Plexiglas and the graffiti will be written on its front, it will look like the Scripture has been vandalized, though it will remain untouched in reality. Graffiti will only appear on weeks 2–6, and be written/drawn over the previous week's Scripture. You may use some or all of the graffiti suggestions below:

- Week 2: **NOT BELIEVABLE —I'LL SHOW YOU A FLOOD**
- Week 3: **TOO OLD—OLD FASHIONED**
- Week 4: **MOOLAH—BLING—MONEY ROCKS—\$\$\$—I ♥ MONEY**
- Week 5: **POISON—SSSSSS**
- Week 6: **SACRIFICE SUCKS—LIVE IT UP NOW**

On Easter morning, as people are gathering for worship, have someone wash clean the wall of graffiti to reveal the season's Scriptures.

DRAMA

Short dramas are provided for each week of the season. Read the Scriptures first to allow the dramas to support the Scriptures rather than replace them. Several of the dramas include more than one scene; these can either be presented one after another or used in different parts of the worship service. The cast of one drama calls for teenagers, another for an elementary school child. Choose to use the dramas as they are, adapt them to suit your context, or dispense with them altogether depending on what will best enhance your congregation's worship. The dramas can be found at www.leaderonline.org.

CHILDREN'S TIMES

For each week a new "sign" is suggested, taking the signing theme in a direction more suited to a group whose members can't all read letters but who know quite a lot about reading pictures. The signs are patterned after traffic signs and can be downloaded from www.leaderonline.org. For the best effect, save the images to a thumb drive and have them printed somewhere that's able to print oversized posters in color, though in a pinch 8½-by-11-inch copies can work. Glue the printed signs to poster board and attach them to a lightweight dowel rod or stake. Place each sign in a bucket of sand so it remains upright as you talk about it. After worship, place the signs in the church foyer or the children's Sunday school area to remind both children and adults of the week's lesson for the rest of the season.

Since children will enjoy the drama more if they're able to see and hear it, invite them to come forward for the drama and follow it immediately with the children's time.

RESPONSE ACTIONS

As we planned this series of Lent and Easter worship resources, our group created a banquet of response actions to choose from. We hope they will provide meaningful ways for people of all ages and faith stages to respond to the challenge and opportunity to make a first-time commitment to follow Christ or to renew their initial Christian vow.

It may be helpful to look ahead at the beginning of the season to all the possibilities listed and select among them so that you make best use of the variety of learning styles (visual, tactile, verbal) we've incorporated. The response action may be the culmination of the worship service, or it may fit in better earlier in the day's events. You could also use these activities in separate children's worship times and/or weekday services during Lent as

In addition to the response suggestions each week, other opportunities to respond are incorporated in the music, visuals, prayers, offerings, litanies, sermon starters, dramas, and children's times.

PASSION/PALM SUNDAY

Since many congregations do not conduct a Good Friday service (or, if they do, find that a significant number of worshippers in the congregation do not attend it) we are suggesting an adaptation of the Stations of the Cross in place of the sermon on Palm/Passion Sunday. While the suggestion itself is not complicated, it will require some advance planning to execute, so begin recruiting participants before Lent begins.

This way of engaging with the stories of the last week of Jesus' life invites congregants (individuals, families, small groups, Sunday school classes, the youth group, etc.) to "adopt" one of the Good Friday readings and spend time with it throughout the Lenten season. As people meditate on the Scripture they've chosen, have them create a work of art, prepare a drama, write a poem, etc. On Passion/Palm Sunday, they can then present both the text and their response to or interpretation of it. But don't reserve this activity for the congregation's "artists," however "artist" might be defined. Instead, invite all who have interest to enter into the story and then to "show and tell" how it has spoken to them.

On Palm/Passion Sunday, music and the children's time suggestions set the stage for the triumphal entry, the emotional high point of the Scriptures for Lent. But

the story quickly descends toward betrayal and death. By starting the service with hosannas and ending with Jesus in the tomb, the entire week between the end of Sunday's service and Easter lives in the in-between time usually reserved for Holy Saturday—in the silence of death between the crucifixion and the resurrection. Our hope is that this in-between time prepares us to receive the good news of the resurrection as actual good news rather than merely an occasion for family dinners or baskets filled with candy.

If your congregation prefers a traditional Palm Sunday celebration, substitute a sermon on one of the day's readings for the suggestion above and save the Stations of the Cross for Good Friday evening.

For a listing of the Good Friday texts, a bulletin insert explaining the project, and a few suggestions for shaping a Good Friday service around the Stations of the Cross, see www.leaderonline.org.

SUGGESTED ORDER OF WORSHIP

We are not suggesting a particular order of worship for the season, nor have we included in each Sunday's resources all the elements a congregation might want to incorporate. Think of the resources less as a complete service than as a foundation on which each congregation's worship planners and leaders can build.

ADDITIONAL RESOURCES

An Ash Wednesday service and a Lenten retreat are posted at www.leaderonline.org.



From Western District Conference and South Central Mennonite Conference—left to right: Jennie Warkentine, Katherine Goerzen, Susan Miller,

Rachel Miller Jacobs



Where do I sign?

Lent 1 – February 26, 2012

Text: Genesis 9:8-17; Psalm 25:1-10; 1 Peter 3:18-22; Mark 1:9-15

Focus statement:

Covenants are a two-way street: both God and we sign on together. God's covenant with Noah is a commitment to give up violence as a way of "solving" the problem of sin. But covenant making also requires something from us—usually more than once. How can we continue to sign on for this relationship of new life?

Song suggestions:

Theme songs

SJ 44 *The love of God*
Chris Tomlin *I will follow*

Hymnal and supplements music

HWB 76 *Praise, I will praise you, Lord*
HWB 133 *Out of the depths I cry to you*
HWB 303 *Come, gracious Spirit*
HWB 327 *Great is thy faithfulness*
HWB 389 *Take my life*
HWB 538 *Lead me, Lord*

HWB 547 *My dear Redeemer and my Lord*
HWB 581 *Take thou my hand, O Father*
SJ 81 *Take, O take me as I am*
SS 39 *Will you come and follow me*
SS 114 *God has chosen me*

Contemporary worship band music

I give you my heart Hillsong United
Surrender Lincoln Brewster
Lifesong Casting Crowns
Praise you in the storm Casting Crowns

Not be shaken Vineyard Music
All to Jesus I surrender Vineyard Music
Ancient words Lynn DeShazo
As for me and my house Brian Doerksen

Call to worship:

Leader: We lift our souls to the Lord,

People: and in God we put our trust.

Leader: We seek to know God's ways,

People: and desire to follow in God's paths.

All: *Today and every day, may God lead us in truth
and teach us how to follow;
for our salvation is in God alone.*


Drama:

See www.leaderonline.org for two brief conversations between God and Gabriel, one about the flood and one about Jesus' temptation. Forty days is a long time.

Children's time:

Supplies: A sign with two arrows and a sand bucket to hold it up. See www.leaderonline.com for graphic files.

Ask the children if they know what a covenant is. Have they ever made an agreement? A promise? A deal? *Covenant* is a Bible word for an important agreement. Sometimes a covenant is made between people



right side of the road? In the Bible, covenants are usually made not between people but between God and people, like the covenant God made with Noah never again to destroy the whole world with a flood.

In most covenants, something is needed from everyone; that is, all the people who make the covenant have to *agree* on what it is, and each person involved in the covenant has to *hold up* their part. You can see the problem if people didn't keep their part of the agreement to drive on the right side of the road, and instead sometimes drove on the wrong side or in the middle!

Confession (unison):

God, you who established a covenant
to renounce violence,
we confess that we have tried to eliminate our enemies
and failed to protect the vulnerable people
with whom we share your earth.
Forgive and transform us,
so that every time we are reminded of your signature bow
we will follow in your way of peace. Amen.

Assurance of pardon:

The Lord does not remember the sins of our youth, nor the transgressions of our old age, but, in steadfast love, God remembers us. Let us follow in the footsteps of Jesus, confident that the words he heard are also for us: "You are my beloved; in you I am well pleased."

Sermon starter:

This first Sunday of Lent, we remind ourselves of God's covenant with us, restored through the life, death, and resurrection of Jesus. Through sin, humans keep breaking the covenant God seeks to establish with them. Undeterred, God takes on the pain of sin to open the way for the covenant to be restored.

Covenants are often sealed with a sign; in the case of the covenant God made with humanity, the sign is a bow (traditionally a weapon of war) in the clouds; in the case of our own covenant with God, the sign is baptism. In 1 Peter, in fact, the washing of the earth with the waters of the flood foreshadows the washing of baptism. In the Gospel reading, Jesus is baptized as a sign of his obedience to God. As we will see through the rest of the Gospel readings in Lent, like God, whose rejection of judgment and violence is symbolized by the rainbow, Jesus takes on the pain of our sins rather than consigning us to the punishment we deserve. The restoration of our covenant relationship with God requires something from us too: acknowledging our sin and taking responsibility for the pain born by Jesus on the cross.

An effective way to begin this sermon might be to meditate on a covenant most people are familiar with: a marriage covenant, sealed with a ring that symbolizes unending love. Playing the wedding march and telling a story or showing a movie clip about someone taking off their ring and throwing it away because the bond it symbolized is broken could help the congregation feel a sense of the pain of broken covenant. Like God's covenant with us, a marriage covenant can be destroyed by one person, and restoring it is difficult and painful.

Response actions:

- Before Lent begins, invite worshippers to find and reflect on a baptismal certificate, a record of a commitment, a parent-child dedication certificate, a photo, or something else that signifies an earlier time of "signing on." Provide a time during worship for people to silently release the ways they've fallen short of their commitment and receive God's help in renewing their vows. Close with a prayer.
- Include a tear-off or half sheet fill-in-the-blank commitment in the bulletin that can function as a response card. Wording might include: "I want to renew my baptismal commitment" or "I want to walk with God" or "I want to give thanks for God's covenant of love." Make sure that the wording can include people of all ages and faith stages. Invite worshippers to fill out these cards and bring them forward.



Where do I sign?

Lent 2 – March 4, 2012

Text: Genesis 17:1-7, 15-16; Psalm 22:23-31; Romans 4:13-25; Mark 8:31-38

Focus statement:

We give up everything to follow Jesus and in turn gain everything—as Abraham and Sarah did when they accepted God’s generous covenant and committed themselves to a walk of faith. How can we too sign on to the journey, following in the footsteps of our ancestors in faith and responding to God’s initiating call to let go of our lives for the sake of the gospel?

Song suggestions:

Theme songs

SJ 44 *The love of God*
Chris Tomlin *I will follow*

Hymnal and supplements music

HWB 250 <i>Beneath the cross of Jesus</i>	HWB 570 <i>We walk by faith</i>
HWB 535 <i>Who now would follow Christ</i>	SJ 2 <i>Come, walk with us</i>
HWB 536 <i>Take up your cross</i>	SS 39 <i>Will you come and follow me</i>
HWB 549 <i>Savior of my soul</i>	SS 40 <i>We will follow</i>
HWB 569 <i>Day by day, dear Lord</i>	

Contemporary worship band music

Walk by faith	Jeremy Camp	Ancient of days	Sadler and Harvill
Look what the Lord has done	Mark David Hanby	Forever	Chris Tomlin
Famous one	Chris Tomlin		

Call to worship:

Leader: Let all who fear the Lord shout their praise!
All you children of faith honor the Lord!

People: **God neither ignores nor belittles
the suffering of the needy.**

Leader: We acknowledge and turn to the Lord,
and not only we ourselves—

People: **future generations also will hear of God’s great wonders,
and those not yet born will experience God’s deliverance.**


All: *They will hear about everything our God has done.*

Drama:

See www.leaderonline.org for two brief conversations between Abram and Sarai and a rousing call to commitment from Jesus. There’s no retirement age from God’s perspective, and a walk of faith isn’t for the faint of heart, either.

Children’s time:

Supplies: A “Yield to God” sign and a sand bucket to hold it up. See www.leaderonline.org for graphic files.
Ask the children if they know what the word *yield* means. Explain that when two roads come together,



faster traffic. If people see a yield sign, they have to wait until the other road is free before they can go. But yielding doesn't just mean waiting our turn. Sometimes it means giving up what we think is important or what we want to do.

An example of yielding might look like this: If we want to eat a cookie before supper, our moms and dads may say, "Not now," and we yield to their decision, which is for our health. Ask the children if they can tell a story about a time they had to yield, and consider telling a personal story about a time you've had to yield to someone or they yielded to you. *Yield* means letting someone else be in charge or go first, like Abram and Sarai yielded to God. Since God knows what is right and best, it's always a good idea to yield to God—even if we're not quite sure what God has in mind!

Confession:

God, you have given us a choice. We can hold on to our comforts, possessions, independence, and power—or we can give up all the things and plans that make us feel secure, and, in losing our life, gain your promised blessing. We confess that we waver in our faith walk with you, that we've tried to ensure our future apart from you. We want to be Christians without the suffering and challenges of taking up our cross and following in Jesus' steps. Forgive us. Restore us. Reinststate your covenant with us. Amen.

Assurance (unison):

Almighty God, like Abraham of old,
we trust you to make us strong in faith as we give you glory.
You are able to do what you have promised:
You alone give life to the dead
and call into existence that which does not exist.

Sermon starter:

Each of us has a unique signature. But even a signature can be forged by experts. What can't be forged is our life story—no one else's life is exactly like ours. And it is with our lives that we sign the divine covenant that God initiates. The Bible is full of stories about covenants and the people who struggle to believe them and live them out. In Abraham and Sarah's case, for example, it seems that Sarah assumed that God's real covenant was with her husband, not her. So she suggested to Abraham that he should have a child with her slave Hagar. What a surprise to discover that God had invited her into a covenant relationship, something that must have seemed just as unlikely to a woman of her day as getting pregnant in her nineties!

In Romans, Paul says that it's Abraham's faith that made him righteous. It takes faith to believe that we are valuable to God, that God wants a covenant relationship with us. Though others (or even we ourselves) may think little of our potential as covenant partners, God has acted to enter into relationship with each of us.

During this season of Lent we especially remember the way Jesus invited us to sign up for a relationship with God through offering our whole life. Jesus is clear: Following him isn't easy and requires us to focus not on the values of this world but rather on the mission of the kingdom. It may even include taking up a cross. Yet giving up our lives for the sake of the gospel is exactly what will bring life to us. This sermon is an excellent opportunity to emphasize the value each of our lives is to God, the grace of being offered a covenant relationship with God, and the mystery of giving up our lives to God in order to watch what God can do with us.

Response actions:

- Invite participants to come to the front and claim a new name, a name that says something about who they are to God, as Abram's and Sarai's new names did. In a bowl, place small slips of paper with a "new name" on each one, affirming the value that each of us has in God's eyes. These new names would be positive affirmations using phrases from Scripture. After people have received their new name, have them take it home and put it somewhere they're likely to see it regularly—on a bathroom or rearview mirror, next to their bed, on the fridge. Examples of names to include: "You are my beloved," "You are my follower," "You are made in my image," "You are my chosen one," "You are the apple of my eye," etc. While people are coming up, it may be especially effective to play a recording of, or have a small group sing, "I will change



Where do I sign?

Lent 3 – March 11, 2012

Text: Exodus 20:1-17; Psalm 19; 1 Corinthians 1:18-25; John 2:13-22

Focus statement:

In today's world, "the law" may seem especially outdated or unattainable; God's wisdom often appears foolish. Jesus' cleansing of the temple looks like a foolish act that brings on the wrath of his detractors. Yet when we live in God's law, we begin to realize the blessing of God's call to be a holy people. Are we foolish enough to sign on as a covenant people?

Song suggestions:

Theme songs

SJ 44 *The love of God*
Chris Tomlin *I will follow*

Hymnal and supplements music

HWB 16 <i>God is here among us</i>	HWB 337 <i>Ask ye what great thing I know</i>
HWB 84 <i>O, that I had a thousand voices</i>	HWB 566 <i>In the cross of Christ I glory</i>
HWB 124 <i>O worship the Lord</i>	HWB 617 <i>Jesus, keep me near the cross</i>
HWB 138 <i>Let God who called the worlds</i>	SJ 27 <i>God of the Bible</i>
HWB 163 <i>Obey my voice</i>	SS 34 <i>You are holy</i>
HWB 250 <i>Beneath the cross of Jesus</i>	SS 49 <i>I will come to you in the silence</i>

Contemporary worship band music

Victory chant	Joseph Vogels	Ancient of days	Sadler and Harvill
Not be shaken	Norm Strauss	Surrender	Justin McRoberts
All who are thirsty	Brenton Brown and Glenn Robertson		

Call to worship:

Leader: The instructions of the Lord are perfect;
they revive our souls.

**Side 1: The decrees of the Lord are trustworthy;
they make us wise.**

*Side 2: The precepts of the Lord are right;
they bring us joy.*

Leader: The Lord's commands are clear;
they give us insight for living.

**All: God has given us gifts more valuable than gold,
sweeter than honey in the honeycomb.**

Drama:

See www.leaderonline.org for two brief conversations, one a recruiting conversation, another between two onlookers. Are some things, no matter how attractive on the surface, not worth our investment? How can we tell?



Children's time:

Supplies: A “Stop” sign and a sand bucket to hold it up. See www.leaderonline.org for graphic files. The sign this week could be a standard stop sign, but simply the red shape or the shape with a hand instead of the word *Stop* might be more intriguing.

Last week we talked about yielding. We yield about things that are OK to do but not the most important thing. Some things, though, need something more than a yield sign: they need a STOP! (*hold up the “Stop” sign*). Ask the children to help you name things that should never be done. If you need to get the ball rolling, suggest some small ones (running out into the street, drawing on the bedroom wall) as well as some big ones (stealing, killing, lying, worshipping idols). God helped the people of Israel know some of the things to never do in the Ten Commandments—you can point out to the children that some of the things from their list come from those same Ten Commandments. They might be surprised by something else that's there: God tells people they shouldn't work all the time. God's plan is for people to have a day every week to rest and worship and play, just like the day off God took when God was finished making the world.

Confession (unison):

Jesus, we confess that our pride and greed
have led us to break God's laws and disrespect God's house.
We wear crosses of gold and silver, worship in beautiful buildings.
Yet you do not live in houses made by human hands,
but in the people who have signed their lives over to you.
Makes us foolish enough to follow in your footsteps,
weak enough to draw all our strength from you. Amen.

Assurance:

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

Sermon starter:

Is a call to holy living a positive or a negative motivation in our lives? First Peter 1:15 says, “As he who called you is holy, be holy yourselves.” For some, the idea of holiness carries a yoke of legalism and a burden of guilt. For others holiness is a blessing and a joy. What makes the difference? Vernard Eller, in his 1970 book, *The MAD Morality*, says that Moses was the first person to break the Ten Commandments (literally), but that “he broke them because he was disgusted ... with the behavior of the children of Israel.” He goes on to suggest that “we get disgusted with the commandments because we want to behave like the children of Israel” (p.15, emphasis added).

This Sunday we review the Ten Commandments; then the psalmist's love for the law; then, in contrast, Paul's words to the Corinthians suggesting that the people most obsessed with keeping the law, the Jews, find the cross of Christ to be a stumbling block, (while Greeks think it's just foolishness). Finally, in John 2, we see Jesus carrying out what seems to be a foolish act—disrupting the religious traditions that were central to Israel's most “holy” feast, the Passover celebration at the temple in Jerusalem. The “worship” Jesus encountered in Jerusalem had, at best, deteriorated to empty tradition and, at worst, to an excuse for financial extortion through religious manipulation. The use of religion for financial gain certainly isn't limited to the temple in Jerusalem, nor to first-century Judaism; we violate these texts if we fail to ask what in our tradition and practice also needs to be disrupted.

Just as Jesus disrupted the religious rituals of the temple, Jesus also wants to disrupt our lives when self-serving righteousness makes us more prosperity conscious than prayer directed. If your congregation appreciates drama, this may be a Sunday to have someone disrupt your worship and then have leaders respond by challenging their right to speak since they aren't credentialed to preach. How would we recognize when a disruption is actually a “God moment”? Might we also stumble over the cost of taking up our cross and following Jesus? What “credentials” do we require before we allow someone to instruct us or interrupt our



Response actions:

- Ask a reflection question to be followed by some silence: *What foolish action is God calling you to sign up for?* It may help focus people's attention if they can write or doodle their (tentative) answer to this question on their bulletin or another piece of paper.
- Arrange in advance for a testimony of someone who acted in a way that seemed foolish at the time but later brought an amazing blessing from God.
- If the Decalogue/Ten Commandments has been read this morning, invite reflections on which one of these troubles or challenges you.

Where do I sign?

Lent 4 – March 18, 2012

Text: Numbers 21:4-9; Psalm 107:1-3, 17-22; Ephesians 2:1-10; John 3:14-21

Focus statement:

Looking to Jesus, we are saved from death, condemnation and the power of sin, just as the Israelites were saved when they gazed upon the serpent that Moses lifted up in the wilderness. We sign on as we respond by proclaiming God's acts and doing good works, so that others may look to us and see the God who is the source and initiator of our actions.

Song suggestions:

Theme songs

SJ 44 *The love of God*

Chris Tomlin *I will follow*

Hymnal and supplements music

HWB 102 *To God be the glory*

HWB 143 *Amazing grace!*

HWB 147 *O, how wondrous the grace*

HWB 149 *Great God of wonders*

HWB 150 *Wonderful grace of Jesus*

HWB 151 *Marvelous grace of our loving Lord*

HWB 167 *For God so loved us*

HWB 321 *Lift high the cross*

HWB 345 *God sent his son*

HWB 377 *Healer of our every ill*

HWB 524 *What mercy and divine compassion*

SS 31 *Jesus, be the center*

Contemporary worship band music

If we are the body Casting Crowns

They'll know we are Christians Peter Scholtes

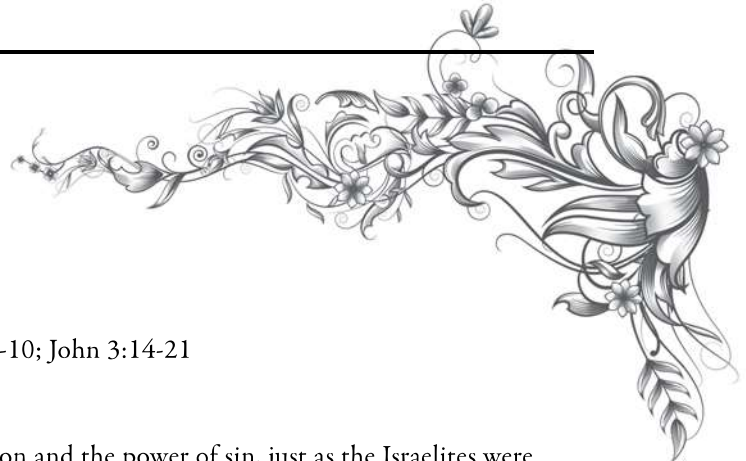
The river is here Andy Park


Call to worship:

Leader: We give thanks to the Lord,
who in goodness has gathered us:

Side 1: called us from the east and west,

Side 2: led us from north and south.





because our Lord has redeemed us.

All: *God alone has saved us from our enemies.*

Drama:

See www.leaderonline.org for a conversation between a parent and a school-age child trying to sort out the connection between Jesus and a snake.

Children's time:

Supplies: A sign with an image of a snake wrapped around a pole and a sand bucket to hold it up. See www.leaderonline.org for graphic files.

This week our sign isn't a traffic sign, so it may not be one you recognize. Let's look at it carefully. What do you see? Now let's think about whether any of us have ever seen a design like this. Where might it come from, and what could it mean? Here's a hint: This image usually has something to do with doctors. Maybe the next time you go to the doctor's office you can look around and see if you can find anything that looks like a snake wrapped around a pole.

We're looking at this sign today because it reminds us of a Bible story about a snake and a pole and healing (Retell the story—Numbers 21:4-9—or read it from a children's Bible story book.) This is a very strange story, isn't it? There are lots of things in it to wonder about. But one thing is sure: God finds a way to help the people of Israel, and us, just as God *always* does. Sometimes that help isn't what we'd like—like when the doctor gives us medicine that tastes bad or a shot that hurts. Nobody likes a bad taste or an arm pinch—but they're worth it if they help make us healthy.

Confession:

God, we confess our evil deeds, our impatience, our complaints, our disrespect for your appointed leaders. Our sins are killing us. Only you can save us. By faith, we look to Jesus, the one you lifted up so that we might not perish but have eternal life. Teach us to trust that you desire not to condemn but to save us and free us to live in the light of your presence rather than to cower in the darkness of sin. Amen.

Assurance (unison):

We were dead through the sin in which we once lived,
but God has made us alive together with Christ Jesus,
recreated us for good works,
which were prepared beforehand to be our way of life.
We pledge to live so that those who are dying from their sins
can see the love and grace of Jesus shining in our lives.

Sermon starter:

The Old Testament reading, the epistle, and the Gospel all offer opportunities to think about God's desire for our wholeness; to God's way of thinking, healing and salvation are part of the same reality. One of the most striking things about the Numbers passage is that by creating a replica of a serpent and asking them to look upon it, Moses was inviting the people of Israel to face their falling away and their fear that God would not protect and provide. Like all good rituals, the ritual of looking at the bronze snake is an act of faith, a sign of the people's willingness to turn to God and away from their own anxiety, impatience, and pride.

In the gospel passage, Jesus' life, death, and resurrection are also seen as signs for us. We look to them to help us understand God's great love for this world. Like light, Jesus' presence exposes both what draws us away from, but also toward, a new way of living. Standing in the light makes us vulnerable—and can also warm us and illumine our way. The light reminds us of God's covenant with us and of what we must do to respond.

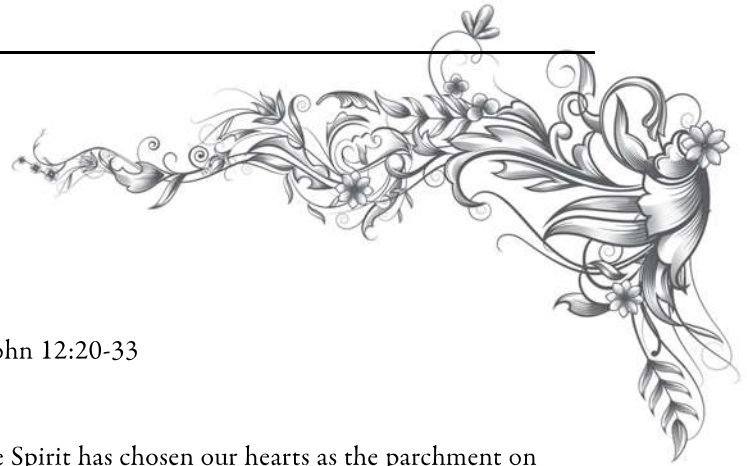
This sermon at this point in Lent provides an ideal opportunity to "shine the light" on what healing might look like for us personally as well as in our families, churches, communities, and world. It could also be a way to explore how ritual can help us enter into the mystery of God's invitation and provide a way for us to "sign on" to a relationship with God.



Response actions:

- Arrange in advance for a person or two to give a testimony about healing or salvation in their life.
- Offer anointing for healing of relationships, body, spirit, or emotions. If your congregation is new to anointing services, check out the resources provided in the *Minister's Manual*.

Where do I sign?



Lent 5 – March 25, 2012

Text: Jeremiah 31:31-34, Psalm 51:1-12, Hebrews 5:5-10, John 12:20-33

Focus statement:

God promises to write a new covenant with us, and the Spirit has chosen our hearts as the parchment on which to sign God's name. Like Jesus, we can surrender ourselves so that our lives might be signs pointing to God through the fruit that we bear.

Song suggestions:

Theme songs

- SJ 44 *The love of God*
 Chris Tomlin *I will follow*

Hymnal and supplements music

- | | |
|--|---|
| HWB 128 <i>Create in my a clean heart</i> | HWB 483 <i>O God, who gives us life</i> |
| HWB 141 <i>The sacrifice you accept, O God</i> | HWB 504 <i>Have thine own way</i> |
| HWB 162 <i>The God of Abraham praise</i> | HWB 527 <i>Lord Jesus, think on me</i> |
| HWB 299 <i>New earth, heavens new</i> | HWB 577 <i>O Love that will not let me go</i> |
| HWB 395 <i>Here I am, Lord</i> | HWB 614 <i>In the bulb there is a flower</i> |
| HWB 396 <i>The work is thine, O Christ</i> | SJ 49 <i>Rain down</i> |
| HWB 401 <i>This little light of mine</i> | SJ 95 <i>I want to walk as a child of the light</i> |
| HWB 447 <i>O Jesus, I have promised</i> | SS 62 <i>Create in me a clean heart</i> |
| HWB 454 <i>Seed, scattered and sown</i> | SS 116 <i>I saw a tree by the riverside</i> |

Contemporary worship band music

- | | | | |
|--------------------------------|----------------------------|---------------------------|------------------|
| Surrender | Lincoln Brewster | If we are the body | Casting Crowns |
| Ancient words | Lynn DeShazo | Knowing you, Jesus | Graham Kendrick |
| I want to be like Jesus | Cindy Rethmeier (Vineyard) | Lord, I give you my heart | Michael W. Smith |
| They'll know we are Christians | Peter Scholtes | | |

Call to worship:

- Leader: Our God is generous and grace-giving;
People: we come to worship knowing we are sinners.
 Leader: May we be soaked in God's grace today;
People: may we be washed as clean as new snow.



Drama:

See www.leaderonline.org for a conversation in which Gabriel marvels at God's habit of giving second, third, and fifty-fifth chances.

Children's time:

Supplies: A "speed limit" sign that says "Use Good Judgment" and a sand bucket to hold it up. See www.leaderonline.org for graphic files.

When we learn to respect others, to yield, to stop, and to be patient, we are becoming more grown-up. The more mature we are, the fewer rules we break, and the fewer rules we need because we are learning to do good because that's the kind of people we are. Remember the stop sign a few weeks ago and the Ten Commandments that tell us what to do and not to do? Perhaps when you were very small, you needed a rule like "Don't bite," but probably by now you know that biting people hurts them, so you don't do it. Today, our sign reminds us that, as God's people, part of our job is knowing what is right, not just what is wrong. When we know what's right, we don't need so many rules to tell us what not to do—we just get busy doing what we should.

Ask the children if they know what a speed limit sign is for. Hold up the sign and ask the children what they think would happen if we had speed limit signs like this one. What would it take for a sign like this to work? In the book of the prophet Jeremiah, God says God is going to write the law "on our hearts." When we know something by heart, we really know it, don't we? That's when a sign that says "Use Good Judgment" is all we need to do the right thing.

Confession (unison):

O God, according to your steadfast love,
have mercy on me, a sinner.
I have been unfaithful,
done what is evil in your sight.
You would be justified to punish me harshly—
instead, hide your face from my sin,
forgive me, cleanse me, renew me.
Give me the intimate knowledge of you and your law
that comes from following wherever you lead. Amen.

Assurance:

"The days are surely coming, and are now here, says the LORD, when I will initiate a new covenant; when I will write my law on your hearts. I will be your God and you will be my people. You will all know me, from the least to the greatest, for I will forgive your iniquity and remember your sin no more."

Sermon starter:

God continues to initiate covenant with us. Through the prophet Jeremiah, God promises that the old, external covenant will be surpassed by a covenant written on the heart of each. It may well be that we begin with what social psychologists call "external controls": the law as a set of rules outside of us that point us toward a godly way of living out God's vision for the world. But for transformation rather than merely success (or failure) in following the rules, the covenant needs to become internal: God becomes *our* God and we become *God's* people. Or, as Jesus puts it in John 12:26, "Whoever serves me must follow me, and where I am, there will my servant be also." We know how to respond to God because the covenant, should we choose to "sign on" to it, is written on our hearts.

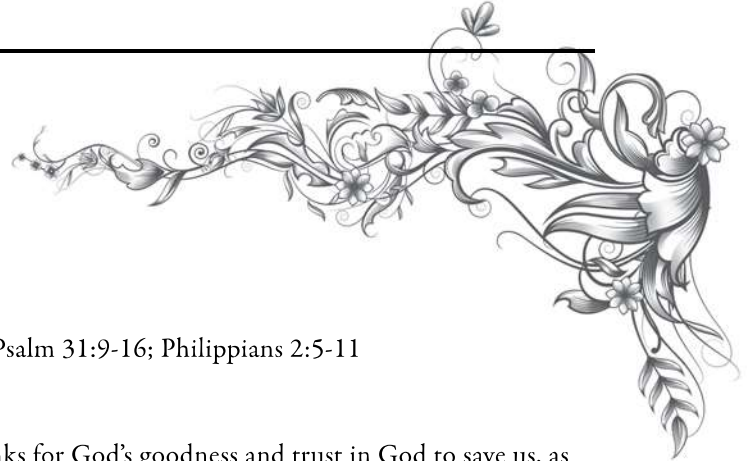
It is not until the Greeks come to talk to Jesus, until the circle of his influence has enlarged beyond Israel, that Jesus announces that his time has come. The new covenant goes beyond the old in that it promises direct access to God and is explicitly offered to all people. Jesus' work reaches beyond any single nation to include the whole world—a world of hearts with God's name signed upon them.



Response actions:

- For a ritual of cleansing, provide several stations with a basin of warm water and a towel. Invite people to these stations to dip their hands into the water and dry them with the towel. Hosts for each table (pastors, elders, Sunday school teachers, etc.) could say to each person as she or he comes to the table: “May God indeed restore to you the joy of your salvation.” Hosts could also pour water from a pitcher over people’s hands, or people could wash each other’s hands.
- Find someone in your congregation or community to teach the congregation sign language for Psalm 51:10-12.
- Stamp hands with a heart stamp or heart sticker as each person comes forward or as each leaves the sanctuary. Accompany this action with a word of blessing: “May God create a clean heart in you, _____.”

Where do I sign?



Lent 6 (Passion/Palm Sunday) – April 1, 2012

Text: Mark 11:1-11; Psalm 118:1-2, 19-29; Isaiah 50:4-9a; Psalm 31:9-16; Philippians 2:5-11

Focus statement:

With the psalmist and the prophet Isaiah, we give thanks for God’s goodness and trust in God to save us, as Jesus did. Jesus’ mindset of servanthood led to a ride down into Jerusalem, toward scorn and suffering, an authentic sign of God’s steadfast love. Even when we break the covenant, its initiator is willing to pay the price to keep it.

Song suggestions:

Theme songs

SJ 44 *The love of God*
Chris Tomlin *I will follow*

Hymnal and supplements music

HWB 19 *Open now thy gates of beauty*
HWB 43 *Christ is our cornerstone*
HWB 58 *This is the day*
HWB 106 *All hail the power of Jesus’ name*
HWB 235 *My song is love unknown*
HWB 238 *Hosanna, loud hosanna*

HWB 239 *Ride on, ride on in majesty*
HWB 297 *Jesus came—the heavens adoring*
HWB 321 *Lift high the cross*
HWB 342 *At the name of Jesus*
HWB 530 *What wondrous love is this*

Contemporary worship band music

Hosanna Carl Tuttle
You are holy (Prince of Peace) Mark Imboden & Tammi Rhoton
Arms of love Craig Musseau
Come thou fount, come thou king Thomas Miller
Forever Chris Tomlin
Look what the Lord has done Mark David Hanby



Call to worship:

Leader: Give thanks to the Lord, who is good,
People: whose steadfast love endures forever!
Leader: The stone that the builders rejected
has become the chief cornerstone.
**People: This is the day that the Lord has made;
let us rejoice and be glad in it.**
*All: We give thanks to the Lord who is good,
whose steadfast love endures forever!*

Children's time:

Supplies: A "Jesus Crossing" sign and a sand bucket to hold it up. See www.leaderonline.org for graphic files.

Unlike in past Sundays, have the children's time before the drama. Hold up the "Jesus Crossing" sign and ask the children what Bible story would need a sign like this one. Tell the children that they are going to help with the drama that tells the story of the triumphal entry—from a donkey's point of view! Review the story with the children, having them repeat after you the words of the crowd ("Hosanna!" "Blessed is he who comes in the name of the Lord!" "Hosanna in the highest heaven!") Then pass out pieces of cloth (cloaks) and palm branches to each child, and invite them to lay the cloaks down and wave the palm branches when you give them a cue. Practice these actions a few times. Invite the person who is doing the dramatic monologue to come forward, and help the children enter into the monologue at appropriate times (cues for the children are noted in the drama).

Drama:

See www.leaderonline.org for the story of the triumphal entry told from the point of view of a donkey who may know more of Jesus' heart than the cheering crowd.

Confession:

Jesus, we confess that we are fickle in our relationship with you. We join in when the crowds shout praises, but when identifying with you means sharing in your suffering, we run away, hide, or deny you outright. We lack the resolve to stand by you to the bitter end, to face ridicule, rejection, and persecution.

Thank you, Jesus, for paying the price to keep the covenant that God initiated and that we in our sin have broken. Thank you for emptying yourself and humbly suffering and dying for our reconciliation with God and our adversaries. We confess that you are Lord. Amen.

Assurance:

Leader: We shall not be put to shame,
because God vindicates us.
People: Who could contend with us?
Leader: Who are our adversaries?
*All: It is the Lord GOD who helps us;
who then can declare us guilty?*

Sermon starter:

If your church does not celebrate Holy Week services, instead of preaching a sermon, invite the congregation to experience the Stations of the Cross as suggested in the introductory essay. Scripture references for the Stations of the Cross can be found at www.leaderonline.org.

If you prefer a more traditional Palm/Passion Sunday service with a sermon, today is a good day to examine our "political" expectations surrounding Jesus. We recall the suffering servant who rode into Jerusalem on the colt of a donkey (Mark 11). took the form of a slave (Philippians 2). rejected violence (Isaiah 50). accented



For the nation of Israel, the actions along the route Jesus took into Jerusalem are probably connected to an event many Christians know little about. Less than two hundred years earlier, in 175 BC, a Syrian named Antiochus IV Epiphanes (which means “God manifest”), ransacked the temple treasury, set up an altar to Zeus and sacrificed a pig in the temple, made Jewish religious practices illegal, and began to force Jews to offer sacrifices to idols. In 167 B.C., an old man named Mattathias (a Levite) killed a soldier who tried to force him to sacrifice to an idol and also killed a fellow Israelite who was willing to offer the sacrifice. His four sons led an armed revolt that eventually liberated Jerusalem. The subsequent cleansing of the temple is still celebrated as Hanukkah (probably the “festival of the Dedication” referred to in John 10:22-23.). Two passages from the books of the Maccabees mention palm branches as part of the celebration (see 1 Maccabees 13:51, 2 Maccabees 10:7 in the *Apocrypha*).

The crowd’s expectation was for a political king who, like the Maccabees, would overthrow their Roman oppressors. But when Jesus entered Jerusalem he didn’t go to Fort Antonia; instead he went to the temple, which he then “cleansed” (Mark 11:15-19). When Jesus failed to meet their political expectations, those in the crowd may have felt as if they lost their voice. Perhaps some of the same people became the voices that, a few days later, were crying, “Crucify him!” and “We have no king but Caesar.”

Response actions:

- Print this question in the bulletin: How have you signed on with this Jesus? How might the Spirit be inviting you to sign on more deeply or fully than you have up until now? Allow time during the worship service for silent reflection.
- Invite people into a time of silent reflection. Then ask them to kneel if they are able and to “confess with their tongue that Jesus Christ is Lord.” You might consider using the Christian pledge of allegiance written by June Alliman Yoder and J. Nelson Kraybill: “I pledge allegiance to Jesus Christ, and to God’s kingdom for which he died—one Spirit-led people the world over, indivisible, with love and justice for all” (Peace pledge cards are available at <http://peace.mennolink.org/resources/toorder/index.html#pledgecard>. You might want to order one for each person or household and pass them out as a reminder of where our ultimate allegiance lies.) Alternatively, you can frame this invitation more along the lines of a traditional call to faith: “If you have never surrendered before, today is a day for a new beginning to sign on and submit on bended knee to Christ.”

Where do I sign?

Easter Sunday – April 8, 2012

Text: Acts 10:34-43; Psalm 118:1-2, 14-24; 1 Corinthians 15:1-11; John 20:1-18

Focus statement:

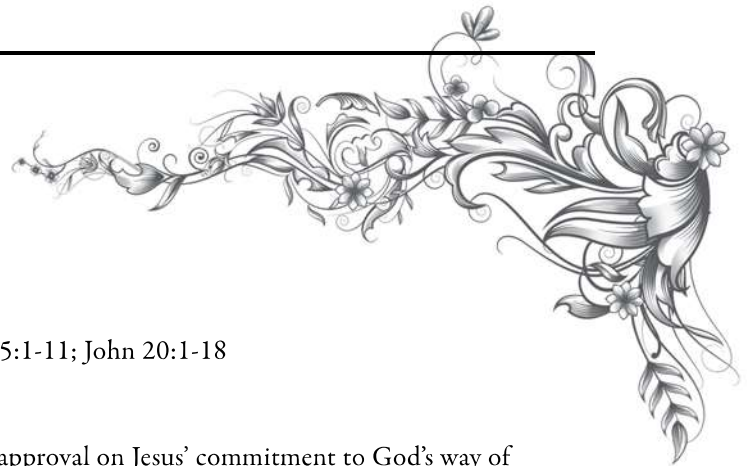
God said “Yes” to the world’s “No,” putting a stamp of approval on Jesus’ commitment to God’s way of life. We rejoice in the sign of the empty tomb. By the same power that raised Jesus from the dead, we are commissioned to witness to the new covenant. Will we, like the disciples and apostles, fully sign on and commit ourselves to proclaim and embody this good news to all nations?

Song suggestions:

Theme songs

SJ 44 *The love of God*

Chris Tomlin *I will follow*





Hymnal and supplements music

HWB 58 *This is the day*

HWB 263 *The strife is o'er*

HWB 264 *Come, ye faithful, raise the strain*

HWB 266 *They crucified my Savior*

HWB 267 *Christ has arisen*

HWB 269 *Thine is the glory*

HWB 281 *That Easter day with joy was bright*

HWB 335 *This is the threefold truth*

SJ 57 *Your will be done*

SJ 71 *Alleluia, the Great Storm is over*

SS 88 *That Easter morn at break of day*

SS 90 *O how good is Christ the Lord*

Contemporary worship band music

Not be shaken Norm Strauss

As for me and my house Ron Kenoly

We will remember Tommy Walker

Once again Matt Redmond

Lord I give you my heart Michael W. Smith

Hungry Kathryn Scott

They'll know we are Christians Peter Scholtes

God of this city Chris Tomlin

Call to worship:

Leader: We give thanks to the Lord who is good;
whose steadfast love endures forever!

People: **The Lord is our strength and our might,
and has become our salvation.**

All: *We give thanks to the Lord who has answered us
and become our salvation.*

Leader: The stone that the builders rejected
has become the chief cornerstone.

All: *This is the Lord's doing;
and it is marvelous in our eyes.*

Children's time:

Supplies: A sign with an arrow point up and that says "Going Up" and a sand bucket to hold it up. See www.leaderonline.org for graphic files.

Hold up the sign for today, and ask the children if they have any idea why this would be the sign for today. As they connect it with Jesus' resurrection, talk with them about Jesus dying. Do they think Jesus was afraid to die? Do they ever think about dying? Let them know your own feelings about dying—and if there have been any recent deaths in the congregation, this may be a good time to mention them. Tell the children that we can celebrate even when death scares us and makes us sad, because God doesn't let death, or anything else, stand in the way of God's love. You might also want to think together about the pattern of dying and rising that we know from the natural world: seeds being planted and "dying" to turn into plants, caterpillars spinning chrysalises and "dying" to turn into butterflies, tadpoles "dying" and turning into frogs. God raising Jesus from the dead is a great way to show us how much God loved Jesus and loves all of us—and to demonstrate that God doesn't let the story stop with death.

Confession (unison):

God, with all creation we rejoice that in the resurrection,
in your "Yes!" to the world's "No."

Yet we also confess that we often choose the path of death
instead of allowing you to transform us
with the same power that raised Jesus from the dead.

Honor our pledge to love you,
to become witnesses to your good news.



Assurance:

Let me remind you, brothers and sisters, of the good news through which we are all being saved: Christ died for our sins in accordance with the Scriptures, was buried, was raised on the third day, and appeared to the disciples. By the grace of God, this is the message that we hold firmly and that we proclaim.

Drama:

See www.leaderonline.org for a brief conversation between two friends. Now that Lent is over, it's all back to normal—or is it?

Sermon starter:

Perhaps you've been part of a tug-of-war game when, instead of the expected resistance provided by the other team, they let go of the rope. Your team can't help itself; it just falls down. This is accompanied by some laughter, some embarrassment, and perhaps some anger. Your complaint is probably that they didn't "play by the rules." And it's true. They didn't—which changes everything.

When Jesus refused to fight back, instructed Peter to put the sword away in the garden, and healed the one who was injured in the fight, he changed the rules. To our normal way of thinking, we know we are powerful when we are able to force our way—when we demonstrate our ability to overpower the other. But in the face of those who don't "buy" our power play, who won't play the game, the reality is exposed. Coercive power can only compel those who go along with it and its ultimate weapon, the threat of death. Those, like Jesus, who have "died to the fear of death," cannot be coerced. Punished, yes—even killed. But never coerced. The psalmist gets it right in 118:22-24: "The stone the builders rejected has become the chief cornerstone. This is the Lord's doing; it is marvelous in our eyes. This is the day that the Lord has made; let us rejoice and be glad in it." On this resurrection day, we remember that God raised Jesus from the dead, putting God's stamp of approval on Jesus' way of nonresistant love.

The new covenant is not a law of rules written in stone but a law of love written on hearts. Hallelujah! Today we celebrate our renewed covenant with God, sealed with the blood of Jesus, the Lamb of God, who took the sins of the world on himself rather than fight back. What a wonderful and glorious day of freedom, salvation, reconciliation, renewal, restoration, love, grace, and peace. There's a new movement of God at work in the world; how do I sign up, where do I sign?

Response actions:

- Using the Plexiglas visual option, have someone clean off the graffiti as part of the response and write in bold letters: **Proclaim it!** or **Go and tell!** Then invite worshippers, if they're ready to sign on, to come sign their name either right on the Plexiglas or on additional blank wall space provided by large sheets of paper, a fabric sheet, tablecloth, scroll, etc.
- Invite worshippers to think about the Easter message they'd like to share with someone if they have a chance. Have them write it on the scroll on sticky notes you provide, then commission these witnesses in a prayer asking for God's empowering and energy for their testimony.



Thanks