

CELTIC WORSHIP

The **bodhrán** is a frame drum of Irish origin. A goatskin head is tacked to one side (synthetic heads or other animal skins are sometimes used). The other side is open-ended for one hand to be placed against the inside of the drumhead to control the pitch and timbre. One or two crossbars, sometimes removable, may be inside. The bodhrán is considered to be the native drum of the ancient Celts and was possibly used originally for winnowing or wool dyeing, with a musical history that predated Christianity, native to southwest Ireland. It is also called a poor man's tambourine.



*Embracing the example of Jesus,
our welcome knows no boundaries
and is extended to ALL people.*

March 29, 2026

*Welcome to worship!
If you are worshipping at home, and would like to participate in
Holy Communion,
please have bread and wine or juice set aside.*

WELCOME AND ANNOUNCEMENTS

Rev. Mary Kay Scott
Keith Parkhouse (*has set the table*)

We gather at God's feast. We listen to Holy Scripture. We hear music that connects our hearts. We are fed the nurturing grace of God through the brokenness and poured out life of Jesus the Christ. The table is set. All are welcome.

BODHRAN CALL TO WORSHIP

OPENING PRAYER

Rusty Deyerle

"Hosanna!" They shouted. "Save us!"
"Hosanna!" We're shouting. "Save us!"
Savior, ride into our hearts again,
wash us with excitement and hope,
give us a reason to praise
and to shout again, "Hosanna! Hosanna!"

BAPTISMAL WATERS

Rusty Deyerle
Nancy Parkhouse

When we were baptized in Christ Jesus, we were baptized into his death. We were buried so that as Christ was raised from the dead by the glory of God, we too might walk in newness of life. (*Water is poured into the font.*)

PRELUDE

"Singing in the Dark"

Carrie Newcomer

IMAGINATIVE WORD

Nancy Parkhouse

"The Poet Thinks About the Donkey" by Mary Oliver

On the outskirts of Jerusalem
the donkey waited.
Not especially brave, or filled with understanding,
he stood and waited.

*How horses, turned out into the meadow,
leap with delight!
How doves, released from their cages,
clatter away, splashed with sunlight.*

But the donkey, tied to a tree as usual, waited.
Then he let himself be led away.
Then he let the stranger mount.

Never had he seen such crowds!
And I wonder if he at all imagined what was to happen.
Still, he was what he had always been: small, dark, obedient.

I hope, finally, he felt brave.

I hope, finally, he loved the man who rode so lightly upon him,
as he lifted one dusty hoof and stepped, as he had to, forward.

~ *moment of silence* ~

PRAYER FOR ILLUMINATION AND SCRIPTURE

Frank Telegadas

Matthew 21: 1-11

¹ When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, ² saying to them, “Go into the village ahead of you, and immediately you will find a donkey tied and a colt with her; untie them and bring them to me. ³ If anyone says anything to you, just say this, ‘The Lord needs them.’ And he will send them immediately.” ⁴ This took place to fulfill what had been spoken through the prophet: ⁵ “Tell the daughter of Zion, Look, your king is coming to you, humble and mounted on a donkey, and on a colt, the foal of a donkey.” ⁶ The disciples went and did as Jesus had directed them; ⁷ they brought the donkey and the colt and put their cloaks on them, and he sat on them. ⁸ A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹ The crowds that went ahead of him and that followed were shouting, “Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!” ¹⁰ When he entered Jerusalem, the whole city was in turmoil, asking, “Who is this?” ¹¹ The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.”

Philippians 2:5-11

⁵ Let the same mind be in you that was in Christ Jesus, ⁶ who, though he existed in the form of God, did not regard equality with God as something to be grasped, ⁷ but emptied himself, taking the form of a slave, assuming human likeness. And being found in appearance as a human, ⁸ he humbled himself and became obedient to the point of death—even death on a cross. ⁹ Therefore God exalted him even more highly and gave him the name that is above every other name, ¹⁰ so that at the name given to Jesus every knee should bend, in heaven and on earth and under the earth, ¹¹ and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Word of the Lord.

Thanks be to God.

REFLECTION AND DISCUSSION

Rev. Mary Kay Scott

SPECIAL MUSIC

“Ride on King Jesus”

Moses Hogan

HOLY COMMUNION

Rev. Mary Kay Scott

INVITATION TO THE TABLE

GREAT PRAYER OF THANKSGIVING

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.

Gracious God, we come to you this morning with "Hosanna" echoing in our hearts.

We thank you for this day, for the gift of gathering, for the sound of voices joined together, for the ancient story that will not let us go. We thank you for the ones beside us, the neighbor whose name we know, the stranger we are only beginning to learn, the beloved whose presence is itself a gift.

We thank you for a Savior who rides toward us not in power, but in humility, not in distance, but in love, choosing the dusty road, the borrowed colt, the outstretched hands of ordinary people just trying to find their way.

In a world where so many are crying out - where "save us" is not a liturgical phrase but a daily, desperate prayer, we thank you that you hear. That you come. That you do not turn away from the noise of human need and so with all the saints and angels, with the great cloud of witnesses in every time and place, we join our voices in the ancient song of praise:

SANCTUS (please see the screen)

Pastor continues the prayer

Hear us now as we pray the prayer Jesus taught us:

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.

WORDS OF INSTITUTION

COMMUNION IS SHARED

PRAYER AFTER COMMUNION

EXTINGUISHING THE LIGHT

Rusty Deyerle

Lord of all light, as we go forth into the world,
we extinguish the lights here that
represent the presence of the Holy in our midst.

**But we will carry the light in our hearts,
and we pray that as we go about our work in the world,
we will shine with the love of God.**

OFFERING

Financial offerings can also be made by mail to P.O. Box 29635, Henrico, VA 23242 or donate by PayPal on The Kirk's website www.thegaytonkirk.com or scan the QR code.



If you would like to become a member of the Gayton Kirk, please let the [church office](#) know of your desire. For a copy of our weekly newsletter, *Kirk Happenings*, please go to www.thegaytonkirk.org, scroll down the website's front page, and click the box that says, "Kirk Happenings." You can also find our weekly calendar in the Kirk Happenings or online at <https://thegaytonkirk.org/calendar/>

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WORSHIP NOTES

PRELUDE "Singing in the Dark" by Carrie Newcomer
https://www.youtube.com/watch?v=o9hwc_2cfAo

LITURGY <https://pres-outlook.org>

IMAGINATIVE WORD "The Poet Thinks About the Donkey" by Mary Oliver
<https://www.saltproject.org/progressive-christian-blog/2021/3/23/the-poet-thinks-about-the-donkey-by-mary-oliver>

SPECIAL MUSIC "Ride on King Jesus" by Moses Hogan
https://www.youtube.com/watch?v=c6OH_ss_tio

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