



**Good Friday Service of Light and Darkness**

**March 29, 2024**

## **We hope you feel welcome here.**

St. Thomas Lutheran Church is a Christ-centered community that lives, shares, and celebrates God's grace with all people!

As disciples of Christ who value the faith, gifts, and ministry of all God's people, and who seek justice, racial equity, and reconciliation, we welcome all God's children to an inclusive community. This welcome is extended without exception and regardless of sex, race, national origin, educational background, sexual orientation, gender identity, gender expression, physical and mental ability, age, or economic condition.

## **We hope you can participate fully in worship.**

Everything needed to participate in today's worship is found in this bulletin. The hymns are found in the back third of the red *Evangelical Lutheran Worship* (ELW) or purple *All Creation Sings* (ACS) located under the seat in front of you. Worshipers are invited to stand as you are able at the places marked \* and to respond when indicated with bold type. We gently remind you to silence all electronic devices.

Our youngest worshipers and their parents may appreciate the Prayer Pond in the worship space or listening to the service from our unstaffed nursery. Activity bags are available in the narthex and children's bulletins are available from an usher.

Assisted hearing devices and complete-service, large-print bulletins are available from an usher. The blue chairs with arms are reserved for people with mobility limitations. Ushers can remove chairs to place a wheelchair.

**We hope you know Holy Communion is for you.**

At communion, everyone is welcome. This includes doubters, young children, and folks who have yearned for this feast. Come forward at the direction of an usher and receive hand-torn bread or gluten-free wafers and pink wine or red grape juice. If you have mobility limitations, please take the closest available place at the altar, or ask an usher for Communion to be brought to you at your seat.

**We hope you know our welcome extends beyond our building.**

This evening's service is livestreamed. By attending this service, you are giving permission to be in the video we produce. Gifts placed in the offering plate by the worship doors contribute to this mission.

**We hope you know we pray for you.**

We would love to pray for the concerns of your heart during this service. Prayer request slips are located on the table near the main doors; prayer requests made before the service begins will be included in the Prayers of the People.

## + GATHERING +

*All gather in silence. The assembly stands when the ministers stand.*

### \*PRAYER OF THE DAY

P: We veil our faces before your glory, O Holy and Immortal one, and bow before the cross of your wounded Christ. With angels and archangels, we praise you, our Mercy, and we bless you, our Compassion, for in our brokenness you have not abandoned us. Hear us as we pray through Jesus, our high priest: heal all division, reconcile the estranged, console the suffering, and raise up to new life all that is bound by death, for Christ now lives and reigns with you and Holy Spirit, one God, now and forever.

**C: Amen.**

OPENING READING

Isaiah 52:13—53:12

See, my servant shall prosper—  
shall be exalted and lifted up  
and shall be very high.

Just as there were many who were  
astonished at my servant

—so marred in appearance, beyond  
human semblance,

and in a form beyond that of mortals—  
so shall my servant startle many nations;  
kings shall shut their mouths because of  
him,

for that which had not been told them they  
shall see,

and that which they had not heard they  
shall contemplate.

Who has believed what we have heard?

And to whom has the arm of  
the LORD been revealed?

For my servant grew up before the LORD like  
a young plant

and like a root out of dry ground;  
having no form or majesty that we should  
behold,

nothing in appearance that we should  
desire.

Despised and rejected by others,  
a person of suffering and acquainted with  
infirmity,  
and as one from whom others hide their  
faces  
this one was despised, and held of no  
account.

Surely this one has borne our infirmities  
and carried our diseases,  
yet we accounted this one stricken,  
struck down by God, and afflicted.

But the servant was wounded for our  
transgressions,  
crushed for our iniquities;

upon this one was the punishment that made  
us whole,  
by whose bruises we are healed.

All we like sheep have gone astray;  
we have all turned to our own way,  
and the LORD has laid on this one  
the iniquity of us all.

The servant was oppressed and was afflicted,  
yet did not open his mouth;  
like a lamb that is led to the slaughter  
and like a sheep that before its shearers is  
silent,

so this one did not open his mouth.  
By a perversion of justice this one was taken  
away.

Who could have imagined this future?  
For the servant was cut off from the land of  
the living,  
stricken for the transgression of my  
people.

They made a grave for this one with the  
wicked

and a tomb with the rich,  
although this one had done no violence,  
and there was no deceit in his mouth.  
Yet it was the will of the LORD to crush him  
with affliction.

When you make this one's life an offering for  
sin,

the servant shall see his offspring and  
shall prolong his days;  
through him the will of the LORD shall  
prosper.

Out of anguish he shall see;  
and shall find satisfaction through his  
knowledge.

The righteous one, my servant, shall make  
many righteous,



and shall bear their iniquities.  
Therefore I will allot this one a portion with  
the great,  
and shall divide the spoil with the strong,  
because he poured out himself to death  
and was numbered with the transgressors,  
yet the servant bore the sin of many  
and made intercession for the  
transgressors.

## PSALM 22

<sup>1</sup>My God, my God, why have you forsaken  
me?

Why so far from saving me,  
so far from the words of my groaning?

**<sup>2</sup>My God, I cry out by day, but you do  
not answer;  
by night, but I find no rest.**

<sup>3</sup>Yet you are the Holy One,  
enthroned on the praises of Israel.

**<sup>4</sup>Our ancestors put their trust in you,  
they trusted, and you rescued them.**

<sup>5</sup>They cried out to you and were delivered;  
they trusted in you and were not put to  
shame.

<sup>6</sup>**But as for me, I am a worm and not  
human,  
scorned by all and despised by the  
people.**

<sup>7</sup>All who see me laugh me to scorn;  
they curl their lips; they shake their heads.

<sup>8</sup>**"Trust in the LORD; let the LORD  
deliver;  
let God rescue him if God so delights in  
him."**

<sup>9</sup>Yet you are the one who drew me forth  
from the womb,  
and kept me safe on my mother's breast.

<sup>10</sup>**I have been entrusted to you ever  
since I was born;  
you were my God when I was still in  
my mother's womb.**

<sup>11</sup>Be not far from me, for trouble is near,  
and there is no one to help.

<sup>12</sup>**Many young bulls encircle me;  
strong bulls of Bashan surround me.**

<sup>13</sup>They open wide their jaws at me,  
like a slashing and roaring lion.

<sup>14</sup>**I am poured out like water; all my  
bones are out of joint;  
my heart within my breast is melting  
wax.**

<sup>15</sup>My strength is dried up like a potsherd;  
my tongue sticks to the roof of my mouth;  
and you have laid me in the dust of death.

<sup>16</sup>**Packs of dogs close me in, a band of  
evildoers circles round me;  
they pierce my hands and my feet.**

<sup>17</sup>I can count all my bones  
while they stare at me and gloat.

<sup>18</sup>**They divide my garments among  
them;  
for my clothing, they cast lots.**

<sup>19</sup>But you, O LORD, be not far away;  
O my help, hasten to my aid.

<sup>20</sup>**Deliver me from the sword,  
my life from the power of the dog.**

<sup>21</sup>Save me from the lion's mouth!  
From the horns of wild bulls you have  
rescued me.

**<sup>22</sup>I will declare your name to my people;  
in the midst of the assembly I will  
praise you.**

<sup>23</sup>You who fear the LORD, give praise!  
All you of Jacob's line, give glory.  
Stand in awe of the LORD, all you offspring  
of Israel.

**<sup>24</sup>For the LORD does not despise nor  
abhor the poor in their poverty;  
neither is the LORD's face hidden from  
them;  
but when they cry out, the LORD hears  
them.**

<sup>25</sup>From you comes my praise in the great  
assembly;  
I will perform my vows in the sight of those  
who fear the LORD.

**<sup>26</sup>The poor shall eat and be satisfied,  
Let those who seek the LORD give  
praise!  
May your hearts live forever!**

<sup>27</sup>All the ends of the earth shall remember  
and turn to the LORD;  
all the families of nations shall bow before  
God.

<sup>28</sup>**For dominion belongs to the LORD,  
who rules over the nations.**

<sup>29</sup>Indeed, all who sleep in the earth shall  
bow down in worship;  
all who go down to the dust, though they  
be dead,  
shall kneel before the LORD.

<sup>30</sup>**Their descendants shall serve the  
LORD,  
whom they shall proclaim to  
generations to come.**

<sup>31</sup>They shall proclaim God's deliverance to a  
people yet unborn,  
saying to them, "The LORD has acted!"

CHILDREN'S MESSAGE

Pr. Lecia Beck

## **+ THE PASSION ACCORDING TO ST. JOHN +**

*Through the reading of the passion, please stand to sing. The assembly stands and remains standing for the seventh reading and its accompanying hymn.*

### **FIRST READING**

John 18:1-11

[Jesus] went out with his disciples across the Kidron Valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "Here I am." Judas, who betrayed him, was standing with them. When Jesus said to them, "Here I am," they stepped back and

fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that here I am. So if you are looking for me, let these people go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

# Sing, My Tongue

1 Sing, my tongue, the glo - rious bat - tle; tell the  
4 Thir - ty years a - mong us dwell - ing, Je - sus

tri - umph far and wide; tell a - loud the won - drous  
went from Naz - a - reth, des - tined, ded - i - cat - ed,

sto - ry of the cross, the Cru - ci - fied;  
will - ing, did his work, and met his death;

tell how Christ, the world's re - deem - er, van - quished  
like a lamb he humb - ly yield - ed on the

death the day he died.  
cross his dy - ing breath. A - men.

Text: Venantius Honorius Fortunatus, 530–609; tr. John Mason Neale, 1818–1866, alt.  
Music: PANGE LINGUA, plainsong mode III, Vatican collection



## SECOND READING

John 18:12-27

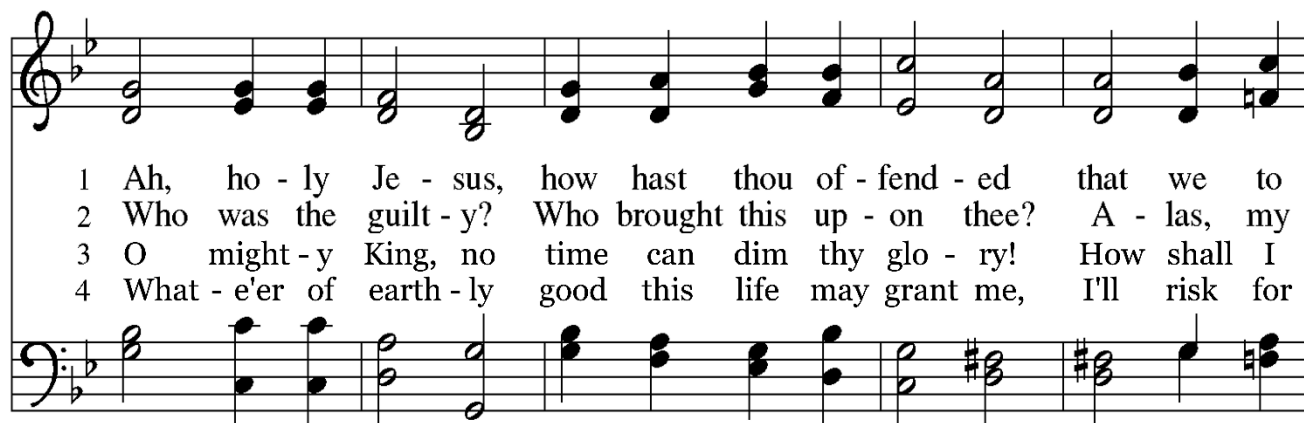
So the soldiers, their officer, and the temple police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Judeans that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

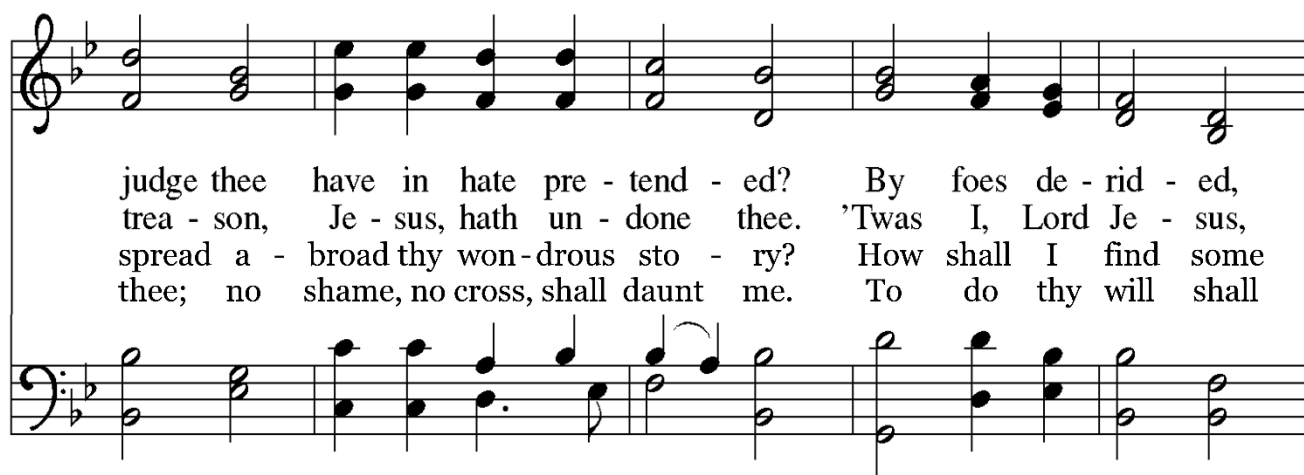
Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jewish people come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

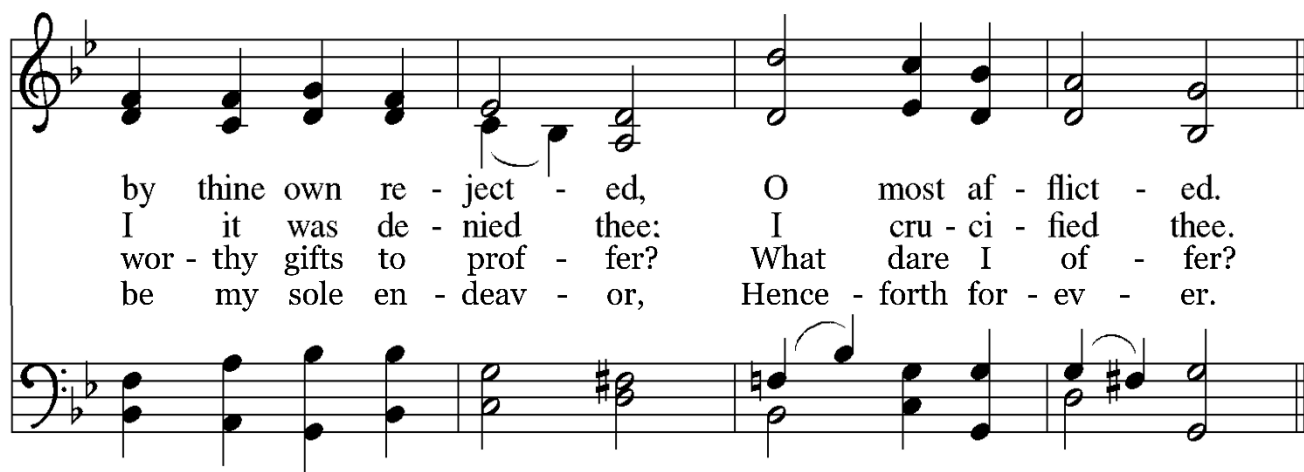
# Ah, Holy Jesus



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to  
2 Who was the guilt - y? Who brought this up - on thee? A - las, my  
3 O might - y King, no time can dim thy glo - ry! How shall I  
4 What - e'er of earth - ly good this life may grant me, I'll risk for



judge thee have in hate pre - tend - ed? By foes de - rid - ed,  
trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
spread a - broad thy won - drous sto - ry? How shall I find some  
thee; no shame, no cross, shall daunt me. To do thy will shall



by thine own re - ject - ed, O most af - flict - ed.  
I it was de - nied thee: I cru - ci - fied thee.  
wor - thy gifts to prof - fer? What dare I of - fer?  
be my sole en - deav - or, Hence - forth for - ev - er.

### THIRD READING

John 18:28-40

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The temple authorities replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not Jewish, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My

kingdom does not belong to this world. If my kingdom belonged to this world, my followers would be fighting to keep me from being handed over to the temple authorities. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the crowd again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man but Barabbas!" Now Barabbas was a rebel.

# Lamb of God, Pure and Sinless

Lamb of God, pure and sin - less, once on the cross an of - f'ring,

pa - tient, low - ly, guilt - less, for - sak - en in your suf - f'ring:

from sin's grasp you have torn us, from gloom to hope have borne us.

Your peace be with us, O Je - sus. A - - men.

Text: Nikolaus Decius, 1485–1550; tr. composite  
Music: O LAMM GOTTES, UNSCHULDIG, Nikolaus Decius  
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## FOURTH READING

John 19:1-7

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the temple police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The crowd answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

# O Sacred Head, Now Wounded

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,

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?

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,

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.

The musical score consists of four systems, each with a vocal line (treble clef) and a bass line (bass clef). The key signature is one sharp (F#), and the time signature is 4/4. The music is written in a simple, homophonic style. The lyrics are printed below the vocal line of each system.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite  
Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612;  
arr. Johann Sebastian Bach, 1685–1750



## FIFTH READING

John 19:8-16a

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the crowd cried out, "If you release this man, you are no friend of Caesar. Everyone who claims to be a king sets himself against Caesar."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover, and it was about noon. He said to the crowd, "Here is your King!" They cried out, "Away with him!

Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then Pilate handed him over to them to be crucified.

### A Lamb Goes Uncomplaining Forth

The musical score is written for voice and piano. It consists of two systems. Each system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The key signature has one flat (B-flat), and the time signature is 4/4. The piano accompaniment features a steady eighth-note bass line and chords in the right hand. The lyrics are as follows:

1 A lamb goes un - com - plain - ing forth to save a world of sin - ners.  
2 This lamb is Christ, our great - est friend, the Lamb of God, our Sav - ior,  
He bears the bur - den all a - lone, dies shorn of all his hon - ors.  
whom God in mer - cy chose to send to win us reb - els o - ver.

He goes to slaugh - ter, weak and faint, is led to die with -  
 "Go down, my child," the Fa - ther said, "and free my chil - dren

out com - plaint; his spot - less life he of - fers. He bears the shame,  
 from their dread of death and con - dem - na - tion. The pain - ful stripes

the stripes, the wrath; his an - guish, mock - er - y,  
 are hard to bear, but by your death they all

and death for us he glad - ly suf - fers.  
 can share the joy of your sal - va - tion."

Text: Paul Gerhardt, 1607–1676; tr. *Lutheran Book of Worship*, alt.  
 Music: AN WASSERFLÜSSEN BABYLON, Wolfgang Dachstein, c. 1487–1553  
 Text © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress.

## SIXTH READING

John 19:16b-22

Then he handed him over to them to be crucified.

So they took Jesus, and carrying the cross by himself he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Judeans read this inscription because the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the temple said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written."



# Were You There

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? Were you there?

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?

*Refrain*

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

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?

## SEVENTH READING

John 19:23-30

*The assembly stands.*

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves,  
and for my clothing they cast lots."

And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

*Silence is kept.*

### Jesus, In Your Dying Woes

Je - sus, lov - ing to the end Her whose heart your sor - rows rend,  
 Je - sus, in your thirst and pain, While your wounds the life - blood drain,  
 Je - sus, all our ran - som paid, All your Fa - ther's will ob - eyed;

And your dear - est hu - man friend: Hear us, ho - ly Je - sus!  
 Thirst - ing more our love to gain: Hear us, ho - ly Je - sus!  
 By your suff'r - ings per - fect made: Hear us, ho - ly Je - sus!

## EIGHTH READING

John 19:31-42

Since it was the day of Preparation, the Jewish authorities did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (The one who saw this has testified. His testimony is true, and he knows that he tells the truth, so that you also may continue to believe.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one



because of his fear of the temple authorities, asked Pilate to let him take away the body of Jesus. Pilate gave him permission, so Joseph came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation and the tomb was nearby, they laid Jesus there.

# Alas! And Did My Savior Bleed

1 A - las! And did my Sav - ior bleed, and did my sov-'reign die?  
2 Was it for sins that I had done he groaned up - on the tree?  
3 Well might the sun in dark - ness hide and shut its glo - ries in  
4 Thus might I hide my blush - ing face while his dear cross ap - pears,  
5 But tears of grief can - not re - pay the debt of love I owe;

Would he de - vote that sa - cred head for sin - ners such as I?  
A - maz - ing pit - y, grace un-known, and love be - yond de - gree!  
when God, the might - y mak - er, died for his own crea - tures' sin.  
dis - solve my heart in thank - ful - ness, and melt my eyes to tears.  
here, Lord, I give my - self a - way: 'tis all that I can do.

Text: Isaac Watts, 1674–1748, alt.  
Music: MARTYRDOM, Hugh Wilson, 1764–1824

SERMON

Pr. Adrienne Meier

*Silence for reflection follows.*

CHOIR ANTHEM

Lead Us Not Into Temptation

Leoš Janáček

BIDDING PRAYER

*The assembly sits. A presider leads the invitations to prayer (the bids). Silence for prayer follows each bid. A presiding minister leads the prayers that conclude the silence.*

P: Let us pray, brothers and sisters, for the holy church throughout the world.

*Silent prayer.*

P: Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. By your Holy Spirit guide the church and gather it throughout the world. Help it to persevere in faith, proclaim your name, and bring the good news of salvation in Christ to

all people. We ask this through Christ our Lord.

**C: Amen.**

P: Let us pray for Elizabeth and Bill, our bishops, for Adriane and Lecia, our pastors, for Erica, Matt, Kathryn, Debbie, and Melissa, and all servants of the church, including the pastors and deacons who worship and serve within our congregation, and for all the people of God.

*Silent prayer.*

P: Almighty and eternal God, your Spirit guides the church and makes it holy. Strengthen and uphold our bishops, pastors, other ministers, and lay leaders. Keep them in health and safety for the good of the church, and help each of us in our various vocations to do faithfully the work to which you have called us. We ask this through Christ our Lord.

**C: Amen.**

P: Let us pray for those preparing for baptism.

*Silent prayer.*

P: Almighty and eternal God, you continue to bless the church. Increase the faith and understanding of those preparing for baptism. Give them new birth as your children, and keep them in the faith and communion of your holy church. We ask this through Christ our Lord.

**C: Amen.**

P: Let us pray for our sisters and brothers who share our faith in Jesus Christ.

*Silent prayer.*

P: Almighty and eternal God, you give your church unity. Look with favor on all who follow Jesus your Son. Make all the baptized one in the fullness of faith, and keep us united in the fellowship of love. We ask this through Christ our Lord.

**C: Amen.**

P: Let us pray for the Jewish people, the first to hear the word of God.

*Silent prayer.*

P: Almighty and eternal God, long ago you gave your promise to Abraham and your teaching to Moses. Hear our prayers that the people you called and elected as your own may receive the fulfillment of the covenant's promises. We ask this through Christ our Lord.

**C: Amen.**

P: Let us pray for those who do not share our faith in Jesus Christ.

*Silent prayer.*

P: Almighty and eternal God, gather into your embrace all those who call out to you under different names. Bring an end to inter-religious strife, and make us more faithful witnesses of the love made known to us in

your Son. We ask this through Christ our Lord.

**C: Amen.**

P: Let us pray for those who do not believe in God.

*Silent prayer.*

P: Almighty and eternal God, you created humanity so that all may long to know you and find peace in you. Grant that all may recognize the signs of your love and grace in the world and in the lives of Christians, and gladly acknowledge you as the one true God. We ask this through Christ our Lord.

**C: Amen.**

P: Let us pray for God's creation.

*Silent prayer.*

P: Almighty and eternal God, you are the creator of a magnificent universe. Hold all the worlds in the arms of your care and bring

all things to fulfillment in you. We ask this through Christ our Lord.

**C: Amen.**

P: Let us pray for those who serve in public office.

*Silent prayer.*

P: Almighty and eternal God, you are the champion of the poor and oppressed. In your goodness, give wisdom to those in authority, so that all people may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord.

**C: Amen.**

P: Let us pray for those in need.

*Silent prayer.*

P: Almighty and eternal God, you give strength to the weary and new courage to those who have lost heart. Heal the sick, comfort the dying, give safety to travelers,



free those unjustly deprived of liberty, and deliver your world from falsehood, hunger, and disease. Hear the prayers of all who call on you in any trouble, that they may have the joy of receiving your help in their need. We ask this through Christ our Lord.

**C: Amen.**

P: Finally, let us pray for all those things for which our Lord would have us ask:

\*LORD'S PRAYER

*Speak this prayer in your preferred language. The pastor will continue when all versions are complete. Norwegian is provided on the next page.*

**C: Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on Earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins,  
as we forgive those  
who sin against us.  
Save us from the time of trial  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and forever. Amen.**

Vår Far i himmelen!  
La navnet ditt helliges.  
La riket ditt komme.  
La viljen din skje på jorden slik som i  
himmelen.  
Gi oss i dag vårt daglige brød,  
og tilgi oss vår skyld,  
slik også vi tilgir våre skyldnere.  
Og la oss ikke komme i fristelse,  
men frels oss fra det onde.  
For riket er ditt og makten og æren i evighet.  
Amen.

**\*REVERENCING OF THE CROSS**

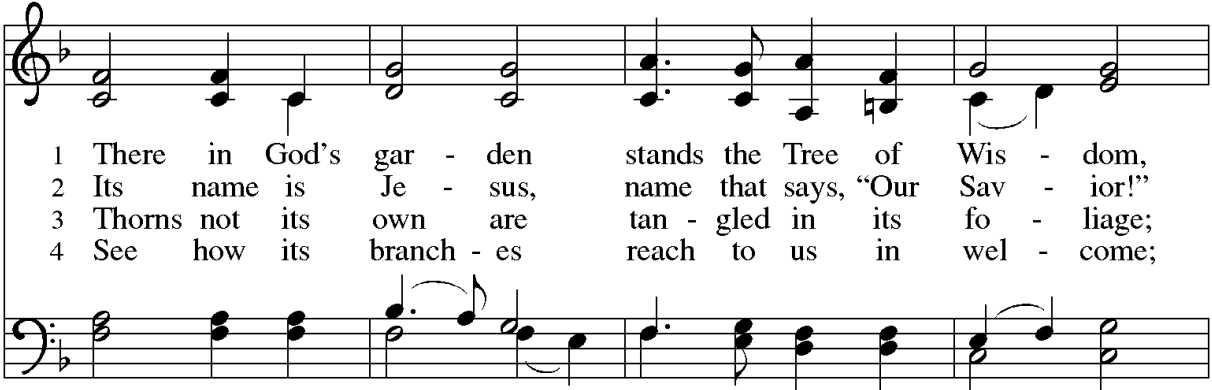
*Three times, the presider and assembly say:*

**P:** Behold the life-giving cross, on which was hung the Savior of the whole world.

**C: Oh, come, let us worship him.**

# \*CLOSING HYMN

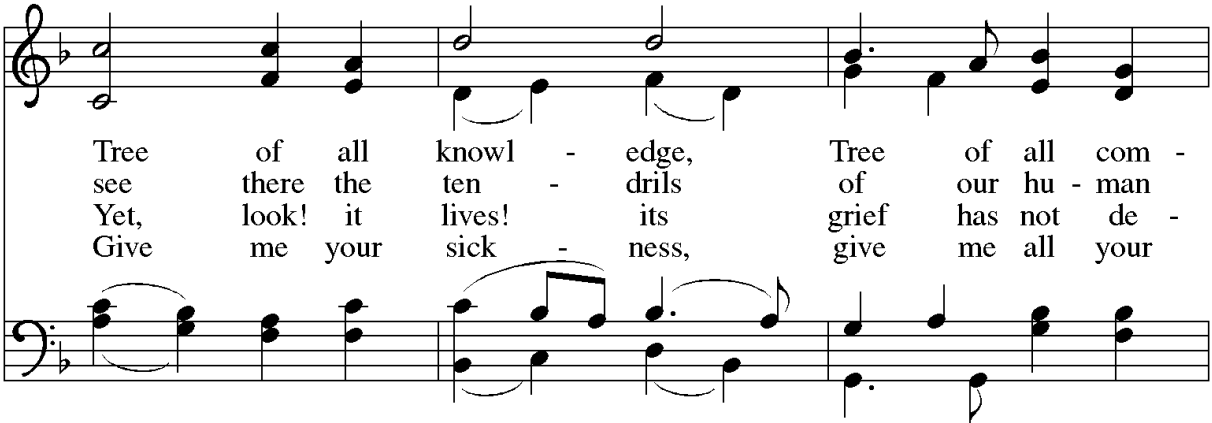
# There in God's Garden



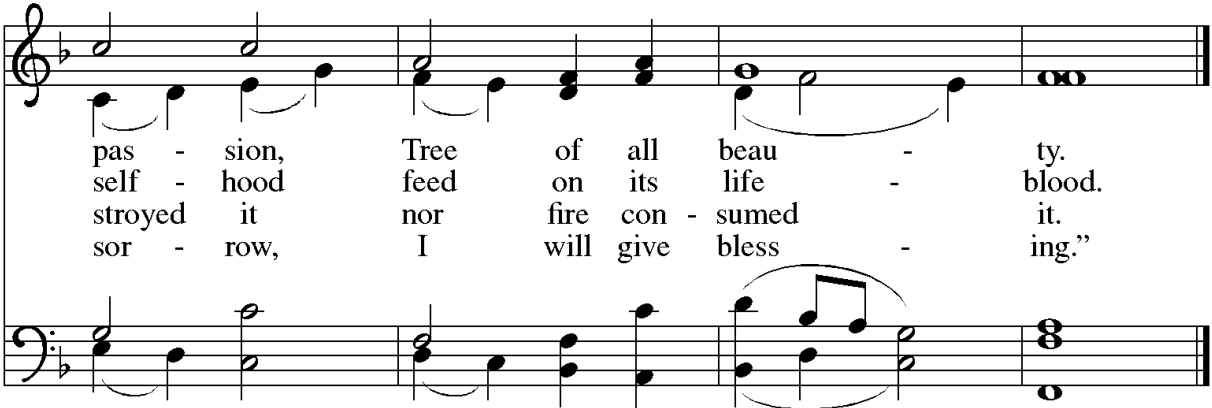
1 There in God's gar - den stands the Tree of Wis - dom,  
2 Its name is Je - sus, name that says, "Our Sav - ior!"  
3 Thorns not its own are tan - gled in its fo - liage;  
4 See how its branch - es reach to us in wel - come;



whose leaves hold forth the heal - ing of the na - tions:  
There on its branch - es see the scars of suf - f'ring;  
our greed has starved it, our de - spite has choked it.  
hear what the Voice says, "Come to me, ye wea - ry!



Tree of all knowl - edge, Tree of all com -  
see there the ten - drills of our hu - man  
Yet, look! it lives! its grief has not de -  
Give me your sick - ness, give me all your



pas - sion, Tree of all beau - ty.  
self - hood feed on its life - blood.  
stroyed it nor fire con - sumed it.  
sor - row, I will give bless - ing."

5 This is my ending,  
this my resurrection;  
into your hands, Lord,  
I commit my spirit.  
This have I searched for;  
now I can possess it.  
This ground is holy.

6 All heav'n is singing,  
“Thanks to Christ whose passion  
offers in mercy  
healing, strength, and pardon.  
Peoples and nations,  
take it, take it freely!”  
Amen! My Master!

Text: Király Imre von Pécselyi, c. 1590–c. 1641; tr. Erik Routley, 1917–1982

Music: K. Lee Scott, b. 1950

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*After the hymn, the assembly may come forward before the altar and reverence the cross before leaving in silence.*

## **Today's Worship Leaders**

Lectors: Mike & Debbie Witt

Crucifer: Amy Bartleson Balcam

Usher: Ute Coyne

Greeter: Lynn Coyne

Council Coordinator: Ashley Ahlbrand

## **Easter Vigil, Saturday, March 30**

Be immersed in the story of the church and add your voice to our first Easter alleluias! You are invited to join us for an **Easter Vigil at 7 p.m. on Saturday, March 30**. At this most fun, unique, and unexpected worship service of the year, we gather around fire, water, bread and wine to tell the story of salvation. We proclaim the stories of God's faithfulness and salvation throughout history as we proclaim Christ, the one who brings life out of death. This service will begin outside as we light the new fire and then move into Heritage Hall for a time of storytelling and Holy Communion, and is followed by s'mores around the fire and an Easter egg hunt.

## **Resurrection of our Lord, Sunday, March 31**

With shouts of joy we proclaim the crucified Christ, risen from the dead, which secures our own victory over death. Together we look for signs of new life which emerges even when things appear uncertain. Pr. Lecia will offer a children's message, Pr. Adrienne will preach, the choir will sing "Christ the Lord is Risen Again" by Philip Stopford, and brass will accompany our worship. Between services, enjoy an Easter breakfast. **Join us at 8:30 a.m. or 11 a.m.**