

**Good Friday Service of Light and Darkness**

**April 3, 2026**

## **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.**

Today's worship service is printed in this bulletin; the hymns are found in the back third of the red *Evangelical Lutheran Worship* (ELW) or purple *All Creation Sings* (ACS) found under the seat in front of you. Places to stand are marked with \* and to respond are indicated with bold type. Please sit, stand, and move as you need to be comfortable. Use a blue chair with arms or move orange chairs to accommodate mobility needs. Assisted hearing devices and large-print worship aids are available on the Worship Aids column in the narthex.

Our youngest worshipers may appreciate the Prayer Pond in the worship space or listening to the service from our unstaffed nursery. Activity bags and children's bulletins are available on the Worship Aids column in the narthex.

**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.**

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

**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.

## + 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.

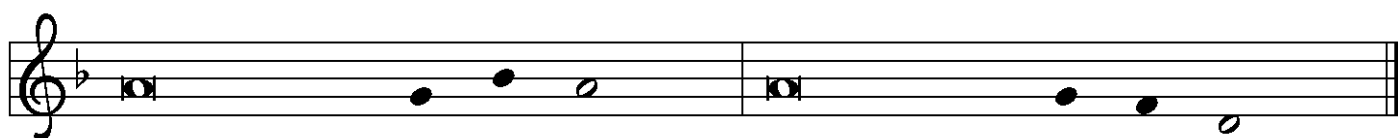
Who could have imagined this future?  
For the servant was cut off from the land of the  
living,  
stricken for the transgression of my people.  
They made a grave for this one with the wicked  
and a tomb with the rich,  
although this one had done no violence,  
and there was no deceit in his mouth.  
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 this one the will of the LORD shall  
prosper.  
Out of anguish the servant 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 the servant 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.

L: Word of God, word of life.

**C: Thanks be to God.**

## PSALM 22



My God, my God, why have you for- | saken  
me?

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

**My God, I cry out by day, but you | do not  
answer;**

**by night, but I | find no rest.**

Yet you are the | Holy One,  
enthroned on the prais- | es of Israel.

**Our ancestors put their | trust in you,  
they trusted, and you | rescued them.**

They cried out to you and I were delivered;  
they trusted in you and were not I put to  
shame.

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

All who see me laugh I me to scorn;  
they curl their lips; they I shake their heads.

**"Trust in the LORD; let the I LORD deliver;  
let God rescue him if God so de- I lights  
in him."**

Yet you are the one who drew me forth I from  
the womb,  
and kept me safe on my I mother's breast.

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

Be not far from me, for trou- I ble is near,  
and there is no I one to help.

**Many young bulls en- I circle me;  
strong bulls of Ba- I shan surround me.**

They open wide their | jaws at me,  
like a slashing and | roaring lion.

**I am poured out like water; all my bones  
are | out of joint;  
my heart within my breast is | melting  
wax.**

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.

**Packs of dogs close me in, a band of  
evildoers | circles round me;  
they pierce my hands | and my feet.**

I can count | all my bones  
while they stare at | me and gloat.

**They divide my gar- | ments among them;  
for my clothing, | they cast lots.**

But you, O LORD, be not | far away;  
O my help, hasten | to my aid.

**Deliver me | from the sword,  
my life from the power | of the dog.**

Save me from the | lion's mouth!

From the horns of wild bulls you have |  
rescued me.

**I will declare your name | to my people;  
in the midst of the assembly | I will  
praise you.**

You who fear the LORD, give praise!  
All you of Jacob's | line, give glory.  
Stand in awe of the LORD, all you off- |  
spring of Israel.

**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.**

From you comes my praise in the | great  
assembly;  
I will perform my vows in the sight of those  
who | fear the LORD.

**The poor shall eat | and be satisfied,  
Let those who seek the LORD give  
praise!  
May your hearts | live forever!**

All the ends of the earth shall remember and  
turn | to the LORD;  
all the families of nations shall bow | before  
God.

**For dominion belongs | to the LORD,  
who rules o- | ver the nations.**

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.

**Their descendants shall serve the LORD,  
whom they shall proclaim to genera-  
tions to come.**

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. MARK +**

*Through the reading of the passion, please stand  
to sing.*

*The assembly remains standing for the seventh  
reading and its accompanying hymn.*

## FIRST READING

Mark 14:43-52

Immediately, while Jesus was still speaking, Judas, one of the twelve, arrived, and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, "The one I will kiss is the person; arrest him and lead him away under guard." So when Judas came, he went up to Jesus at once and said, "Rabbi!" and kissed him. Then they laid hands on Jesus and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a rebel? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." All of them deserted him and fled. A certain young person was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

# Go to Dark Gethsemane

1 Go to dark Geth-sem - a - ne, all who feel the tempt - er's pow'r;  
2 Fol-low to the judg-ment hall, view the Lord of life ar - raigned;

The first system of music features a treble and bass staff in a key signature of three flats (B-flat, E-flat, A-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are printed below the treble staff.

your Re-deem - er's con - flict see. Watch with him one bit - ter hour;  
oh, the worm-wood and the gall! Oh, the pangs his soul sus-tained!

The second system continues the melody and bass line. The lyrics are printed below the treble staff.

turn not from his griefs a - way; learn from Je - sus Christ to pray.  
Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.

The third system concludes the piece with a double bar line. The lyrics are printed below the treble staff.

Text: James Montgomery, 1771–1854  
Music: GETHSEMANE, Richard Redhead, 1820–1901

## SECOND READING

Mark 14:53-72

The crowd took Jesus to the high priest, and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest, and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death, but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" But Jesus was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "I am, and 'you will see the Child of Humanity seated at the right hand of the Power' and 'coming with the clouds of heaven.'" Then the high priest tore his clothes and said, "Why do we still need witnesses? You have heard

his blasphemy! What is your decision?" All of them condemned Jesus as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophecy!" The guards also took him and beat him.

While Peter was below in the courtyard, one of the female servants of the high priest came by. When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. And the female servant, on seeing him, began again to say to the bystanders, "This man is one of them." But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them, for you are a Galilean, and you talk like one." But he began to curse, and he swore an oath, "I do not know this man you are talking about." At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

# 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

The first system of music consists of two staves. The upper staff is in treble clef with a key signature of two flats (B-flat and E-flat). The lower staff is in bass clef with the same key signature. The music is written in a simple, homophonic style with chords and single notes.

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,

The second system of music continues the melody and accompaniment. It features similar chordal textures and melodic lines as the first system.

by thine own re - ject - ed, O most af - flict - ed.  
I it was de - nied thee; I cru - ci - fied thee.

The third system of music concludes the piece. It includes a double bar line at the end of both staves, indicating the finality of the composition.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.  
Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

### THIRD READING

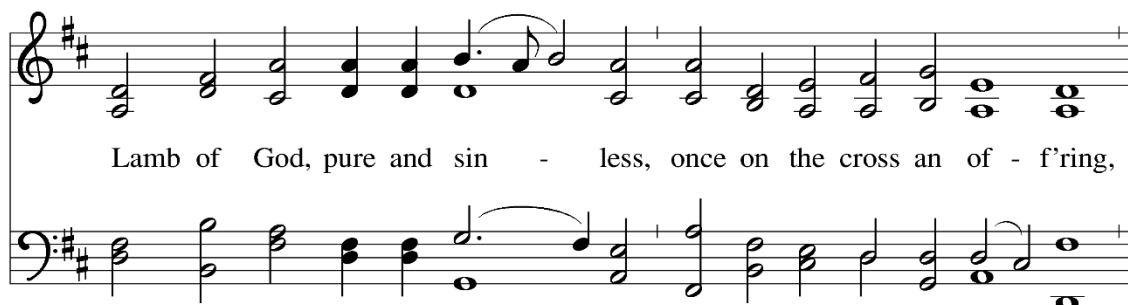
Mark 15:1-15

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." Then the chief priests accused him of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the insurrectionists who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, "Do you want me to release for you the King of the Jews?" For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the

Jews?" They shouted back, "Crucify him!" Pilate asked them, "Why, what evil has he done?" But they shouted all the more, "Crucify him!" So Pilate, wishing to satisfy the crowd, released Barabbas for them, and after flogging Jesus Pilate handed him over to be crucified.

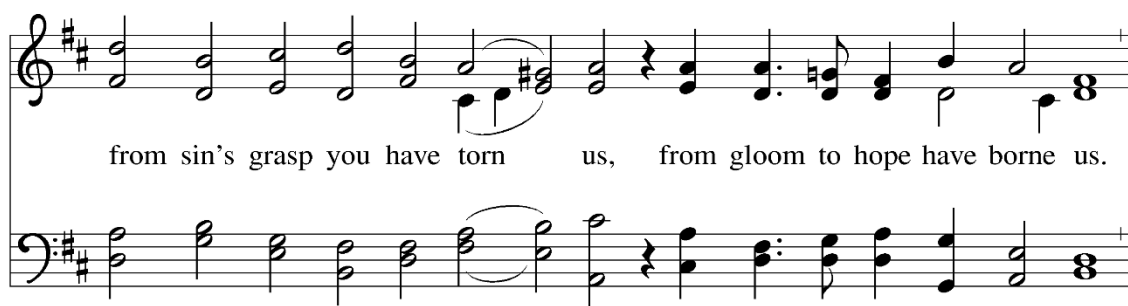
# Lamb of God, Pure and Sinless



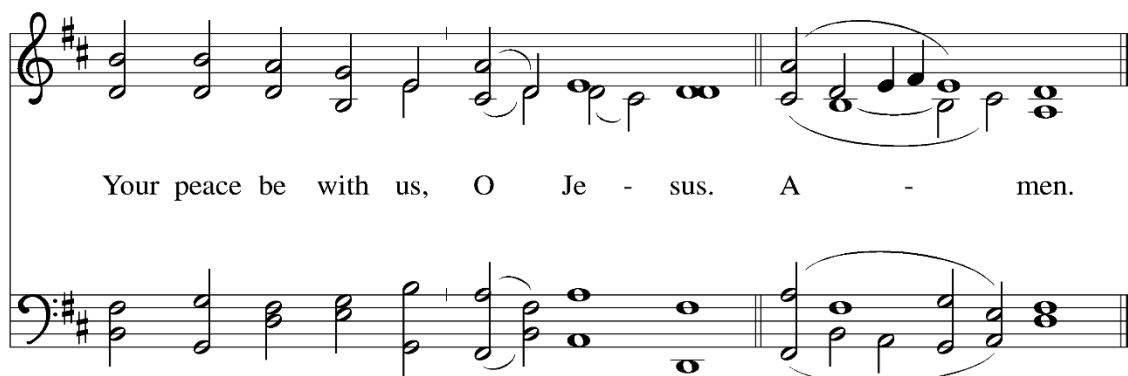
Lamb of God, pure and sin - less, once on the cross an of - f'ring,



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  
Text © 1978, 1999 Augsburg Fortress.

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## FOURTH READING

Mark 15:16-20

Then the soldiers led Jesus into the courtyard of the palace (that is, the governor's headquarters), and they called together the whole cohort. And they clothed him in a purple cloak, and after twisting some thorns into a crown they put it on him. And they began saluting him, "Hail, King of the Jews!" They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

# 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;

The first system of music consists of a treble and bass staff. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is written in a simple, homophonic style. The bass staff provides a harmonic accompaniment with chords and moving lines.

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!

The second system continues the melody and accompaniment. The lyrics are aligned with the notes in the treble staff. The music maintains the same key signature and time signature.

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;

The third system continues the piece. The treble staff shows the vocal line with lyrics. The bass staff continues the accompaniment. The key signature remains one sharp.

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.

The fourth and final system of music concludes the piece. The treble staff ends with a double bar line. The bass staff also concludes with a double bar line. The key signature is one sharp.


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

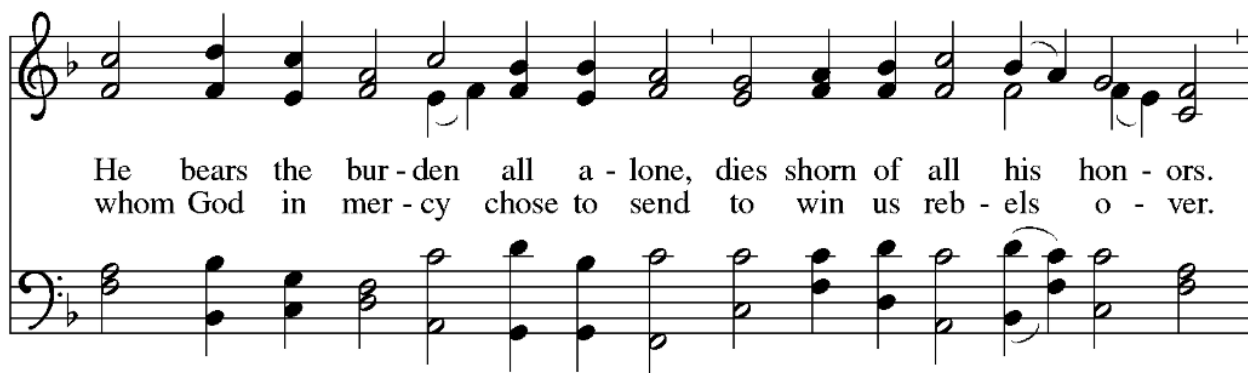
Mark 15:21-24

The soldiers compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means Place of a Skull). And they offered him wine mixed with myrrh, but he did not take it. And they crucified him and divided his clothes among them, casting lots to decide what each should take.

# A Lamb Goes Uncomplaining Forth



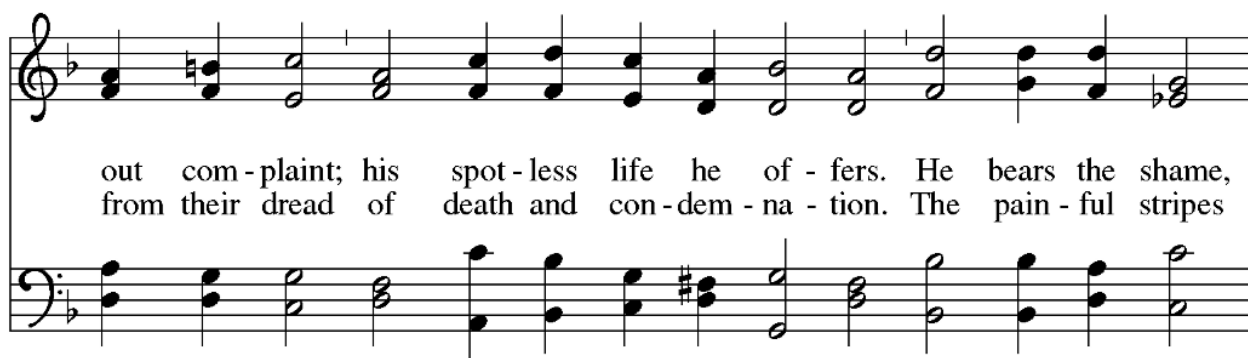
1 A lamb goes un - com - plain - ing forth to save a world of sin - ners.  
2 This lamb is Christ, our great - est friend, the Lamb of God, our Sav - ior,



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 anguish, 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

Mark 15:25-32

It was nine o'clock in the morning when they crucified Jesus. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two rebels, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.



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## Were You There

1 Were you there when they cru - ci - fied my Lord? Were you there?  
3 Were you there when they nailed him to the tree? 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?

*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?

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

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\*SEVENTH READING

Mark 15:33-37

*The assembly remains standing.*

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last.

*Silence is kept.*

# O Sacred Head, Now Wounded

3 What lan - guage shall I bor - row to thank thee, dear - est friend,  
4 Lord, be my con - so - la - tion; shield me when I must die;

for this thy dy - ing sor - row, thy pit - y with - out end?  
re - mind me of thy pas - sion when my last hour draws nigh.

Oh, make me thine for - ev - er, and should I faint - ing be,  
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;

Lord, let me nev - er, nev - er out - live my love to thee.  
for all who die be - liev - ing die safe - ly in thy love.

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

## EIGHTH READING

Mark 15:38-47

And the curtain of the temple was torn in two, from top to bottom. Now when the centurion who stood facing him saw that in this way he breathed his last, he said, "Truly this person was God's Son!"

There were also women looking on from a distance. Among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome, who followed him when he was in Galilee and ministered to him, and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the Sabbath, Joseph of Arimathea, a respected member of the council who was also himself waiting expectantly for the reign of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead, and summoning the centurion he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth and,

taking down the body, wrapped it in the linen cloth and laid it in a tomb that had been hewn out of rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

### 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?

The first system of music consists of a treble and bass staff in G major. The treble staff contains the vocal melody, and the bass staff contains the accompaniment. The lyrics are printed below the treble staff.

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!

The second system of music continues the melody and accompaniment from the first system. The lyrics are printed below the treble staff.

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

SERMON

Pr. Adrienne Meier

*Silence for reflection follows.*

CHOIR ANTHEM

When Jesus Wept

William Billings

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 Yehiel and Tim, our bishops, for Adrienne, Lecia, and Amanda, our pastors, for Erica, Matt, Ben, 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, deacons, 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. Spanish 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.**

Padre nuestro que estás en el cielo,  
santificado sea tu nombre.

Venga tu reino.

Hágase tu voluntad  
en la tierra como en el cielo.  
Danos hoy nuestro pan de cada día.

Perdona nuestras ofensas  
como también nosotros  
perdonamos a los  
que nos ofenden.

No nos dejes caer en tentación  
y líbranos del mal.

Porque tuyo es el reino, tuyo es  
el poder y tuya es la gloria,  
ahora y siempre. Amén.

#### \*PROCESSION 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.**

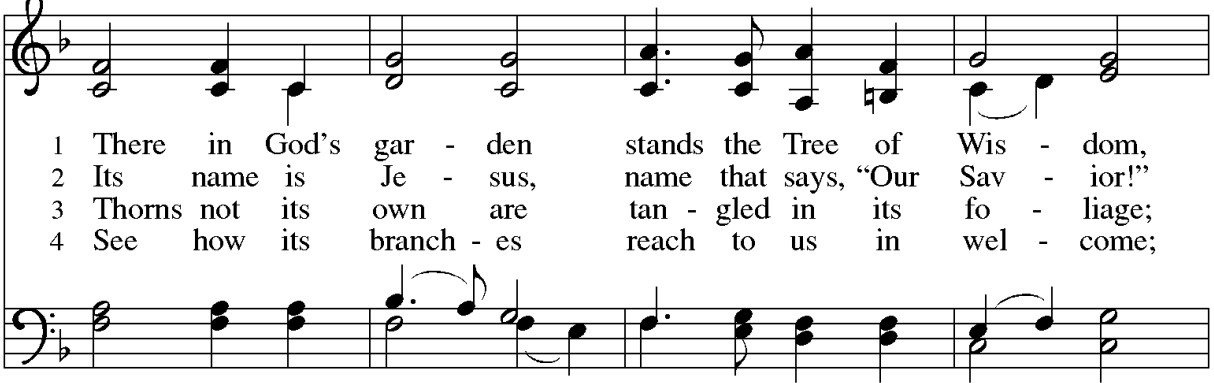
*After a brief silence, the presider and people  
say:*

P: We adore you, O Christ, and we bless you.

**C: By your holy cross you have redeemed  
the world.**

# \*CLOSING HYMN

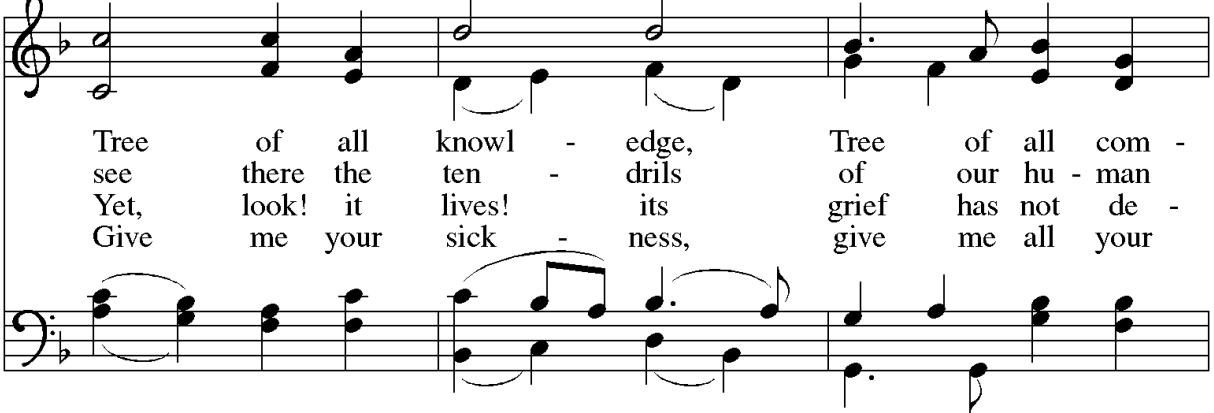
# There in God's Garden




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 - drils 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.*

## **Tonight's Worship Leaders**

A/V Tech: Johnathan Frank

Lector: Susan Colston

Crucifer: Dean Arnold

Usher: Ian Bensberg

Council Coordinator: Ashley Ahlbrand

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de Guzman, Chichipate  
Parish of San Pedro, El Estor,  
Izabal, Guatemala

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Melissa de Graaf  
Children's Choir Director

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are Reconciling in Christ Ministries**

**We are a Christ-centered community that lives,  
shares and celebrates God's grace with all people!**