

Welcome to
Luther Memorial Church
of the Erie Lutheran Parish



29 March 2024
Good Friday

⁷All who see me laugh | me to scorn;
they curl their lips; they | shake their heads.

⁸“Trust in the LORD; let the | LORD deliver;
let God rescue him if God so de- | lights in him.”

⁹Yet you are the one who drew me forth | from the womb,
and kept me safe on my | mother’s breast.

¹⁰I have been entrusted to you ever since | I was born;
you were my God when I was still in my | mother’s womb.

¹¹Be not far from me, for trou- | ble is near,
and there is no | one to help.

¹²Many young bulls en- | circle me;
strong bulls of Ba- | shan surround me.

¹³They open wide their | jaws at me,
like a slashing and | roaring lion.

¹⁴I am poured out like water; all my bones are | out of joint;
my heart within my breast is | melting wax.

¹⁵My 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.

¹⁶Packs of dogs close me in, a band of evildoers | circles round me;
they pierce my hands | and my feet.

¹⁷I can count | all my bones
while they stare at | me and gloat.

¹⁸They divide my gar- | ments among them;
for my clothing, | they cast lots.

¹⁹But you, O LORD, be not | far away;
O my help, hasten | to my aid.

²⁰Deliver me | from the sword,
my life from the power | of the dog.

²¹Save me from the | lion’s mouth!
From the horns of wild bulls you have | rescued me.

²²I will declare your name | to my people;
in the midst of the assembly | I will praise you.

²³You 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.

²⁴For the LORD does not despise nor abhor the poor in their poverty;
neither is the LORD’s face hid- | den from them;
but when they cry out, | the LORD hears them.

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

²⁶The poor shall eat | and be satisfied.
Let those who seek the LORD give praise! May your hearts | live forever!

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

²⁸For dominion belongs | to the LORD,
who rules o- | ver the nations.

²⁹Indeed, all who sleep in the earth shall bow | down in worship;
all who go down to the dust, though they be dead, shall kneel be- | fore the LORD.

³⁰Their descendants shall | serve the LORD,
whom they shall proclaim to genera- | tions to come.

³¹They shall proclaim God’s deliverance to a people | yet unborn,
saying to them, “The | LORD has acted!”

PRAYER OF THE DAY

☞ Let us pray:

Merciful God, your Son was lifted up on the cross to draw all people to himself. Grant that we who have been born out of his wounded side may at all times find mercy in him, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

☞ Amen.

Please be seated.

FIRST READING: Isaiah 52:13-53:12

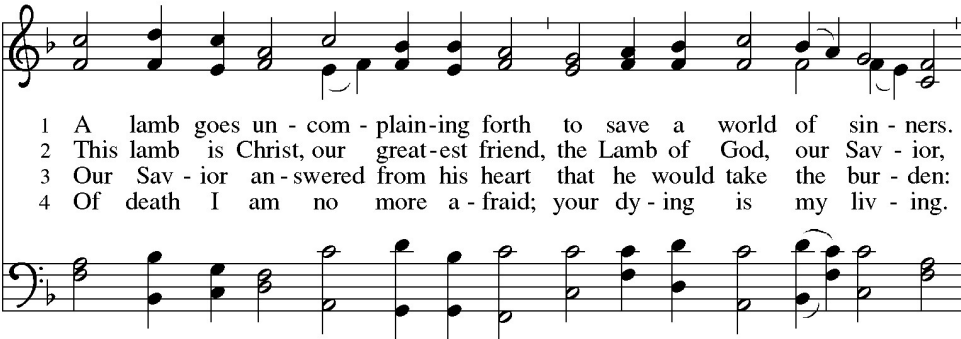
See, my servant shall prosper; he shall be exalted and lifted up and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because 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 he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely, he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his 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 him the iniquity of us all. He was oppressed, and he was afflicted, yet he 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 he did not open his mouth. By a perversion of justice, he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore, I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Please stand as you are able.

HYMN

ELW 340

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,
3 Our Sav - ior an - swered from his heart that he would take the bur - den:
4 Of death I am no more a - fraid; your dy - ing is my liv - ing.

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.
 "My Fa - ther's will is my com - mand; I'll do as I am bid - den."
 You clothe me in your roy - al robes that you are al - ways giv - ing.

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
 Oh, won - drous love! Oh, lov - ing might! To right what mor - tals
 Your love is dress e - nough for me to wear through all e -

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
 can - not right the Son was sent from heav - en. What love, O Love,
 ter - ni - ty be - fore the throne of heav - en, where we shall stand

the stripes, the wrath; his an - guish, mock - er - y,
 are hard to bear, but by your death they all
 who came to save by lov - ing e - ven to
 close by your side, your church, the well - ap - point -

and death for us he glad - ly suf - fers.
 can share the joy of your sal - va - tion."
 the grave un - til the stone was riv - en.
 ed bride, when all the faith - ful gath - er.

THE PASSION according to John 18:1-19:42

The Passion of our Lord and Savior Jesus Christ according to John:

You may be seated.

After Jesus had spoken these words, he 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, 'For whom are you looking?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am.' Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am', they stepped back and fell to the ground. Again, Jesus asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I told you that I am. So, if you are looking for me, let these men 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?'

HYMN

ELW 342

The first candle is extinguished.

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!

So the soldiers, their officer, and the Judean 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?’ Peter said, ‘I am not.’ Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round 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 Judeans 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 Jesus 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.

HYMN

ELW 349

The second candle is extinguished.

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 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
 4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



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,
 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
 sor - row, and thy life's ob - la - tion; thy death of an - guish
 dore thee, and will ev - er pray thee; think on thy pit - y



by thine own re - ject - ed, O most af - flict - ed.
 I it was de - nied thee; I cru - ci - fied thee.
 while we noth - ing heed - ed, God in - ter - ced - ed.
 and thy bit - ter pas - sion, for my sal - va - tion.
 and thy love un - swerv - ing, not my de - serv - ing.

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 Judeans replied, ‘We are not permitted to put anyone to death.’ (This was to fulfil 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 Judeans?’ Jesus answered, ‘Do you ask this on your own, or did others tell you about me?’ Pilate replied, ‘I am not a Judean, am I? Your own nation and the chief priests have handed you over to me. What have you done?’ Jesus answered, ‘My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. 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?’

HOMILY

Pastor Jay

HYMN OF THE DAY

ELW 637

The third candle is extinguished.

Holy God, Holy and Glorious



1 Ho - ly God, ho - ly and glo - ri - ous,
 2 Ho - ly God, ho - ly and pow - er - ful,
 3 Ho - ly God, ho - ly and beau - ti - ful,
 4 Ho - ly God, ho - ly and on - ly wise,
 5 Ho - ly God, ho - ly and liv - ing one,



glo - ry most sub - lime, you come as one a - mong us
 pow - er with - out peer, you bend to us in weak - ness;
 beau - ty un - sur - passed, you are de - spised, re - ject - ed;
 wis - dom of great price, you choose the way of fol - ly:
 life that nev - er ends, you show your love by dy - ing,



in - to hu - man time, and we be - hold your glo - ry.
 emp - tied, you draw near, and we be - hold your pow - er.
 scorned, you hold us fast, and we be - hold your beau - ty.
 God the cru - ci - fied, and we be - hold your wis - dom.
 dy - ing for your friends, and we be - hold you liv - ing.

Text: Susan R. Briehl, b. 1952
 Music: NELSON, Robert Buckley Farlee, b. 1950
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After he had said this, Pilate went out to the Judeans 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 revolutionary. 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,

‘Here is the man!’ When the chief priests and the 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 Judeans 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.’ 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 Judeans cried out, ‘If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.’ 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. Pilate said to the Judeans, ‘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 the emperor.’ Then he handed Jesus over to them to be crucified.

CHOIR RESPONSE

The fourth candle is extinguished.

"Responses for the Office of Tenebrae - Good Friday III"

Healey Willan

*O my choicest vine, I, even I have planted thee;
How art thou turned to bitterness,
That thou shouldest crucify me, and let Barabbas*

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.

Please stand in body or spirit.

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 Judeans.’ 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 Judeans said to Pilate, ‘Do not write, “The King of the Judeans”, but, “This man said, I am King of the Judeans.”’ Pilate answered, ‘What I have written I have written.’ 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 fulfil what the scripture says, ‘They divided my clothes among themselves, and for my clothing they cast lots.’ And that is what the soldiers did.

You may be seated.

CHOIR RESPONSE

The fifth candle is extinguished.

"Ave Verum Corpus"

W. A. Mozart

*Ave verum Corpus, natum de Maria Virgine,
Vere passum immolatum in cruce pro homine.
Cujus latus perforatum unde fluxit et sanguine,
Esto nobis prægustatum in mortis examine.*

*Hail, true Body, born of the Virgin Mary,
Having truly suffered, sacrificed on the cross for mankind.
Whose pierced side flowed with water and blood,
Be for us a foretaste in the trial of death.*

Please stand you are able.

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 child.' Then Jesus said to the disciple, 'Here is your mother.' And from that hour the disciple took her in. 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.

TOLLING OF THE BELLS

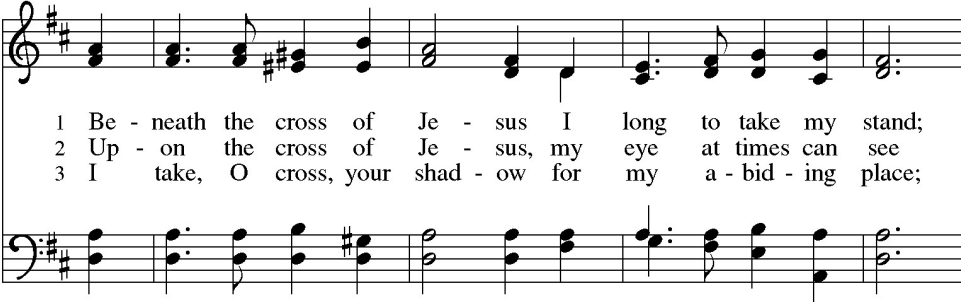
The bells are tolled 33 times. While we do not know the exact age of Jesus when he died, this tradition follows the tolling of bells when a member of the community has died, once for each year of their life. During the tolling, the sixth candle is extinguished.

HYMN

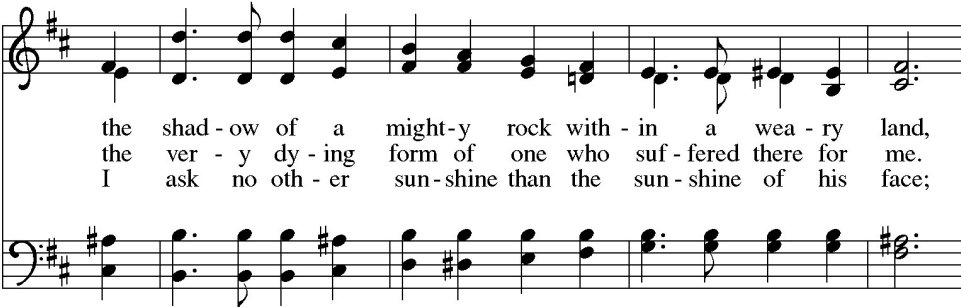
ELW 338

The sixth candle is extinguished.

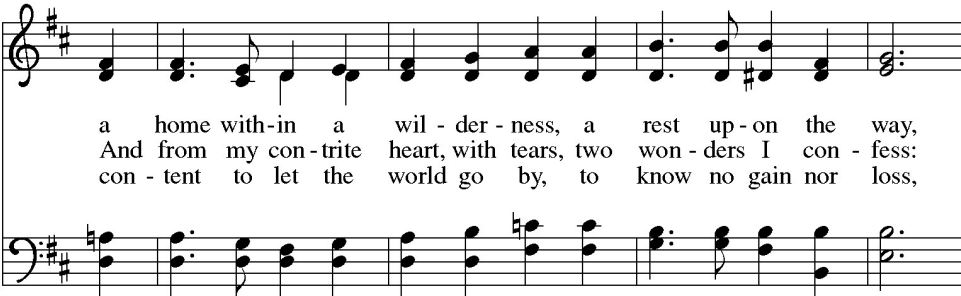
Beneath the Cross of Jesus



1 Be - neath the cross of Je - sus I long to take my stand;
2 Up - on the cross of Je - sus, my eye at times can see
3 I take, O cross, your shad - ow for my a - bid - ing place;



the shad - ow of a might - y rock with - in a wea - ry land,
the ver - y dy - ing form of one who suf - fered there for me.
I ask no oth - er sun - shine than the sun - shine of his face;



a home with - in a wil - der - ness, a rest up - on the way,
And from my con - trite heart, with tears, two won - ders I con - fess:
con - tent to let the world go by, to know no gain nor loss,

from the burn - ing of the noon - tide heat and bur - dens of the day.
 the . . . won - der of his glo - rious love and my un - wor - thi - ness.
 my . . . sin - ful self my on - ly shame, my glo - ry all, the cross.

Text: Elizabeth C. Clephane, 1830–1869
 Music: ST. CHRISTOPHER, Frederick C. Maker, 1844–1927

Please be seated.

Since it was the day of Preparation, the Judean 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.”

The seventh candle is extinguished.

PROCESSION OF THE CROSS

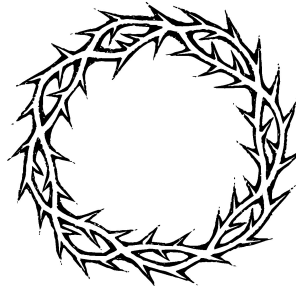
Please stand and face the pastor at the crossing. Three times, the assembly is invited to greet the cross:

Leader

Behold the life-giving cross, on which was hung the Savior of the world.

Assembly

Oh, come, let us wor - ship him.



THE SOLEMN REPROACHES

You may kneel or sit for the Solemn Reproaches. A tradition of the ancient Church and echoing Psalm 78, the Solemn Reproaches remind us of all that God has done for us as the people of God and of humanity's response to such goodness of love...crucifying that very Love incarnate. After each reproach, we join in the Trisagion (Thrice Holy) prayer for mercy. A cantor will sing the reproaches, all are invited to join in the prayer.

...but you have prepared a cross for your Savior.

Slowly

Ho - ly God, ho - ly and might - y, ho - ly and im -
mor - tal: have mer - cy on us.

Text: Greek
Music: Michael E. Krentz, © 2004

THE BIDDING PRAYER

The congregation may sit or kneel. One of the most ancient practices of Good Friday, the congregation and ministers join together in the Bidding Prayer before the Throne of God—the cross. Here, we beseech God on behalf of a weary and wounded world. The congregation is bid to pray and in the silence joins their hearts to the prayer. After each silence, the Presiding Minister offers a collect and the assembly adds their assent with, “Amen.”

A Let us pray, siblings, for the one, holy, catholic, and apostolic church throughout the world.

Silence for personal 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.

A Let us pray for Michael, Elizabeth, and Michael, our bishops; Jean, our dean; Jay, our pastor; and all servants of the church, and for all the people of God.

Silence for personal prayer.

P Almighty and eternal God, your Spirit guides the church and makes it holy. Strengthen and uphold our bishops, pastors, and deacons. 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. Was ask this through Christ our Lord.

C Amen.

A Let us pray for those preparing for baptism.

Silence for personal 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.

A Let us pray for our siblings who share our faith in Jesus Christ.

Silence for personal 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.

A Let us pray for our Jewish siblings, the first to hear the word of God.

Silence for personal 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. Forgive the sin of your Church, the antisemitism we have too long perpetuated. We ask this through Christ our Lord.

C Amen.

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

Silence for personal 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.

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

Silence for personal 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. We ask this through Christ our Lord.

C Amen.

A Let us pray for God's creation.

Silence for personal 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.

A Let us pray for those who serve in public office.

Silence for personal 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, and freedom, and a share in the goodness of your creation. We ask this through Christ our Lord.

C Amen.

A Let us pray for those in any need.

Silence for personal prayer.

Ⓟ 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.

Ⓒ Amen.

Ⓐ Finally, let us pray for all those things for which our Lord who have us ask:

Ⓒ **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 trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
forever and ever. Amen.

ADORATION OF THE CROSS

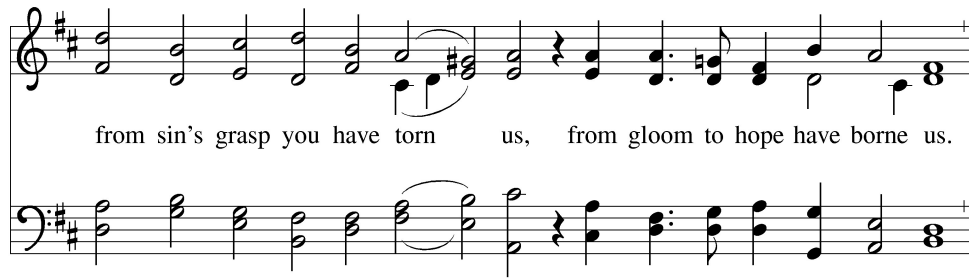
During the singing, you may approach the cross for veneration or may stay in your seat for prayer. Adoration may take any form you are comfortable with: from a simple bow before the cross to touching or other signs of reverence. From the Christ Candle, you may light candles which are around the cross. As we light candles, with thanksgiving and supplication, we remember Jesus' invitation to remain with him in the garden, and in our own way we remain with him at the foot of the cross even when others have fled. The light grows around the cross reminding us that in the darkest moments, God is still at work in the world and shines the light of the resurrection; even here in the night of death. As you place your candles in the sand, please begin at the center and work outward to allow others to place their candles safely.

HYMN

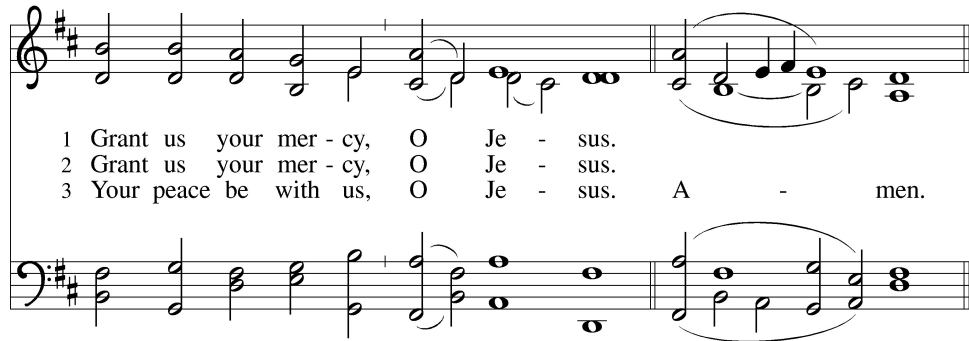
ELW 357

Lamb of God, Pure and Sinless

The musical score is written for a hymn in G major (one sharp) and 4/4 time. It consists of two systems of music, each with a vocal line in the treble clef and a piano accompaniment in the bass clef. The lyrics are: "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.



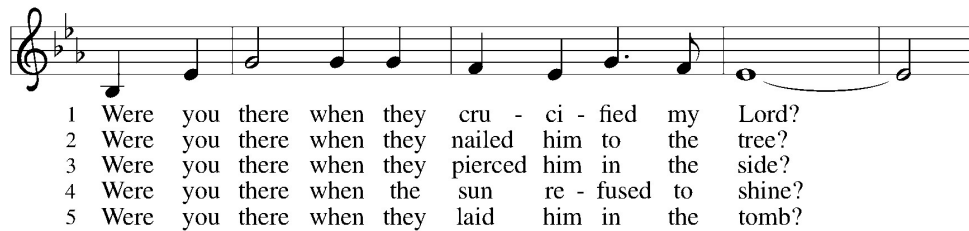
1 Grant us your mer - cy, O Je - sus.
 2 Grant us your mer - cy, O Je - sus.
 3 Your peace be with us, O Je - sus. A - men.

Text: Nikolaus Decius, 1485-1550; tr. composite
 Music: O LAMM GOTTES, UNSCHULDIG, Nikolaus Decius
 Text © 1978, 1999 Augsburg Fortress.

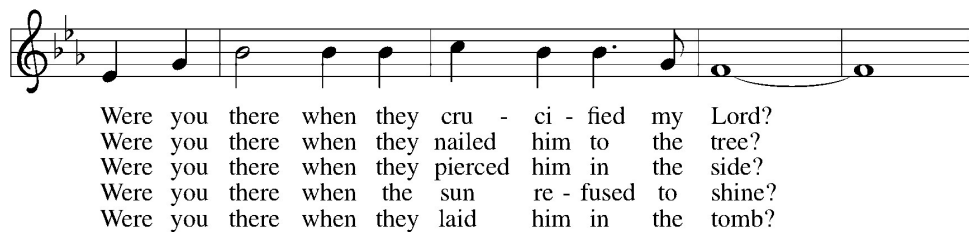
HYMN

Were You There

ELW 353



1 Were you there when they cru - ci - fied my Lord?
 2 Were you there when they nailed him to the tree?
 3 Were you there when they pierced him in the side?
 4 Were you there when the sun re - fused to shine?
 5 Were you there when they laid him in the tomb?



Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun re - fused to shine?
 Were you there when they laid him in the tomb?

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 when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun re - fused to shine?
 Were you there when they laid him in the tomb?

Text: African American spiritual
 Music: WERE YOU THERE, African American spiritual



world's re - deem - er, van - quished death the day he died.
tree was cho - sen, which the world from death would free.
true o - be - dience, shone as light a - midst the gloom.
hum - bly yield - ed on the cross his dy - ing breath.
heav'n - ly beau - ty gent - ly on your arms ex - tend.

6 Faithful cross, true sign of triumph,
be for all the noblest tree;
none in foliage, none in blossom,
none in fruit your equal be;
symbol of the world's redemption,
for your burden makes us free.

7 Unto God be praise and glory;
to the Father and the Son,
to the eternal Spirit honor
now and evermore be done;
praise and glory in the highest,
while the timeless ages run.

Text: Venantius Honorius Fortunatus, 530-609; tr. John Mason Neale, 1818-1866, alt.
Music: FORTUNATUS NEW, Carl F. Schalk, b. 1929
Music © 1967 Concordia Publishing House.

After the ministers have left, you may be seated to remain for prayer or depart in silence.

Offerings may be placed in the offering plates as you exit.

— **SERVING THIS EVENING** —

PREACHING – Pastor Jay Mitchell

ASSISTING MINISTER – Stan Rose

LECTORS – Bill Lasher, Maddie Wertz, Brooke McCall, Pastor Jay Mitchell,
Marilyn Rositer, Ellie Wertz, Cecilia Ulrich, Lincoln McCall, Madeline Ulrich

VIOLINIST – Susan Forsythe

VIDEO STREAMING – Sarah Prylinski

CANTOR – Walt Gaber