## April 7th, 2023 Good Friday – Email/At Home Missal

**Good Friday Worship Service 10:00 AM  
The ZOOM link for the Good Friday service, which opens at 9.30 am on April 7th, 2023, can be found here:   
Good Friday Worship April 7th, 2023 09:30 am ZOOM room opens; service begins at 10:00 am.**

**Join Zoom Meeting**[**https://us02web.zoom.us/j/86488573240?pwd=RmZZbGF3RnVPL3NjQXBwWGNvMjI0UT09**](https://us02web.zoom.us/j/86488573240?pwd=RmZZbGF3RnVPL3NjQXBwWGNvMjI0UT09) **Meeting ID: 864 8857 3240  
Passcode: 453962  
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Passcode: 453962  
Find your local number:** [**https://us02web.zoom.us/u/kxpy7nArV**](https://us02web.zoom.us/u/kxpy7nArV)

**……………………………….**

**Announcements for Good Friday**

**PASTORAL VISITS:** Pastor Laura Sauder is available for safe visits with social distancing requirements in place, and also for telephone visits. Please reach out to her by calling the church office at 519-653-4721 to arrange a visit.

**………………………….**

**Gregory Stroh (flute) joins us today to provide musical interludes to deepen our meditations on the readings appointed for this solemn occasion.**

**…………………………….**

1. **Presiding Pastor: Rev. Laura Sauder**
2. **Organist & Director of Music: Bradley Moggach**
3. **Guest Musician: Gregory Stroh**

**Land Acknowledgement:**

**A: With thankful hearts we acknowledge that the land upon which we live and worship here at St Peter’s is the treaty land of the Six Nations, comprising in part the territory of the Haudenosaunee, Anishinaabe and Neutral Peoples. This land is covered by treaties such as the Dish with One Spoon Treaty, the Two Row Wampum Treaty and the Haldimand Treaty of 1784. As we continue to learn more about the truth of our shared history, we desire to grow in Peace, Friendship and Respect, leading ultimately to true reconciliation.**

**Prayer of the Day:**

Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.\*

**The Passion according to John, emended:**

**John 18:1—19:42** *(source for this translation is Sundays and Seasons)*

**The Betrayal and Arrest of Jesus – 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, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” 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 I am he. 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?”\*

**Jesus goes before the High Priest/Peter denies Jesus – 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 Jews 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.\*

**Jesus goes before Pilate – 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 Jewish 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 a Jew, 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 Jewish 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 bandit.\*

**Jesus is sentenced to death – John 19:1-16a**

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 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.”

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 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. 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 the emperor.” Then he handed him over to them to be crucified.\*

**The crucifixion of Jesus – John 19:16b-30**

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.” 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.\*

**Jesus’ side is pierced and his body laid in the tomb – 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. He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.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 he 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.\*

**Sermon**

1. **John 18:1-19:42 - Blessed are those who see it clearly**

One thing you notice when you read the gospels is that even though they all tell the story of Jesus’ life, they don’t all tell it in the same way. Certain stories only show up in one of the gospels, or sometimes the stories are similar but the details are different.

Matthew, Mark, Luke, and John all tell the story of Jesus’ death, but when you compare them, there are differences in the details. And one of those differences are the final words that Jesus speaks on the cross.

In Matthew and Mark, Jesus’ final words are this: My God, my God, why have you forsaken me? Words that convey a sense of pain, sorrow, and even abandonment.

In Luke, Jesus’ final words are gentler and you get a sense that Jesus is at peace; he knows he’s returning to God when he says, “Father, into your hands I commend my spirit.”

In John, we just get three rather matter-of-fact words: “It is finished.” I’ll admit have a hard time imagining exactly how Jesus might have said it – the tone, the inflection.

It is finished.

It is finished.

It is finished.

It all sounds very matter of fact, and in a way it is. Jesus is making an observation, a statement about his life, his purpose his mission.

On the one hand, “it is finished” can mean “it’s over.” And certainly it is. Jesus is close to death, and this death will mean the end of his life and ministry.

For those who had been with him along the way it probably felt in that moment that everything they had worked and hoped for was over. It must have felt impossible to imagine in that moment that anything good or hopeful could come out of this brutal death.

But it is finished can have another meaning. It can also mean, it’s complete, it’s accomplished. And for us who know that Good Friday is not the end of the story, we can trust that it’s this second meaning Jesus intends.

From the start, Jesus’ entire life and ministry was about showing the world God’s love. This is summed up in those famous words Jesus shared with Nicodemus: For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

Jesus understood that as humans, there is something within us that makes us shy away from God’s love. Whether it’s our desire for control, our selfishness, our self-assuredness that we can go it alone, our fear of being vulnerable – it’s hard for us to accept love, to believe that we’re worthy of love.

And so Jesus worked to reveal this unending love throughout his earthly life – by offering the gift of healing to those who suffered, by releasing people from the things that held them captive, by bringing life where there was death.

Jesus’ love is a love that changed lives. This is a love expressed in self-sacrifice – in giving over a part of oneself for the sake of others. And for Jesus, it’s a love that was completed on the cross.

Just before he was arrested, Jesus had told his disciples: No one has greater love than this, to give up one’s life for one’s friends.

What a moment for the disciples, to recall this teaching from the foot of the cross. In the whirlwind of events over the past 24 hours; realizing that Jesus had likely known where this was heading all along.

We can only hope that we never find ourselves in such a situation – to literally have to choose whether to lay down our life for the sake of another. But for us, these words, and Jesus’ example, teach us what it means to live in love in the day to day.

Jesus shows us that love often means sacrifice and self-giving. Love is eating with the sick, breaking bread with people who are on the edge. Love is making choices that are not always in our own self-interest, but that make life a better for someone else. Love is holding space for the pain and suffering in our lives, for the tragedy and the horror of the world, when there are no words to make any of it better.

Today, as we stand at the foot of the cross with Jesus’ mother, Mary Magdalene, and the beloved disciple, we see it clearly: this is where Jesus’ ministry of love was leading all along. The final purpose of his love for the world is this act of self-giving love on the cross. On the cross, his love is complete.

Blessed are those who see it clearly. That the cross is where God meets us, in the midst of pain and suffering and death. That Jesus’ death is not a sacrifice to appease an angry God. Rather, this is a self-giving sacrifice made out of love by God who is love, for the sake of a world that so badly needs this promise of love.

This is what we remember on Good Friday. We are not here to glorify death or suffering. We are here to remember God’s deep love for the world, and the cost at which it came.

Gracious Spirit, help us this day to not shy away from the pain that is all around. Help us to face it with truth and honesty – that the suffering often is too much. And to know in the deepest part of our being, that you are right here with us. Holding us, holding this hurting world, in your deep love. And that at the end, it is love that gets the last word. AMEN

**Hymn of the Day: ELW # 637 ‘Holy God, Holy and Glorious’**

1. Holy God, holy and glorious,

glory most sublime,

you come as one among us

into human time,

and we behold your glory.

2. Holy God, holy and powerful,

power without peer,

you bend to us in weakness;

emptied you draw near,

and we behold your power.

3. Holy God, holy and beautiful,

beauty unsurpassed,

you are despised, rejected;

scorned, you hold us fast,

and we behold your beauty.

4. Holy God, holy and only wise,

wisdom of great price,

you choose the way of folly:

God the crucified,

and we behold your wisdom.

5. Holy God, holy and living one,

life that never ends,

you show your love by dying,

dying for your friends,

and we behold you living.

*(Title: Holy God, Holy and Glorious; Text: Text: Susan R. Briehl, b. 1952; Text © 2002 GIA Publications. All rights reserved. Used by permission.*

*Music: Robert Buckley Farlee, b. 1950; Music © 2001, admin. Augsburg Fortress. All rights reserved. Used by permission. Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Bidding Prayer:**

**A:** Let us pray for the holy church throughout the world.

Sung response **‘In silence, hear our 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.

**Amen.**

**A:** Let us pray for Susan and Michael our bishops, for Laura our pastor, for the members of church council, all servants of the church, and for all the people of God.

Sung response **‘In silence, hear our 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.

**Amen.**

**A:** Let us pray for those who share our faith in Jesus Christ.

Sung response **‘In silence, hear our 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.

**Amen.**

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

Sung response **‘In silence, hear our 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.

**Amen.**

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

Sung response **‘In silence, hear our prayer.’**

P: Most High and Eternal God, gather into your embrace

all those who call out to you using different names,

and who have inherited different traditions and scriptures:

Muslims, Hindus, Buddhists, Indigenous peoples,

and all who draw on their faith and teachings for meaning, direction, and hope in life.

Help us end inter-religious strife,

and make those of us who call ourselves Christian

more faithful witnesses of the love

that has been made known to us in Christ.

We ask this through Christ our Lord.

**Amen.**

**A:** Let us pray for those who place no faith in the concept of divinity.

Sung response **‘In silence, hear our prayer.’**

P: Most High and Eternal God,

you created humanity so that all might know peace

and have abundant life.

Help us to respect and honour those who strive for these same values through science, reason, and their own individual experience,

and to work together with them in any way

that brings peace and justice to a warring and hurting world.

We ask this through Christ our Lord.

**Amen.**

**A:** Let us pray for God’s creation.

Sung response **‘In silence, hear our 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.

**Amen.**

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

Sung response **‘In silence, hear our 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.

**Amen.**

**A:** Let us pray for those in need.

Sung response **‘In silence, hear our 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.

**Amen.**

P: Finally, let us pray for all those things for which our Lord would have us ask, by praying together the prayer that Jesus taught us…

**The Lord’s Prayer:**

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.**

**Procession of the Cross**

*A large cross is carried from the narthex, down the centre aisle, and placed before the assembly. The assembly stands and faces the cross as it is brought forward.*

*The following dialogue is sung as the procession begins, the assembly echoing the leader.*

A: Behold the life-giving cross,

on which was hung the Savior of the whole world.

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

*The dialogue is sung a second time at the midpoint of the procession.*

A: Behold the life-giving cross,

on which was hung the Savior of the whole world.

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

*The dialogue is sung a third time at the end of the procession.*

A: Behold the life-giving cross,

on which was hung the Savior of the whole world.

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

*The assembly may be seated.*

**We Glory in Your Cross**

**A:** We glory in your cross, O Lord,

and we praise your holy resurrection,

for by your cross joy has come into the world.

May God be merciful and bless us;

may the light of God’s face shine upon us.

Let your way be known upon earth,

your saving health among all nations.

We glory in your cross, O Lord,

and we praise your holy resurrection,

for by your cross joy has come into the world.

Let the peoples praise you, O God;

let all the peoples praise you.

May God give us blessing,

and may all the ends of the earth stand in awe.

We glory in your cross, O Lord,

and we praise your holy resurrection,

for by your cross joy has come into the world.

After a brief silence, the presiding minister continues.

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

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

P: Oh dear God, we are in darker places

then we’ve ever known,

then we ever wanted to be.

Our usual strategies of coping aren’t working.

We are lost.

We are afraid.

We are fresh out of answers.

Oh God, light the way

for this whole heart-heavy earth,

for the helpless and hopeless,

for those drowning in grief or fear

or depression,

for the tired and harried and the at-the-end-of-their-rope.

for those weary of their sins and

those who aren’t.

and for me, too.

God, have mercy.

Christ, have mercy.

Spirit, have mercy.

The thick of dusk has fallen

and betrayal seems the order of the day.

The night when Love itself was handed over

to brutal ignorance

and cunning that loves deceit.

Oh God, you chose to feel what we feel—

to be spit on, ridiculed, tortured,

and to die all alone.

in your outstretched arms of the cross,

are you gathering to yourself

every hideous thing?

every failure, travesty, and wrong?

Blessed are we who say: Yes! Take this pain.

Turn things right side up again.

I can see, only now,

that you will follow me to the end

and beyond.

The day love died, something new was born.

and may we be a people, open to the grief,

the loss, and then, yes

the rising of the Son. \*\*

During the singing worshipers are invited to come forward and reverence the cross.

**Hymn ELW # 342 ‘There in God’s Garden’**

1. There in God's garden

stands the Tree of Wisdom,

whose leaves hold forth

the healing of the nations:

Tree of all knowledge,

Tree of all compassion,

Tree of all beauty.

2. Its name is Jesus,

name that says, "Our Savior!"

There on its branches

see the scars of suff'ring;

see where the tendrils

of our human selfhood

feed on its lifeblood.

3. Thorns not its own

are tangled in its foliage;

our greed has starved it,

our despite has choked it.

Yet, look! it lives!

its grief has not destroyed it

nor fire consumed it.

4. See how its branches

reach to us in welcome;

hear what the Voice says,

"Come to me, ye weary!

Give me your sickness,

give me all your sorrow,

I will give blessing."

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!

*(Title: There in God's Garden; Text: Király Imre von Pécselyi, c. 1590-c. 1641; tr. Erik Routley, 1917-1982; Text © 1976 Hinshaw Music, Inc. All rights reserved. Used by permission. Music: K. Lee Scott, b. 1950; Music © 1987 Birnamwood Publications (ASCAP), a division of MorningStar Music Publishers, Inc. All rights reserved. Used by permission. Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Hymn ELW # 616 ‘Jesus, Remember Me’**

Jesus, remember me when you come into your kingdom.

Jesus, remember me when you come into your kingdom.

*(Title: Jesus, Remember Me; Text & Music: Text: Luke 23:42; Taizé Community; Text & Music © 1981 Les Presses de Taizé, GIA Publications, Inc., agent. 7404 S. Mason Ave., Chicago, IL 60638. www.giamusic.com. 800.442.3358. All rights reserved. Used by permission. Used by permission.*

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All depart in silence. If they have not done so earlier, worshipers may reverence the cross before they depart.

As you leave, please place your offering on the plates located on the table in the narthex.

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