

MAUNDY THURSDAY
April 14th, 2022 ✚ 7:15 p.m.

Every Sunday in worship the church celebrates the life, death, and resurrection of Jesus Christ. The Holy Spirit gathers us to receive again the gifts of God that come to us through Christ, the saving Word. On several key days at the center of the church year, however, worship takes a particular shape. These central days have come to be known as the Three Days (from the Latin, Triduum), recalling Jesus' own words to his disciples that he would be handed over to death, and that "after three days he will rise again" (Mark 10:34). The Three Days encompass the time from Maundy Thursday evening through the evening of Easter Day. In particular, the services of Maundy Thursday, Good Friday, and the Vigil of Easter unfold in a single movement as the church each year makes the passage with Christ through death into life.

The Maundy Thursday Liturgy is one of endings and beginnings. What was begun on Ash Wednesday is brought to a close here tonight. What begins tonight does not end until the resurrection of Easter. The theme is love, our Savior's love for us, expressed in the washing of the disciples' feet, in giving himself in bread and wine, in dying upon the cross.

An invitation to confession is given. The focus is on absolution. On Ash Wednesday we began Lent with a major act of confession and ashes but did not receive absolution. That forgiveness comes now "in the name and by the command of our Lord" at the service celebrating Christ's love. The peace is shared after absolution and seals that forgiveness in a loving embrace as if embraced by Christ himself. The lessons of love are read. Then an example of love is given, along with a new command. The new command derives from it: "Love one another."

The prayers are said. The table is made ready. The time of the Lord's Supper arrives, and our Lord is revealed in bread and wine as once he "revealed himself to his disciples." It is a solemn moment, but we cannot linger here. Nor could the Lord. His betrayal was imminent. Before we know it, the markings of betrayal are seen before us. The symbol of Christ in our midst, the altar, is stripped bare. Christ is stripped of his power and glory. Good Friday is inescapable. The powers of darkness work upon him.

In silence we depart without the Benediction. The Triduum continues with the Good Friday Liturgy tomorrow at 7:15 p.m.



CEB 7 MAR 2000 75

LITURGY OF HOLY COMMUNION

EVANGELICAL LUTHERAN WORSHIP

GATHERING

The Holy Spirit calls us together as the people of God.

** = Those who are able are welcome to stand.*

*CALL TO WORSHIP

In remembrance, we gather:

to be with the One who teaches us the meaning of faithfulness.

In remembrance, we worship:

lifting our voices to the One who calls us to love one another.

In remembrance, we feast:

breaking the Bread which makes us whole, drinking the Cup which fills us with grace.

*PRAYER

It was the beginning of hope
on that night long ago,
Liberating God,

as you prepared to lead
your people to freedom.

As they readied themselves,
you fed them

with your unblemished grace,
so all sin, pain, and bitterness
could be set down and left behind
when it was time
to follow you.

It was the beginning of salvation
on that night long ago,
Servant Lord,

as you prepared your disciples
for all the things which were to happen.



You humbled yourself
by washing their feet,
so they could follow you
in service and love
to a world which would reject you
and hang you on a cross.

We tell these stories once again
on this night of remembrance,
Servant's Spirit.

Here is the Bread
which gives us life;
here is the Cup
which quenches our thirst for justice;
here is the towel
with which we wipe the tears
of the broken-hearted;
here is the basin
which cleanses the stains
of the world.

*HYMN

Great God, Your Love Has Called Us

ELW 358

*ORDER FOR CONFESSION AND FORGIVENESS

Friends in Christ, in this Lenten season we have heard our Lord's call to struggle against sin, death, and the devil—all that keeps us from loving God and each other. This is the struggle to which we were called at baptism.

Within the community of the church, God never wearies of forgiving sin and giving the peace of reconciliation. On this night let us confess our sin against God and our neighbor, and enter the celebration of the great Three Days reconciled with God and with one another.

All may stand, keeping silence for self-examination.



Most merciful God,
we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen

Almighty God in his mercy has given his Son to die for us and, for his sake, forgives us all our sins. Through his Holy Spirit he cleanses us and gives us power to proclaim the mighty deeds of God who called us out of darkness into the splendor of his light. As a called and ordained minister of the Church of Christ and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the + Son, and of the Holy Spirit. **Amen**

On Ash Wednesday, we began this season of repentance with confession, and we came forward to receive the ashes of repentance. You are welcome to come forward now and receive your absolution, the forgiveness which comes from Christ our Lord.

Those in the congregation may come forward to the baptismal font. The minister, laying both hands on each person's head, addresses each in turn.

***PEACE**

The peace of the Lord be with you always.
And also with you.

***PRAYER OF THE DAY**

Let us pray. Holy God, source of all love, on the night of his betrayal, Jesus gave us a new commandment, to love one another as he loves us. Write this commandment in our hearts, and give us the will to serve others as he was servant of all, your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen**

WORD

God speaks to us in Scripture reading, preaching, and song.

FIRST READING

Exodus 12:1-4, 11-14

Israel remembered its deliverance from slavery in Egypt by celebrating the festival of Passover. This festival featured the Passover lamb, whose blood was used as a sign to protect God's people from the threat of death. The early church described the Lord's Supper using imagery from the Passover, especially in portraying Jesus as the Lamb who delivers God's people from sin and death.

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it... This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the Passover of the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

The Word of the Lord.

Thanks be to God.

A brief silence follows for meditation.



In the bread and cup of the Lord's Supper, we experience intimate fellowship with Christ and with one another, because it involves his body given for us and the new covenant in his blood. Faithful participation in this meal is a living proclamation of Christ's death until he comes in the future.

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

The Word of the Lord.
Thanks be to God.

A brief silence follows for meditation.

The congregation may remain seated for the Gospel Reading.

The Holy Gospel according to St. John.
Glory to you, O Lord.

The story of the Last Supper in John's Gospel recalls a remarkable event not mentioned elsewhere: Jesus performs the duty of a slave, washing the feet of his disciples and urging them to do the same for one another.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and

to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

"Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

The Gospel of our Lord.
Praise to you, O Christ.



WASHING OF FEET

O Prince of Peace, O Friend of Sinners, we praise you and give you thanks, because you laid aside your power as a garment and took upon yourself the form of a slave.

You became obedient unto death, even death on a cross. You allowed yourself to be born to die in our place. You allowed your own feet to be anointed for death. You allowed a sinner to wash your feet with her tears. For God chose what is low and despised in the world to bring to nothing things that are. Therefore, with the woman who gave you birth, with the woman who anointed you for death, with the woman who worshiped you with her tears, and with all our fellow sinners who have loved and served you from that time until now, we praise you, Lord Jesus.

O Eternal Father, blessed is our brother Jesus, who on that night before Passover, rose from the Supper, laid aside his garments, took a towel, and poured water, and washed his disciples' feet, saying to them: "If I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. If you know these things, blessed are you if you do them."

Come now, mighty Spirit of God, wash us and make us one body in Christ, that, as we are bound together in this act of love, we may no longer be in bondage to the principalities and powers that enslave creation but may know your liberating peace such as the world cannot give. Amen

All who wish to participate in the ritual washing of feet are invited to come forward in turn with shoes removed to be seated in the chair placed in the chancel. The ministers will kneel before each person to wash and dry their feet.

MUSICAL MEDITATION

Chereponi

Ghanian Folk Tune

When the foot-washing has ended, the congregation prays the following prayer.

Blessed are you, Lord God. The basin and the towel are signs to us of your Son's servanthood. You have made us partakers of Christ and of one another. As we go forth, give us grace to count others more important than ourselves, to love our enemies, and to make peace. Amen

*HYMN OF THE DAY

Love Consecrates the Humblest Act

ELW 360

*PRAYERS OF INTERCESSION

On this holy night, let us pray for the church, the world, and all who await from the Lord great and abundant mercy.

By the cross of Christ, mend the brokenness of your church. Where there is division, grant healing. Where there is fracture, grant unity. Where there is indifference, grant passion. Lord, in your mercy, **hear our prayer.**

By the cross of Christ, mend the brokenness of the creation. Put an end to destruction and renew our commitment to the fullness of life you intend for every living thing. Lord, in your mercy, **hear our prayer.**

By the cross of Christ, mend the brokenness of the human family. Bring understanding and a spirit of cooperation to nations and communities in conflict. Dissolve distrust into understanding and transform disregard into profound care for one another. Lord, in your mercy, **hear our prayer.**

By the cross of Christ, mend the brokenness of those who suffer in mind, body, and spirit, especially... . Feed those who hunger, give shelter to those without a home, heal the sick, and grant rest to the dying. Lord, in your mercy, **hear our prayer.**

By the cross of Christ, mend the brokenness of this community. Help us seek not so much to be served, but to serve; not to be loved, but to love; not to be forgiven, but to forgive, for the sake of the gospel. Lord, in your mercy, **hear our prayer.**

Here other intercessions may be offered in speech or silence.

By the cross of Christ, mend the brokenness within us. Cast out all fear of separation from you, and join us to the communion of saints, especially those whom we name in our hearts... who celebrate at your eternal banquet table. Lord, in your mercy, **hear our prayer.**

Into the arms of your tender embrace, O God, we commend ourselves and all for whom we pray, trusting in the One who, on the cross, opened his arms to all: Jesus Christ, our Savior and Lord. **Amen**

MEAL

God feeds us with the presence of Jesus Christ.

*OFFERTORY PRAYER

Let us pray. Merciful God, it would have been enough for you to give us the fruit of the earth by which we live. But in this meal, by your promise, you also give us yourself. Use what we have gathered here in feeding the hungry world with your love; through Jesus Christ our Lord. **Amen**



*DIALOGUE

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

*PREFACE

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ; whose suffering and death gave salvation to all. You gather your people around the tree of the cross, transforming death into life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

*THANKSGIVING AT THE TABLE

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.



Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

***LORD'S PRAYER**

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

Our Father, who art in heaven,

hallowed be thy name,

thy kingdom come,

thy will be done,

on earth as it is in heaven.

Give us this day our daily bread;

and forgive us our 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

***INVITATION TO COMMUNION**

This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.

We do not presume to come to your table, O merciful Lord, trusting in our own righteousness, but in your manifold and great mercies. You are the same Lord whose property is always to have mercy.

CHOIR ANTHEM

Bread of the World

***BLESSING**

The body and blood of our Lord Jesus Christ strengthen you, nourish your faith and keep you in his grace. **Amen**

***PRAYER AFTER COMMUNION**

Let us pray. Lord Jesus, to eat this bread and to drink this cup is to know that you, O Lord, have died on the cross for the life of your friends. By your power through this Sacrament, help us also to die to self that we may be taken with you into glory. You are the Lord forevermore. **Amen**

The congregation remains standing.

***STRIPPING OF THE CHANCEL**

John 14:15-31



SERVING IN THE LITURGY

PRESIDING MINISTER

Dennis Lauritsen, pastor

ASSISTING MINISTER

Brandon Michaels

MUSIC MINISTER

David Richards

SERVICE LEADER

Kristine Boike

LECTOR

Charles Matthies

READER

Jane Lauritsen

GREETER

Karyn Bute

LIVE STREAM

Fred Kuzel

USHER

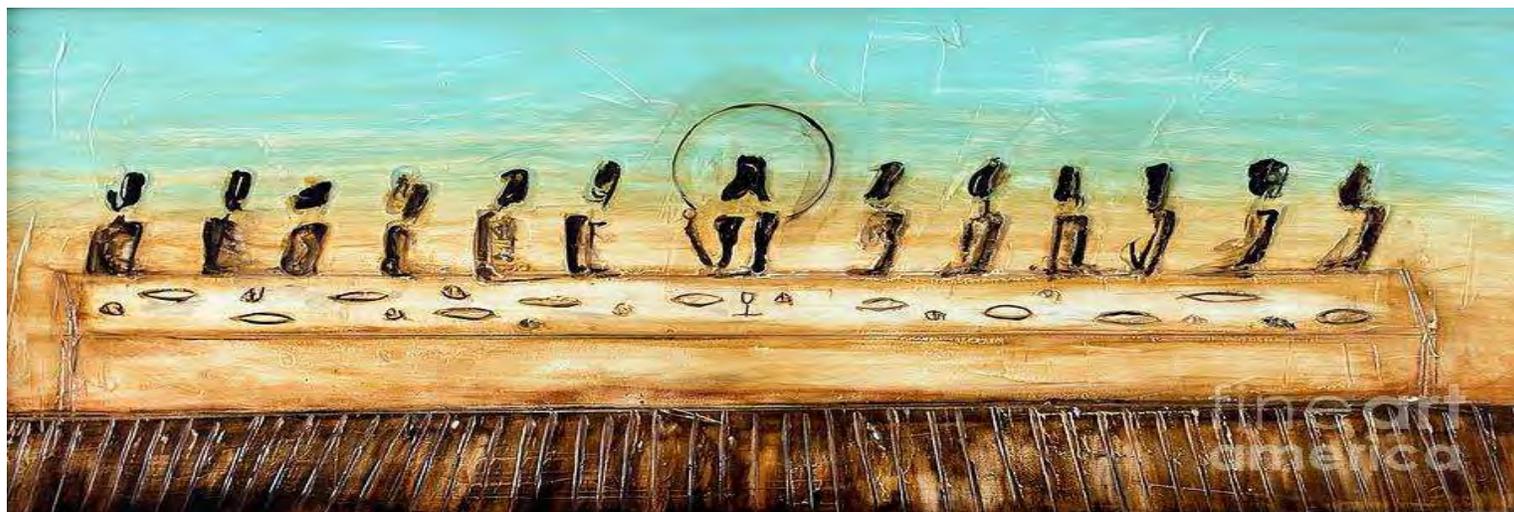
John Kostelny

DIRTY, BUT NOT DEFINED BY DIRT

When Jesus approaches Peter to wash his feet, Peter's reply is, "You will never wash my feet." Many will feel the same tonight. We struggle to confess that we have dirty feet, that we live in dusty homes and have messy lives. We would like people to see us with our shoes and socks on, neatly wrapped and presented to the world. In private though, we are painfully aware of our shortcomings. We can feel like miserable failures, hopeless cases, lost causes. We are none of the above. We are creatures of earth, living in earthy bodies and inspired with the breath of God. We are dirt, but we are not our dirtiness.

When Jesus knelt at Peter's feet to wash them, it was Peter who was affronted by the seeming impropriety of the situation. But to Jesus, who sees with God's eyes, it was a chance to wash the feet of a loved one—not unlike the feeling you might get touching the feet of an infant. We are children of God and, like any loving parent, God simply wants to give us a bath. Through the eyes of love God looks at us the way we might choose to look at our church, at our lives, at our feet—as things redeemable.

Our feet—stinky with decay, wrinkled with age, ugly from infection, bruised by labor, signs of our march toward death—our feet are not scary to the One who has bound us up into a new body, a body of life, a body we entered into through baptismal waters. God, who is not afraid to draw close to the decaying portions of our world, sees our feet and loves them, and we are given the new commandment to love one another as we are loved.

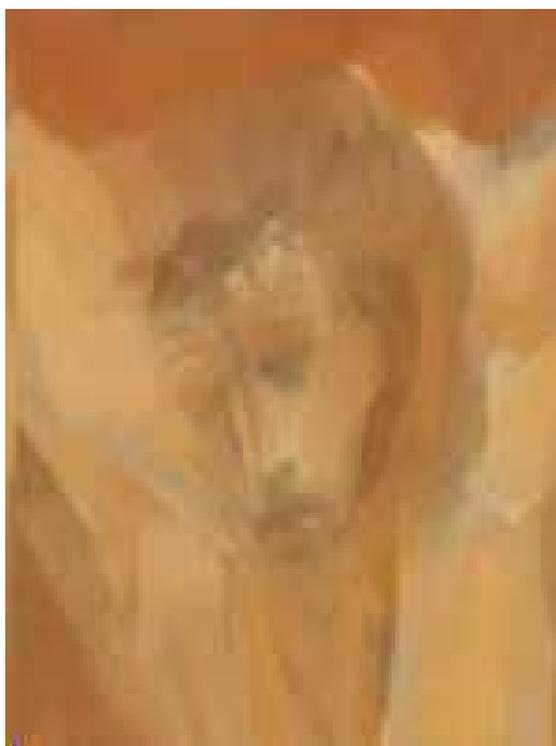


Last Supper by Guaderrama

The Three Days

Good Friday

7:15 p.m. Service of Darkness
The Passion Reading according to St. John
and the Veneration of the Cross



Easter Day

The Resurrection of Our Lord

10:15 a.m. Festival Liturgy of Holy Communion
with Trumpet, Soloist, Handbells and Choir

GOOD FRIDAY

April 15th, 2022 ✚ 7:15 p.m.

This day is the second portion of the Liturgy of the Three Days which extends from Maundy Thursday through Easter Evening. As the church gathers to remember the death of Jesus, we focus not only upon the agony of the cross but especially upon God's victory through the crucified. Even more, we “lift high the cross” as the sign of God's triumph over sin, death, and evil.

We begin our liturgy in silence. What was begun on Maundy Thursday continues this day as we journey with our Savior from the Last Supper, the stripping and humiliation, to the cross and tomb. Good Friday is the second day of the Triduum, the “Three Sacred Days” of Maundy Thursday, Good Friday, and Holy Saturday with its Vigil of Easter.

The Good Friday Liturgy is marked with austerity, silence and reflection. The chancel itself is bare from the Maundy Thursday stripping. Everything focuses on our adoration of the crucified Christ, reigning from the throne of the cross.

The opening portion of the liturgy includes no praise. It proceeds directly to the Prayer of the Day. It is a simplified version of the Sunday Liturgy of the Word. The chief acts are the reading of the Passion of St. John and the Bidding Prayer for the needs of our world.

A large cross, which vividly portrays the events of this day, is then brought into the church to become the focus of our adoration of the crucified Christ, central to our meditations in Word and in silence. The closing prayer emphasizes the triumph and redemption that comes through the cross.

All then depart in silence without the Benediction. Christ's death is not God's final word. We gather for the Feast of the Resurrection at 10:15 a.m. on Sunday morning.



DE APERTINA ROMA

SERVICE OF THE WORD
from **EVANGELICAL LUTHERAN WORSHIP**

* = *Those who are able are welcome to stand.*

All gather in silence.

GATHERING POEM

What Abides: for Good Friday

You will know
this blessing
by how it
does not stay still,
by the way it
refuses to rest
in one place.

You will recognize it
by how it takes
first one form,
then another:

now running down
the face of the mother
who watches the breaking
of the child
she had borne,

now in the stance
of the woman
who followed him here
and will not leave him
bereft.

Now it twists in anguish
on the mouth of the friend
whom he loved;

now it bares itself
in the wound,
the cry,
the finishing and
final breath.

This blessing
is not in any one
of these alone.

It is what
binds them
together.

It is what dwells
in the space
between them,
though it be torn
and gaping.

It is what abides
in the tear.

MUSICAL MEDITATION

Sicilienne

Paradise

*PRAYER OF THE DAY

Let us pray. Almighty God, we ask you to look with mercy on your family for whom our Lord Jesus Christ was willing to be betrayed and 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**

*HYMN

As the Deer Runs to the River
(Sung by leader and congregation.)

ELW 331



"This is the covenant that I will make with them
after those days, says the Lord:
I will put my laws in their hearts,
and I will write them on their minds,"

he also adds,

"I will remember their sins and their lawless deeds no more."

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

The Word of the Lord. **Thanks be to God.**

THE PASSION OF OUR LORD

ACCORDING TO ST. JOHN

John 19:1-42

Silence while the first pair of candles is extinguished.

John 19:1-7

John Broussard

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 Jews 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."

Silence while the second pair of candles is extinguished.

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 Jews 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."

Silence while the third pair of candles is extinguished.

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 Jews, "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.

Silence while the fourth pair of candles is extinguished.

- 1 Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble, tremble,
tremble.
Were you there when they crucified my Lord?

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 Jews 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 Jews 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."

Silence while the fifth pair of candles is extinguished.

HYMN

Were You There

Sung by leader

- 2 Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
Oh, sometimes it causes me to tremble, tremble,
tremble.
Were you there when they nailed him to the tree?

John 19:23-25a

Brandon Michaels

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.

Silence while the sixth pair of candles is extinguished.

John 19:25b-27

Jane Lauritsen

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.

Silence while the seventh pair of candles is extinguished.

John 19:28-30

Carrie Watkiss

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 while the large Christ candle is removed.

MUSICAL MEDITATION

God So Loved The World

Stainer

John 19:31-37

Fred Kuzel

Since it was the day of Preparation, the Jews 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."

HYMN

Were You There

Sung by leader

- 3 Were you there when they pierced him in the side?
Were you there when they pierced him in the side?
Oh, sometimes it causes me to tremble, tremble,
tremble.
Were you there when they pierced him in the side?

John 19:38-42

Pastor Dennis

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, 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.

GOOD FRIDAY MEDITATION

HYMN

Were You There

Sung by leader

- 4 Were you there when the sun refused to shine?
Were you there when the sun refused to shine?
Oh, sometimes it causes me to tremble, tremble,
tremble.
Were you there when the sun refused to shine?
- 5 Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh, sometimes it causes me to tremble, tremble,
tremble.
Were you there when they laid him in the tomb?

Text: African American spiritual

*INTERCESSORY PRAYERS

- A Let us pray for the one holy catholic and apostolic Church of Christ throughout the world: for its unity in witness and service, for all bishops and other ministers and the people whom they serve, for all Christians in these communities, that God will confirm the Church in faith, increase it in love, and preserve it in peace.
- P Faithful and compassionate God, your Spirit guides the Church and makes it holy; hear the prayers we offer, that in the particular ministries to which you have called us, we may serve you faithfully, through Jesus Christ our Savior. **Amen**
- A Let us pray for all nations and peoples of the earth, and for those in authority among them: and for the governments of our towns, state and nation, for all who serve the common good, that by God's help they may seek justice and truth, that all might live in peace and harmony.
- P Faithful and compassionate God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those in authority, that justice, peace, and freedom may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Savior. **Amen**

A Let us pray for all who suffer: for the hungry and the homeless, the deprived and the oppressed, for the sick, the wounded, and the disabled and challenged, for those in loneliness and in fear, for those in confusion, doubt, and despair, for the sorrowful and bereaved, for prisoners, and all at the point of death, that God's love will comfort and sustain them, and that we may be stirred up to minister to them.

P Faithful and compassionate God, the comfort of all who sorrow, the strength of all who suffer, hear the cry of all who call on you in any trouble, grant them the joy of receiving your help in their need, and give us, we pray, the strength to serve them, through Jesus Christ our Savior. **Amen**

A Let us pray for all who do not believe the gospel of Christ: for those who have never heard the message of salvation, for those who have lost their faith, for those who are indifferent to Christ, for those who actively oppose Christ by word or deed, and persecute Christ's disciples, for those who in the name of Christ have persecuted others, that God will open their hearts to the truth, and lead them to faith and obedience.

P Faithful and compassionate God, you create and love all the peoples of the earth; may your good news be so lived and proclaimed, that all are brought home to your presence, through Jesus Christ our Savior. **Amen**

A Let us commit ourselves to God, and pray for the grace of a holy life, that with all who have died in the peace of Christ, and with those whose faith is known to God alone, we may enter the fullness of life in the joy of Christ's resurrection.

P God, our refuge and strength, accept the fervent prayers of your people, and bring to fulfillment your plan for all creation, through Jesus Christ your Firstborn, who is alive with you, in the unity of the Holy Spirit, one God, now and forever. **Amen**



***LORD'S PRAYER**

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our 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**

***PRESENTATION OF THE CROSS**

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

Oh, come, let us worship him.

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

Oh, come, let us worship him.

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

Oh, come, let us worship him.

A brief time of silence is observed. Then the following is prayed responsively by the presiding minister and assisting minister.

A We glory in your cross, O Lord,
and we praise your holy resurrection,
for by your cross joy has come into the world.

P 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.

A We glory in your cross, O Lord,
and we praise your holy resurrection,
for by your cross joy has come into the world.

P 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.

A 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 minister continues.

A We adore you, O Christ, and we bless you.

P By your holy cross you have redeemed the world.

CHOIR ANTHEM

“Christ, We Do All Adore Thee”
from *The Seven Last Words of Christ*

DuBois

All depart in silence. Worshipers may reverence the cross before leaving.

SERVING IN THE LITURGY

PRESIDING MINISTER

Dennis Lauritsen, pastor

ASSISTING MINISTER

Charles Matthies

MUSIC MINISTER

David Richards

SERVICE LEADER

Carrie Watkiss

VIOLINIST

Kristine Boike

LECTORS AND READERS

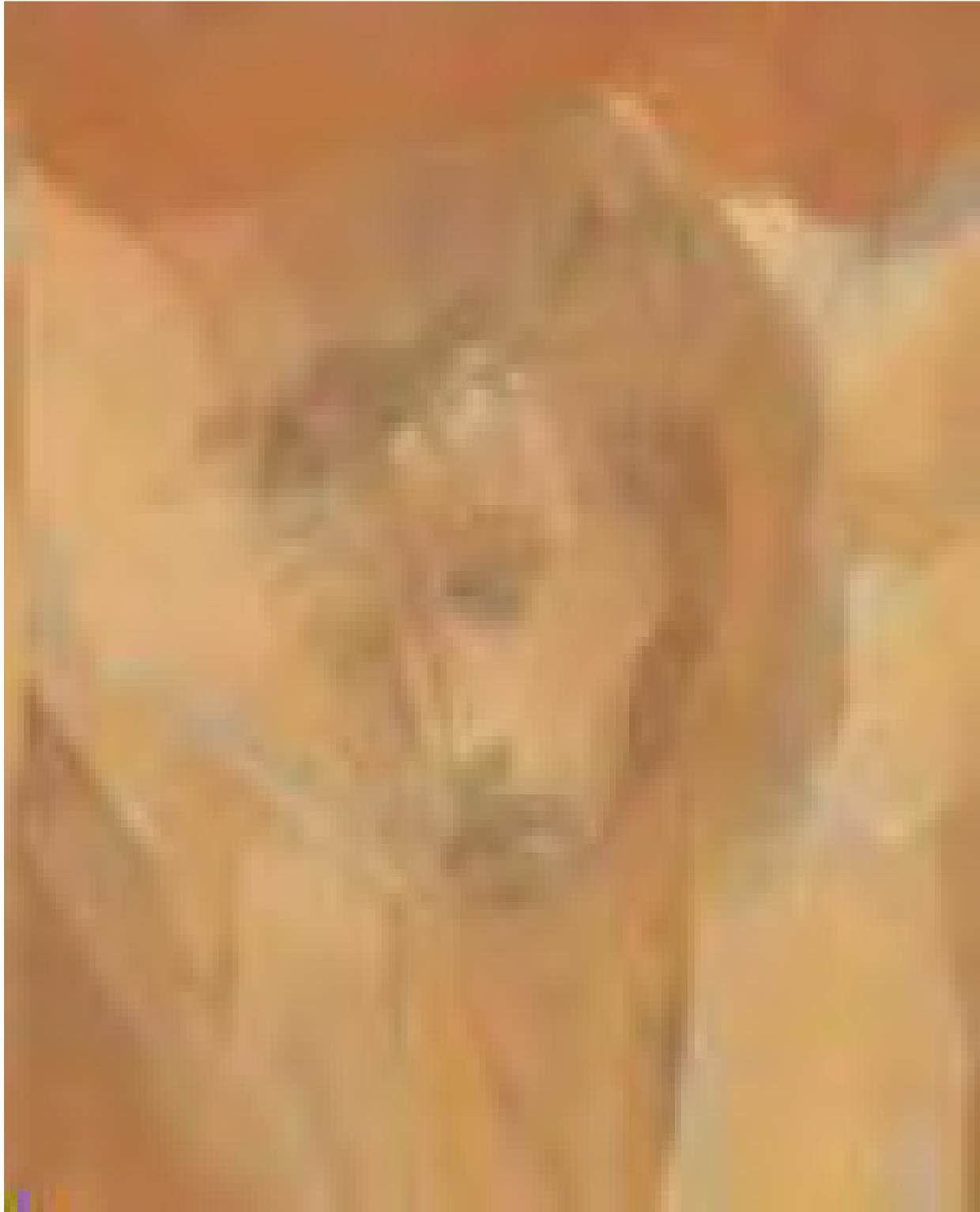
John Broussard, Jane Lauritsen,
J. T. and Beverly Tarbox, Carrie Watkiss,
Tom Myers, Brandon Michaels, and Fred Kuzel

LIVE STREAM

Paul Watkiss

USHER

Janet Broussard



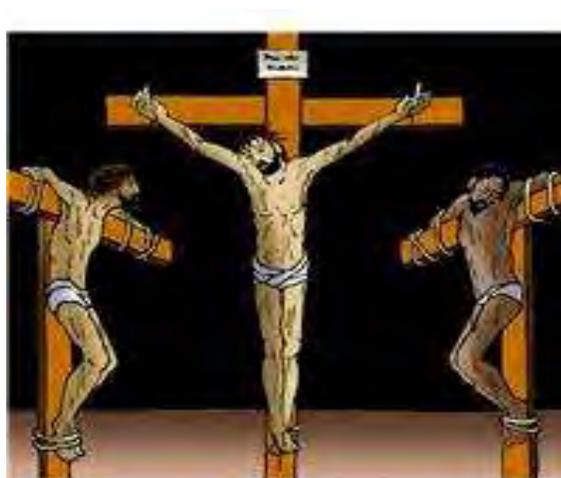
FIND STRENGTH AND HOPE IN THE CROSS

It is difficult as we kneel before the cross to hear the voice of the gospel. We might imagine that it waits for us at Eastertide, that tonight the law says its peace and come Sunday the gospel will finally win the day, but that is not so. The gospel spells freedom for those held captive to sin. The resurrection only matters for those who know they are dead.

We, who are both saints and sinners, kneel before the cross today or tonight and hear it speaking to us as both verdict and promise. It is true: each of us is guilty of our participation in the world's suffering. We, each bearing the image and likeness of God in our very skin, do not respect that image in one another, much less the world we inhabit, God's good garden.

We do not respect God's creations—one another, or the world we live in. We put one another on the crosses at which Jesus now joins us. We must admit this or there is no need for the salvation Christ brings. We must admit we are in bondage to these patterns of human violence and environmental degradation before we can be liberated from them.

This is the promise of Good Friday: we will be liberated from these crosses—the ones we hang on and the ones on which we hang one another. These crosses, at once symbols of the divisions between us and a symbol of the end to all divisions, promise that God will not abandon us in our suffering. God comes to us just like this, just as we are, but God does not leave us this way. This is the cross—evidence of our sin, and sign of God's love.



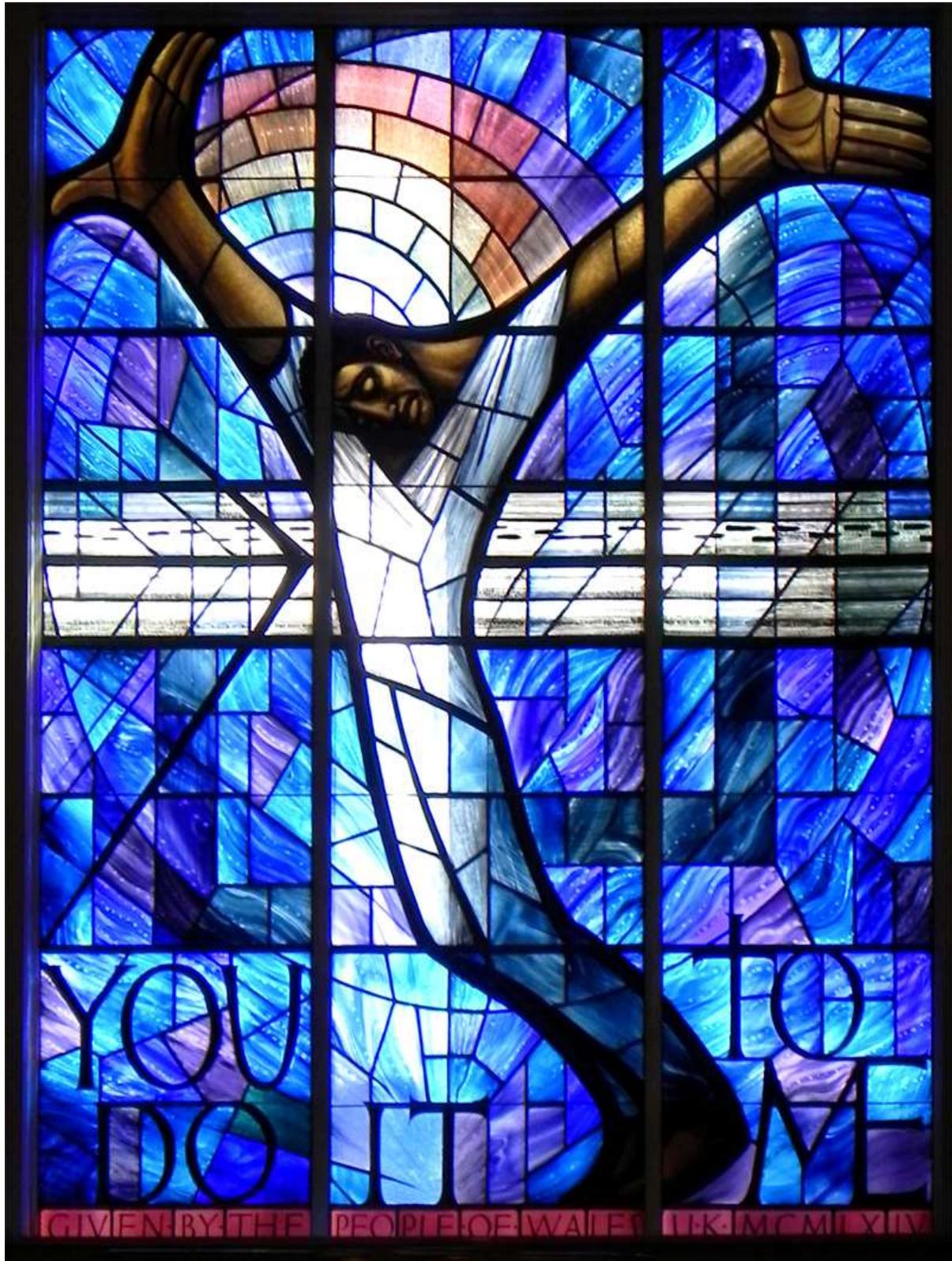
A Worship Note on the Passion Narrative of the Gospel of John

When listening to the reading of John's Gospel on Good Friday, it is essential to remember that the passion narratives of each canonical gospel do not offer eyewitness accounts of the events of Holy Week but were written through four theological "lenses" which need to be regarded as presentations of these events, the earliest of which was written at least three decades after the historical occurrences. The final composition of John's Gospel, which we hear on Good Friday, may be dated as late as 90-100 AD, some sixty years after Jesus' crucifixion.

The apparent hostility toward "the Jews" (which could be translated more accurately as "the Judeans" or "Jewish leaders"), reflected in the writings of the gospels, especially the Gospel of John, stemmed from virulent tensions *within* Judaism at the time leading up to and following the destruction of Jerusalem and the Temple by the Romans between 66-70 AD. Some scholars believe that the Gospel of John is reflective of an intra-Jewish debate which involved various strains of first century Judaism, specifically Pharisaic and Christian Judaism. When we listen to John's account, we are overhearing one side of a painful, fierce *family debate* within Israel about the significance of Jesus. In some instances, we are hearing a minority movement within Israel ("Christian Judaism") arguing with an emerging religious majority ("Pharisaic Judaism") over who is truly faithful to the Torah.

It is an interpretive perversion for contemporary Christians, in our majority position, with so much persecution of the Jewish people in our past, to align ourselves with New Testament critics of "the Jews" as if the writings of the New Testament, written almost entirely by Jewish authors, were taking a superior attitude toward Jesus' own people. Jesus' trial, suffering and death, as portrayed in the gospel accounts, resulted from the collusion of both Jewish and Roman authorities. For Christians to blame all Jewish people throughout history for the actions of a few of Israel's leaders at the time of Jesus is, to say the least, a tragic misreading of history. Crucifixion was a vicious form of Roman execution, and many Jewish people suffered the same fate as Jesus at the hands of the Roman occupiers.

When the Gospel of John refers to "the Jews" this did not include the majority of the Jewish people; in fact, it involved only a very few who, in the eyes of the gospel writer, were representative of a rival faction *within* Judaism. For the church to turn on and to persecute Jesus' own people is a terrible act of apostasy and sin against the very people who taught the world to look for the Messiah and gave us the Scriptures to show us the way. As Christians, we would do well to remember that we are, in Paul's words, "a branch" grafted into the "olive tree" of Judaism. We remain cousins who share a common history, tradition and faith.—*djl*



YOU
DO

IT

TO
ME

GIVEN BY THE PEOPLE OF WALES U.K. MCMXXIV



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Parsonage: (708) 442-0238
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Dennis J. Lauritsen, Pastor
David B. Richards, Parish Musician
Karen Rouleau, Administrative Assistant



PRAYERS OF INTERCESSION

During the Prayers of Intercession, you are invited to add your own prayer(s) either in speech or in silence as indicated by the line: "Other intercessions may be added here." You may wish to use this insert to write down your prayer(s) which you may then offer aloud during that time. If you wish to have your prayers added to the Prayer of the Church during the coming weeks, please remove and place this card in the offering plate.

THE RESURRECTION OF OUR LORD

April 17th, 2022 ✚ 10:15 a.m.

“The last enemy to be destroyed is death,” Paul writes. Today Christ is risen, and we gather together with astonishment and joy. Christ is risen, and we have been set free from the bonds of death. Christ is risen, and we are forgiven. Christ is risen, and with the women at the tomb and Peter, we are amazed. Let us rejoice: Christ is risen indeed! Alleluia!

HOLY COMMUNION *EVANGELICAL LUTHERAN WORSHIP*

*GATHERING

The Holy Spirit calls us together as the people of God.

PRE-SERVICE MUSIC

You Lift Me Up

CALL TO WORSHIP

All who are able may stand and turn to welcome the Easter procession.

*EASTER PROCLAMATION

Alleluia! Christ is risen!

He is risen indeed! Alleluia!

Worthy is Christ, the Lamb who was slain! Alleluia!

He gives us new life and hope through his resurrection! Alleluia!

Rejoice then, even in your distress.

We shall be counted worthy when Christ appears.

God has claimed us as His own.

God has called us from our darkness into the light of his day.

Alleluia! Christ is risen!

He is risen indeed! Alleluia!

*GREETING

Alleluia! Christ is risen.

Christ is risen indeed! Alleluia!

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

And also with you.

*PRAYER OF THE DAY

Let us pray. O God, you gave your only Son to suffer death on the cross for our redemption, and by his glorious resurrection you delivered us from the power of death. Make us die every day to sin, that we may live with him forever in the joy of the resurrection, through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

WORD

God speaks to us in Scripture reading, preaching, and song.

FIRST READING

Acts 10:34-43

Peter's sermon, delivered at the home of Cornelius, a Roman army officer, sums up the essential message of Christianity. Everyone who believes in Jesus, whose life, death, and resurrection fulfilled the words of the prophets, receives forgiveness of sins through his name.

The Word of the Lord. **Thanks be to God.**

SECOND READING

1 Corinthians 15:19-26

Paul describes the consequences of the resurrection, including the promise of new life in Christ to a world that has been in bondage to death. He celebrates the destruction of evil and the establishment of God's victorious rule over all.

The Word of the Lord. **Thanks be to God.**

*GOSPEL READING

Luke 24:1-12

The Holy Gospel according to St. Luke... **Glory to you, O Lord.**

Evidently expecting to find Jesus' corpse, some of the women among his followers go to the tomb with embalming spices. After a perplexing encounter with the empty tomb and angelic visitors, the women become the first to proclaim the amazing news of resurrection.

The Gospel of our Lord. **Praise to you, O Christ.**

SERMON

CHOIR ANTHEM

Alleluia

Mozart

*CREED

God has made us his people through our baptism into Christ, living together in trust and hope we confess our faith.

**I believe in God, the Father almighty,
creator of heaven and earth.**

I believe in Jesus Christ, his only Son, our Lord.

**He was conceived by the power of the Holy Spirit
and born of the virgin Mary.**

**He suffered under Pontius Pilate,
was crucified, died, and was buried.**

He descended to the dead.

On the third day he rose again.

He ascended into heaven,

and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen**

*PRAYERS OF INTERCESSION

Almighty God, you show no partiality, but forgive the sins of all of us through the name of your Son, Jesus Christ. Come into our hearts, Lord Jesus: **Come into our hearts to stay.**

Heavenly Father, the special day that you have made for us is our Day of Resurrection. Let us rejoice and be glad in it. Come into our hearts, Lord Jesus: **Come into our hearts to stay.**

Holy Spirit, move us beyond hope for this day only to the promise of a new life in Jesus Christ. Destroy death, our last enemy, for the kingdom of God is established. Come into our hearts, Lord Jesus: **Come into our hearts to stay.**

Lord Jesus Christ, destroyer of sin, death and the devil, take us under the rule of love, as we rejoice in your resurrection. Come into our hearts, Lord Jesus: **Come into our hearts to stay.**

Holy Spirit, what seemed like an idle tale to the men who heard the first report of the resurrection, you have verified again and again by Christ present among us. Come into our hearts, Lord Jesus: **Come into our hearts to stay.**

Turn the weeping of those who mourn the deaths of those whom they love into the joyful expectation of eternal life for all who belong to you. Come into our hearts, Lord Jesus: **Come into our hearts to stay.**

We give thanks for all the saints who have proclaimed the resurrection through their lives, especially... . May your creative Spirit renew our lives with your beauty and grace. Come into our hearts, Lord Jesus: **Come into our hearts to stay.**

Hear us according to your steadfast love, O God, and in your great compassion bring us to resurrection and rebirth in Jesus Christ our Lord. **Amen.**

*PEACE

The peace of the Lord be with you always.
And also with you.

MEAL

God feeds us with the presence of Jesus Christ.

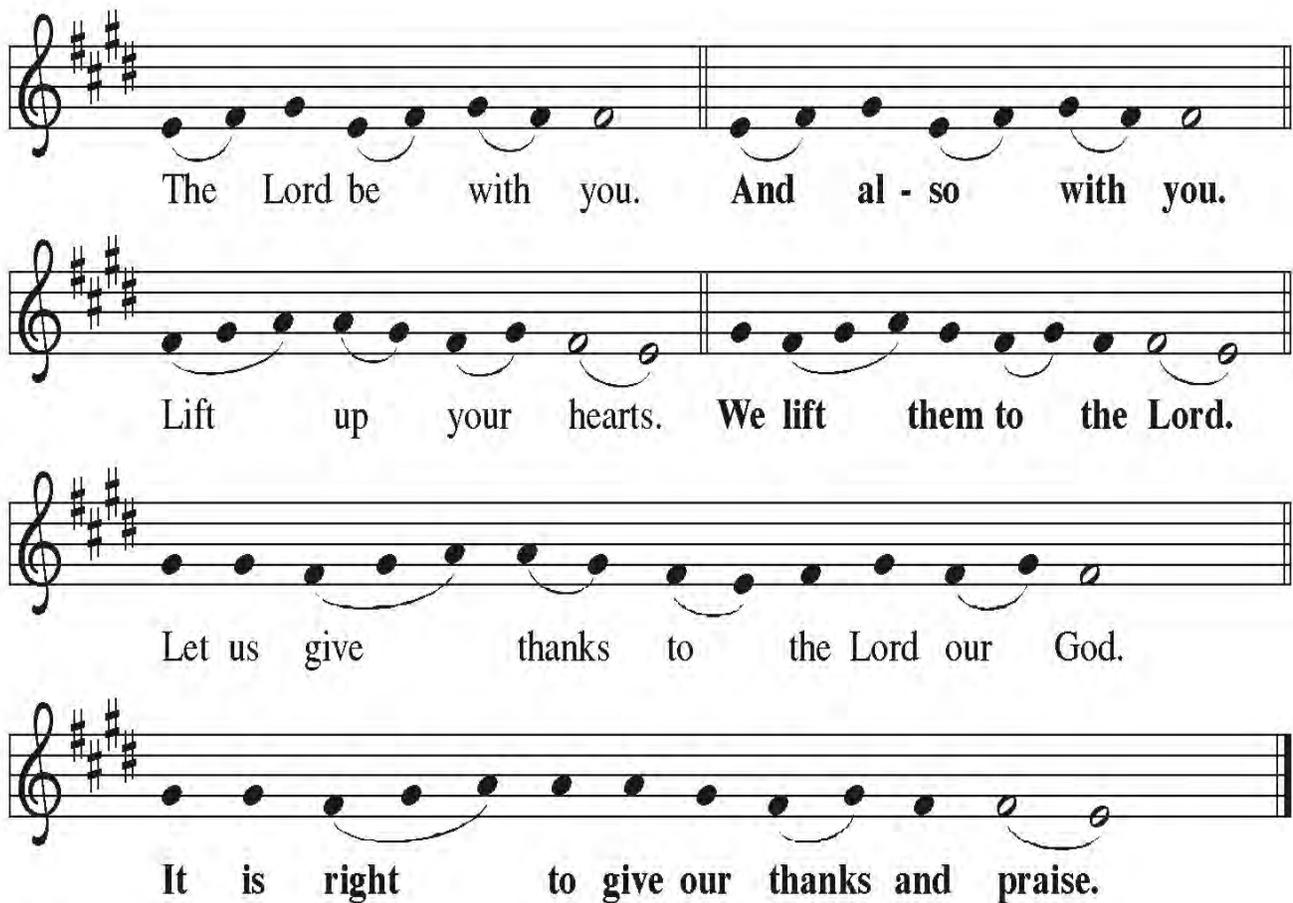
HANDBELL ANTHEM

All Creatures of Our God and King

*OFFERTORY PRAYER

Let us pray. Blessed are you, O God, ruler of heaven and earth. Day by day you shower us with blessings. As you have raised us to new life in Christ, give us glad and generous hearts, ready to praise you and to respond to those in need, through Jesus Christ, our Savior and Lord. **Amen.**

*DIALOGUE



The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

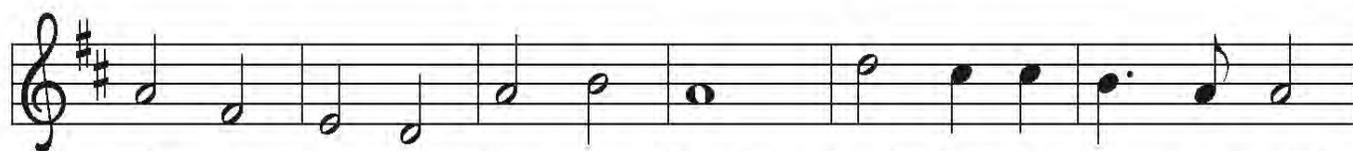
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

*PREFACE

It is indeed right, our duty and our joy, that we should at all times and in all places offer thanks and praise to you, almighty and merciful God, for the glorious resurrection of our Savior Jesus Christ, the true Paschal Lamb who gave himself to take away our sin, who in dying has destroyed death, and in rising has brought us to eternal life. And so, with Mary Magdalene and Peter and all the witnesses of the resurrection, with earth and sea and all their creatures, and with angels and archangels, cherubim and seraphim, we praise your name and join their unending hymn:

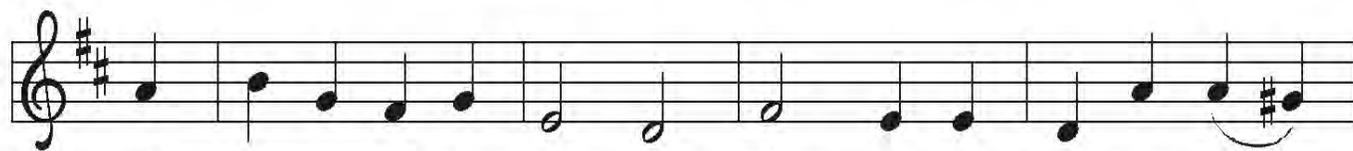
*HOLY, HOLY, HOLY



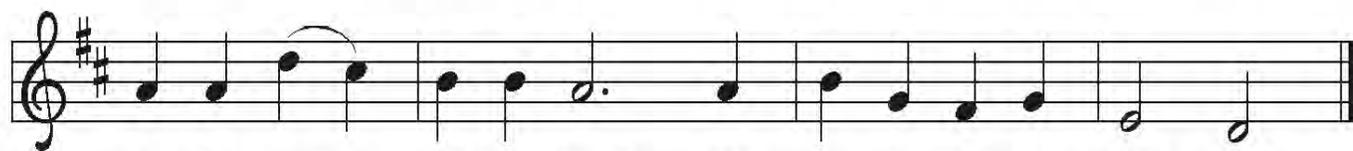
Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might,



heav'n and earth are full of your glo - ry.



Ho - san - na in the high - est. Bless - ed is he who comes



in the name of the Lord. Ho - san - na in the high - est.

*THANKSGIVING AT THE TABLE

Blessed are you, O God of the universe.
Your mercy is everlasting
and your faithfulness endures from age to age.

Praise to you for creating the heavens and the earth.
Praise to you for saving the earth from the waters of the flood.
Praise to you for bringing the Israelites safely through the sea.
Praise to you for leading your people through the wilderness
to the land of milk and honey.
Praise to you for the words and deeds of Jesus, your anointed one.
Praise to you for the death and resurrection of Christ.
Praise to you for your Spirit poured out on all nations.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

With this bread and cup
we remember our Lord's passover from death to life
as we proclaim the mystery of faith:
Christ has died.
Christ is risen.
Christ will come again.

O God of resurrection and new life:
Pour out your Holy Spirit on us
and on these gifts of bread and wine.
Bless this feast.
Grace our table with your presence.
Come, Holy Spirit.

Reveal yourself to us in the breaking of the bread.
Raise us up as the body of Christ for the world.
Breathe new life into us.
Send us forth,
burning with justice, peace, and love.
Come, Holy Spirit.

With your holy ones of all times and places,
with the earth and all its creatures,
with sun and moon and stars,
we praise you, O God,
blessed and holy Trinity,
now and forever. **Amen.**

*LORD'S PRAYER

Gathered into one by the Holy Spirit let us pray as Jesus taught us.

**Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

**Give us this day our daily bread;
and forgive us our 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**

*EASTER INVITATION TO COMMUNION

When we eat this bread we share the body of Christ. When we drink this cup we share the blood of Christ.

Reveal yourself to us, O Lord, in the breaking of bread, as once you revealed yourself to your disciples.

DISTRIBUTION

***BLESSING**

The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace. **Amen**

***PRAYER AFTER COMMUNION**

Life-giving God, in the mystery of Christ's death and resurrection you send light to conquer darkness, water to give new life, and the bread of heaven to nourish your people. Send us forth as witnesses to Jesus' resurrection that we may show your glory to all the world; through the same Jesus Christ, our risen Lord. **Amen.**

SENDING

God blesses us and sends us in mission to the world.

***SOLEMN BLESSINGS OF EASTER**

Almighty God bless you on this solemn feast of Easter, and may he protect you against all sin. **Amen**

Through the resurrection of his Son, God granted us healing. May he fulfill his promises, and bless you with eternal life. **Amen**

You have mourned for Christ's sufferings; now you celebrate the joy of his resurrection. May you come with joy to the feast which lasts forever. **Amen**

Almighty God, Father, + Son, and Holy Spirit, bless you now and forever. **Amen**

The congregation turns to face the recession as it passes to the entrance of the sanctuary.

***RECESSIONAL HYMN**

Thine Is the Glory

ELW 376

***DISMISSAL**

Alleluia! Christ is risen.

Christ is risen indeed. Alleluia!

You are the body of Christ raised up for the world.

Go in peace. Share the good news.

Thanks be to God.

POSTLUDE

Concert Étude

Goedicke

SERVING IN THE LITURGY

PREACHING AND PRESIDING MINISTER

Dennis Lauritsen, pastor

ASSISTING MINISTER

Carrie Watkiss

MUSIC MINISTER

David Richards

SERVICE LEADER

Jane Lauritsen

LECTOR AND CRUCIFER

George Valek

HANDBELL COORDINATOR

Linda Painter

SOLOIST

Brandon Michaels

TRUMPETER

Adrian Leija

VIOLINIST

Kristine Boike

GREETERS

Edward and Joanne Sefara

LIVE STREAM

John Broussard

USHERS

Fred Kuzel and John Kostelny

ALTAR CARE AND SACRISTANS

Edward and Joanne Sefara

PRAYER LIST

Members of the Congregation: Anne Gavac, Helen Gaydusek, Elaine Haase, Anita Horak, Luddy Kovalsky, Betty Mocek, George Pagurko, Mary Sasuta and Mary Sordel

Friends and Relatives of the Congregation: Kelly Alvey, Wally Bisping, Dan and Mary Costello, Eric Dennison, Denise Fricano, Bill Holmes, Marjorie Hudnall, Ron Kelly, Nicole Kisiel, Rev. James Kuemmerle, Daryle Lauritsen, Lenyce Lawrenson, Delores Linden, Darlene Loughlin, Celia Martinez, Michele Mason, Donald Neal, Patricia Pfeiffer, Pat Pileggi, Dolores Pollitz, Alice Puglise, John Racek, Bill Redis, Sue Renville, Sandy Rossella, Elaine Sorich, Peter Spilotro, Rev. Dave Stefanson, Harvey Swenson, Gertrude Tarbox, Janie Tarbox, Tom Thoreson, Mark Van Scharrel and Taz Zajac.

THANK YOU!

Thank you to the following persons who donated Easter lilies for the chancel and Lord's Table. You are welcome to take your lily home with you today following worship.

Ruth Bakalich

William Boor

Karyn Bute

Vera Borysek

Fred Kuzel

Dennis and Jane Lauritsen and Family

Marty and Ann Pennino

Paul and Carrie Watkiss and Family

UPCOMING COMMEMORATIONS

Olavus Petri, priest, died 1552; Laurentius Petri, Bishop of Uppsala, died 1573; renewers of the church

Tuesday, April 19th

These two brothers studied with Luther at the University of Wittenberg and then returned to their native Sweden to introduce the Lutheran reforms. Olavus published a catechism and hymnal; Laurentius was a professor who defended the office of bishop and later became one.

Anselm, Bishop of Canterbury, died 1109

Thursday, April 21st

This eleventh-century monk was one of the greatest theologians of the Middle Ages. He is remembered for emphasizing the maternal aspects of God, and for the theory that the Son of God became human in order to make the necessary payment for our sin.

Day of the Creation (Día de la Creación) (LLC)

Friday, April 22nd

This observance invites us to notice and give God thanks for the wonders of the created universe. As stewards of that creation, we are also challenged to be careful in our use of it.

Toyohiko Kagawa, renewer of society, died 1960

Saturday, April 23rd

Born in Kobe, Japan, Kagawa was orphaned as a young child. Later, when he became Christian, he was disowned by the rest of his family. Wishing to bring Christian principles into society, he worked among poor people, established schools and hospitals, and worked for peace.

Current, Benevolence and Freewill Offering

April 10th, 2022

<i>Weekly Budgeted Offering for 2021:</i>	\$2,527.00
<i>Offering Received for the Above Categories:</i>	\$2,266.00
<i>Shortage:</i>	\$ 261.00