

St. John Evangelical Lutheran Church

A Family Connecting in Christ



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WELCOME TO ST. JOHN EVANGELICAL LUTHERAN CHURCH

At this time our services are for people wearing masks and social distancing!

Please know that even as we experience this awkwardness, your Good Shepherd holds you close to his heart and goes with you to share his love!

To Our Guests

- We pray that you receive a warm welcome and are blessed by the message of God's Word in our lessons and hymns. If you have questions, please ask!
- Our service is designed to focus us on Jesus Christ as Lord and Savior. The Holy Spirit does that by exposing our need for Christ and by showing us the wonders of God's grace in Christ – forgiveness and peace, help and hope for life in this world, and life forever with God in heaven.

Our Communion Practice

We practice close communion, the Biblical and ancient practice of the church.

We invite our congregation members and visitors from sister WELS or ELS congregations to join us, but ask Christians from other denominations to kindly respect our practice. Further explanation is in the pew racks or from our pastor.

We Care about Your Children

We love to have children with us in worship.

- If your children are crying loudly, our nursery, Gathering Area (back of church), and downstairs Fellowship Hall are audio-equipped for you and your young children. When your children are ready, come back so we can worship together.

We Care about Your Special Needs

- **Hearing Assistance** for those with hearing aids is provided through our Hearing Loop or personal hearing devices available at the "sound table."
- A **wheelchair lift** is available for your assistance; please ask an usher.



Our Facilities

Restrooms are in our Fellowship Hall, downstairs and to the right of the kitchen.

Our Ministry

St. John offers an excellent preschool-8th grade school program. We are members of the Wisconsin Evangelical Lutheran Synod (WELS) - www.wels.net.

March 21, 2021

THE HANDS OF THE PASSION
HANDS OF SELF-PRESERVATION (PILATE)

IN OUR WORLD TODAY... we just might be washing our hands more than any time before in history. And it works ... to wash away germs. In our world today we also like to imagine that we can wash away any responsibility we have for the damage our words and actions may cause.

IN OUR WORSHIP TODAY... we learn not to settle for a washing of germs or an imaginary washing of responsibility and guilt. In Jesus, we have a better washing - a washing that sets us pure and spotless before God!

OPENING HYMN

"Jesus, Refuge of the Weary"
Hymn 108

Jesus, Refuge of the weary, Blest Redeemer, whom we love,
Fountain in life's desert dreary, Savior from the world above,
Oh, how oft your eyes, offended, Gaze upon a sinner's fall!
Yet, upon the cross extended, You endured the pain of all.

Dare we pass that cross unheeding, Breathing no repentant vow,
As we see you wounded, bleeding, See your thorn-encircled brow?
Since your sinless death has brought us Life eternal, peace, and rest,
Only what your grace has taught us Calms the sinner's deep distress.

Jesus, may our hearts be burning With more fervent love for you!
May our eyes be ever turning To behold your cross anew,
Till in glory, parted never From the blessed Savior's side,
Graven in our hearts forever, Dwell the cross, the Crucified!

M: In the name of the Father and of the Son † and of the Holy Spirit.

C: **Amen.**

M: This is the message we have heard from him and declare to you:

C: **God is light; in him there is no darkness at all.**

M: If we claim to have fellowship with him yet walk in the darkness,

C: **We lie and do not live by the truth.**

M: If we claim to be without sin,

C: **We deceive ourselves and the truth is not in us.**

C: **Father, I have sinned against you and am no longer worthy to be called your child. Yet in mercy you sacrificed your only Son to purge away my guilt. For his sake, O God, be merciful to me, a sinner, and in the joy of the Holy Spirit let me serve you all my days.**

Silence for private confession.

M: If we confess our sins, he is faithful and just and will forgive our sins and purify us from all unrighteousness. Upon this, your confession, I forgive you all your sins in the name of the Father and of the Son † and of the Holy Spirit.

C: **Thanks be to God. Amen.**

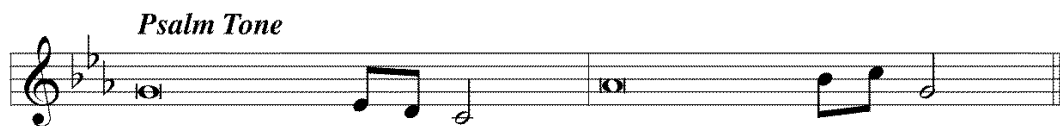
PRAYER

M: Lord God, we thank you for this new day of grace. Stay with us and warm our hearts with your forgiving love in Christ. May your Word keep our faith burning brightly that we may walk in the light of your presence through the darkness of this world.

Come and bless us as we worship you: Father, Son, and Holy Spirit.

C: **Amen.**

PSALM 69 (CWS)



Save me, O God,

For the waters have come up to my neck.

Those who hate me without reason outnumber the hairs of my head;

Many are my enemies without cause, those who seek to destroy me.

May those who hope in you not be disgraced because of me, O Lord Almighty;

May those who seek you not be put to shame because of me, O God of Israel.

For zeal for your house consumes me,

And the insults of those who insult you fall on me.

Answer me, O Lord, out of the goodness of your love;

In your great mercy turn to me. *Refrain.*

They put gall in my food

And gave me vinegar for my thirst.

The Lord hears the needy

And does not despise his captive people.

Let heaven and earth praise him,

The seas and all that move in them,

For God will save Zion

And rebuild the cities of Judah.

I will praise God's name in song

And glorify him with thanksgiving.

Glory be to the Father and to the Son

And to the Holy Spirit,

As it was in the beginning,

Is now, and will be forever. Amen. *Refrain.*

PSALM PRAYER

M: Lord God, our refuge and strength, when the restless powers of this world and the fury of Satan rise up against your holy city, watch over it and keep it safe. Be with us in every time of trouble and bring us to the new Jerusalem where you live and reign, one God, now and forever. Amen.

THE PASSION HISTORY OF OUR LORD JESUS CHRIST

The Scripture readings that begin today are called the Passion History. Unlike the ordinary meaning of the word *passion*, the meaning of this word as it applies to the series of readings during Lent is based on the ancient original Latin and Greek. *Passio* (Latin) and *pascha* (Greek) speak of suffering as reflected in our contemporary word *compassion* (“suffering with someone”). So we read a history of the suffering and death of our Savior. The readings each week are a composite account taken from all four gospels. They relate the events in their sequential order, therefore providing us with the full story of the suffering and death of our Lord.

LESSON FIVE

Two other men, who were criminals, were led away with Jesus to be executed. They brought Jesus to the place called Golgotha, which means, “The place of a skull.” They offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. They crucified him there with the criminals, one on his right and the other on his left.

Jesus said, “Father, forgive them, for they do not know what they are doing.”

Now it was the third hour^a when they crucified him.

Pilate also had a notice written and fastened on the cross. It read, “Jesus the Nazarene, the King of the Jews.”

Many of the Jews read this notice, because the place where Jesus was crucified was near the city, and it was written in Aramaic, Latin, and Greek.

So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but that ‘this man said, ‘I am the King of the Jews.’”

Pilate answered, “What I have written, I have written.”

When the soldiers crucified Jesus, they took his clothes and divided them into four parts, one part for each soldier. They also took his tunic, which was seamless, woven in one piece from top to bottom. So they said to one another, “Let’s not tear it. Instead, let’s cast lots to see who gets it.” This was so that the Scripture might be fulfilled which says:

They divided my garments among them and cast lots for my clothing.^b
So the soldiers did these things. Then they sat down and were keeping watch over him there.

People who passed by kept insulting him, shaking their heads and saying, "You who were going to destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross!"

Those who were crucified with him also insulted him. In the same way the chief priests, experts in the law, and elders kept mocking him. They said, "He saved others, but he cannot save himself. If he's the King of Israel, let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now, if he wants him, because he said, 'I am the Son of God.'"^c

One of the criminals hanging there was blaspheming him, saying, "Aren't you the Christ? Save yourself and us!"

But the other criminal rebuked him. "Don't you fear God, since you are under the same condemnation? We are punished justly, for we are receiving what we deserve for what we have done, but this man has done nothing wrong." Then he said, "Jesus, remember me^a when you come in^b your kingdom."

Jesus said to him, "Amen I tell you: Today you will be with me in paradise."^c

Jesus' mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene were standing near the cross.

When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, here is your son!" Then he said to the disciple, "Here is your mother!" And from that time this disciple took her into his own home.^d

It was now about the sixth hour,^e and darkness came over the whole land until the ninth hour,^f while the sun was darkened.

At the ninth hour Jesus shouted with a loud voice, "Eloi, Eloi, lama sabachthani?" which means, "My God, my God, why have you forsaken me?"^g

When some of those standing there heard this, they said, "Listen, he's calling Elijah!"

After this, knowing that everything had now been finished, and to fulfill the Scripture, Jesus said, "I thirst."

A jar full of sour wine was sitting there. Immediately one of them ran, took a sponge, and soaked it with sour wine. Then he put it on a stick and gave him a drink.

When Jesus had received the sour wine, he said, "It is finished!"

Jesus cried out with a loud voice, "Father, into your hands I commit my spirit!"^h When he had said this, he bowed his head and gave up his spirit.

Suddenly the temple curtain was torn in two from top to bottom. The earth shook and rocks were split. Tombs were opened, and many bodies of saints who had fallen asleep were raised to life. Those who came out of the tombs went into the holy city after Jesus' resurrection and appeared to many people. When the centurion and those who were guarding Jesus with him saw the earthquake and how he cried out with a loud voice and breathed his last, they were terrified and began to glorify God, saying, "This man really was righteous. Truly this was the Son of God."

When all the groups of people who had gathered to see this spectacle saw what had happened, they returned home beating their chests. All those who knew Jesus, and many women who had followed Jesus from Galilee and who had served him, were there, watching from a distance. Among them were Mary Magdalene, Mary the mother of James and Joseph, Salome, and the mother of Zebedee's sons.

Since it was the Preparation Day, the Jews did not want the bodies left on the crosses over the Sabbath (because that Sabbath was a particularly important day). They asked Pilate to have the men's legs broken and the bodies taken away. So the soldiers came and broke the legs of the first man who was crucified with Jesus, and then those of the other man.

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. Immediately blood and water came out. The one who saw it has testified, and his testimony is true. He knows that he is telling the truth, so that you also may believe. Indeed, these things happened so that the Scripture would be fulfilled, "Not one of his bones will be broken."^a Again another Scripture says, "They will look at the one they pierced."^b

When it was evening, there came a rich man from Arimathaea, named Joseph, who was also a disciple of Jesus, but secretly for fear of the Jews. Joseph of Arimathaea, a prominent member of the council, was a good and righteous man. He had not agreed with their plan and action. He was looking forward to the kingdom of God. He boldly went to Pilate and asked for the body of Jesus.

Pilate was surprised that Jesus was already dead. He summoned the centurion and asked him if Jesus had been dead for a long time. When he learned from the centurion that it was so, he granted the body to Joseph. Joseph bought a linen cloth, came, and took Jesus' body away. Nicodemus, who earlier had come to Jesus at night, also came bringing a mixture of myrrh and aloes, about seventy-two pounds.^c

They took Jesus' body and bound it with linen strips along with the spices, in accord with Jewish burial customs.

There was a garden at the place where Jesus was crucified. And in the garden was a new tomb in which no one had ever been laid. So they laid Jesus there, because it was the Jewish Preparation Day, and the tomb was near. Joseph took the body and laid it in his own new tomb that he had cut in the rock. He rolled a large stone over the tomb's entrance and left.

The women who had come with Jesus from Galilee followed after Joseph, and they observed the tomb and how Jesus' body was laid there. Mary Magdalene and Mary the mother of Joseph were watching where the body was laid. ⁵⁶Then they returned and prepared spices and perfumes. On the Sabbath they rested according to the commandment.^d

On the next day, which was the day after the Preparation Day, the chief priests and Pharisees gathered in the presence of Pilate and said, "Sir, we remembered what that deceiver said while he was still alive: 'After three days I will rise again.' So give a command that the tomb be made secure until the third day. Otherwise his disciples might steal his body and tell the people, 'He is risen from the dead.' And this last deception will be worse than the first."

Pilate said to them, "You have a guard. Go, make it as secure as you know how." So they went and made the tomb secure by sealing the stone and posting a guard.^a

SEASONAL RESPONSE

ALL: All we like sheep have gone astray, and the Lord has laid on him the iniquity of us all. By his wounds we are healed.

HYMN*"A Lamb Goes Uncomplaining Forth"***Hymn 100**

A Lamb goes uncomplaining forth, Our guilt and evil bearing
And, laden with the sins of earth, None else the burden sharing.
Goes patient on, grows weak and faint, To slaughter led without complaint
That spotless life to offer, Bears shame and stripes and wounds and death,
Anguish and mockery and says, "Willing all this I suffer."

This Lamb is Christ, the soul's great friend, The Lamb of God, our Savior;
Him God the Father chose to send To gain for us his favor. "Go forth,
my Son," The Father said, "And free my children from their dread
Of guilt and condemnation. The wrath and stripes are hard to bear,
But by your passion they will share The fruit of your salvation."

"Yes, Father, yes, most willingly I'll bear what you command me.
My will conforms to your decree; I'll do what you have asked me."
O wondrous Love, what have you done! The Father offers up his Son,
Desiring our salvation. O Love, how strong you are to save!
You make his bed within the grave Who built the earth's foundation.

From morn till eve, in all I do, I'll praise you, Christ, my treasure.
To sacrifice myself for you Shall be my aim and pleasure.
My stream of life shall ever be A current flowing ceaselessly,
Your constant praise outpouring. I'll treasure in my memory,
O Lord, all you have done for me, Your gracious love adoring.

SERMON

Matthew 27: 15-26

Should we do something strange, make some people feel uncomfortable? After last Sunday's sermon you should all be saying, "NO!" Let's do it anyway. What I'd like us to do is sing "Happy Birthday" to two brothers. It was Noah's birthday last Sunday; it's Tyler's birthday tomorrow. So let's sing "Happy Birthday" to both of them, first Noah, then Tyler.

That's how long we're supposed to wash our hands. How many of you wash your hands for that long? Takes too much time, too much work, doesn't it? So what did some of you do when you were younger? You turned on the water so mom thought you were washing, but you didn't actually get your hands wet. And I'm pretty sure that some of you even today, even in this COVID-time, still practice the fine art of air-washing, washing your hands with thin air. How well does that work? Probably not so well, huh?

Today we hear about Pontius Pilate washing his hands. How long do you suppose Pilate took to wash his hands? With the crowd shouting “**Crucify!**” did Pilate wash his hands for two full rounds of “Happy Birthday”? Or did he do a quick dip and shake? Or a quick dip, slap, slip, and shake?

We know what a good hand-washing can do. A good, 20-second, double-Happy-Birthday-hand-washing can wash over 99% of the germs off our hands before we stick those germs in our mouths, up our noses, into our eyes. And we know what hand washing can't do. Washing our hands can't wash off the dirt, the crud that damns. Washing hands can't wash away our guilt. And pretending that it can just makes us all the more guilty.

What are some ways that we try to wash or wish our guilt away? →X&<☹

On that first Good Friday, Pilate didn't just misread the evidence; Pilate didn't just make an honest mistake. Pilate knew the charges against Jesus didn't make sense. And he knew what was behind those charges - not some evil in Jesus, but evil and envy in the hearts of those charging Jesus. Pilate had been warned by his wife; he had heard the Truth from Jesus. Even if Pilate didn't believe the Truth about who Jesus is, Pilate knew the truth of Jesus' innocence. He himself had said it again and again: “**I find no basis for a charge against him.**”

But acting on that truth, standing up for that truth, holding to that truth wasn't going to work. So Pilate tried to kick Jesus back to the Jews: “You try him; he's your mess; you take care of him yourself.” When that didn't work, Pilate tried to kick Jesus over to Herod. This isn't Herod the Great, the Herod who tried to kill Jesus 30 some years earlier; this is Herod Antipas, one of Herod the Great's sons. Since Jesus was from Galilee (Herod's jurisdiction), Pilate hoped Herod would solve his Jesus problem for him. Herod was all too eager to see Jesus, as a circus performer performing miracles, or as a plaything for his soldiers to kick around. But Herod didn't solve Pilate's Jesus problem. Pilate is getting desperate to be out of this problem, so he comes up with this bone-headed idea. Offer the Jews, offer the crowd shouting “Crucify,” offer them a choice between Jesus or Barabbas. Barabbas was an insurrectionist, not just an imagined insurrectionist like Jesus; Barabbas was a real insurrectionist and a murderer. In some people's eyes he may have been a troublemaker, a danger; but for other people, Barabbas could well have been something of a national hero. So which do you think Jesus' enemies would choose for release - their hated enemy or the enemy of the Romans? No surprise, the mob picks Barabbas for release, and Jesus for judgment. The mob's sense of

right and wrong is twisted; Pilate's sense of right and wrong is twisted; so why not try this - **"I'll flog him and then release him."**

You know how well that worked. So finally, Pilate gives up trying to release Jesus. He gives up on any sense of justice for Jesus. Instead he imagines justice for himself. He washes his hands - a dip, a slap, and a slip, and he calls himself guilt-free, clean as can be.

Why? Pilate had a concern bigger than truth, a concern bigger than justice, a concern bigger than Jesus. Pilate's #1 concern was himself. How would he save himself from the mob? How would he save himself from the mob going over his head? How? He would sacrifice truth; he would sacrifice justice; he would sacrifice Jesus and have Jesus crucified. But what about his conscience? What about his sense of right and wrong? How would he save himself from his guilt, clear his conscience, make all this go away? He would wash his hands.

How well do you think that worked for Pilate? It wasn't too many years after this and Pilate got himself cross-eyed with the mob again. Pilate did this thing, heavy-handed and brutal, the Jews went over his head, and Pilate was sent off. Crucifying Jesus didn't fix his place with the Jews, and washing his hands didn't fix his place in justice. Washing his hands sure didn't clear his name, did it? For almost 1900 years, Pilate's name is the name most associated with Jesus' death. Most every week, we hear it and say it - if not in the Apostles' Creed, "he suffered under Pontius Pilate," then in the Nicene Creed, "he was crucified under Pontius Pilate."

Washing hands might be good for washing away germs, but it doesn't do anything for washing away guilt. And yet we try it, don't we? Maybe not in a sink, or under a faucet, or in a bowlful of water. But with a dry wash in our head. How? Perhaps like Pilate, we have truth and justice on our side, but the numbers are against us. To make things easier for ourselves, instead of holding to the truth, instead of standing up for justice, we give in to the numbers. We tell ourselves that it wasn't our fault, there wasn't anything we could do, the numbers were against us. We give our hands a dry wash ... and what gets washed away? Not our guilt; it's truth and justice that get washed away.

Or perhaps like Pilate, it's our place, our turn to stand up for the bullied, the victimized, but again the numbers are against us. To make things easier for ourselves, instead of standing up for the bullies, instead of standing up for the victimized, we give in to the numbers. We tell ourselves that it isn't our fault, there isn't anything we could do, the numbers are against us. We give our hands the dry wash, but what gets washed away? Not our guilt, but what gets washed away is truth, justice, love, and some hurting, hurting hearts.

Or perhaps like Pilate, we have Jesus at our side, but the people in front of us are bigger, louder, and against Jesus. We tell ourselves that there isn't anything we can do,

anything we can say. We give our hands an air wash, and what gets washed away? It's not our guilt, is it?

When people do that to us, when people wash their hand of us, it's so easy to want to wash our hands of them, isn't it? Have you thought about what it would be like if Jesus washed his hands of us? ... if Jesus washed his hands of you? Perhaps you've felt that sinking-feeling, that terror, that taste of hell. Thank God, Jesus didn't wash his hands of us. Instead, Jesus washes us. He washes us in a way that just doesn't seem clean - he washes us with his blood. And just like soap loosens and encapsulates the dirt and germs on our skin that we want to wash off, Jesus' blood loosens and encapsulates our guilt and washes it away. I said, "just like soap." That's not really true. Soap always leaves some dirt, some microbes behind. Jesus' blood loosens and washes away all our guilt - forgiven and gone. Even if it still feels stuck in here, forgiven and gone. Even if other people still see it and point to it, judging us, it's really forgiven and gone. Even if the world is still making us pay, it's still forgiven and gone. Forgiven and gone, not just once, but forgiven and gone always and forever.

That's the promise and the washing that Jesus has for you in baptism. It might not seem real - how can water wash away sin and guilt? Martin Luther helps us with that - the water in baptism isn't simple water only, but it is water used at God's command and connected with God's word. God's Word and Promise makes it clear - in the washing of baptism, your sin and your guilt is washed away, forgiven and gone, so you can stand holy and blameless before God and yourself.

We don't have to pull a Pilate and blame and excuse our way to a clear conscience. You have a better answer; you have the washing of Jesus - on the cross, in your baptism, so you can stand with God - forgiven, full and free. Amen.

How and why is God's forgiveness relevant to you today?

What are your go-to passages and promises showing that you are washed clean and right with God? Psalm 32; Psalm 51; Ephesians 5:25-27; 1 Peter 3:21

CREATE IN ME

Cre - ate in me a
pure heart, O God, and re - new a right spir - it with -
in me. Do not cast me a - way from your
pres - ence or take your Ho - ly Spir - it from
me. Re - store to me the joy of your sal - va - tion, and up -
hold, up - hold me with your free Spir - it.

The musical score is written on six staves in a single system. It begins with a treble clef and a common time signature. The melody is simple and hymn-like, with lyrics printed below the notes. The lyrics are: "Cre - ate in me a pure heart, O God, and re - new a right spir - it with - in me. Do not cast me a - way from your pres - ence or take your Ho - ly Spir - it from me. Re - store to me the joy of your sal - va - tion, and up - hold, up - hold me with your free Spir - it." The score ends with a double bar line.

PRAYER AND LORD'S PRAYER

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.

THE SACRAMENT

(Guests, please see our communion practice on page 2.)
(Individually packaged wafers are gluten-free.)

M: The Lord be with you.

C: **(Spoken) And also with you.**

M: Lift up your hearts.

C: **We lift them up unto the Lord.**

M: Let us give thanks to the Lord, our God.

C: **It is good and right so to do.**

M: It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who brought the gift of salvation to all people by his death on the tree of the cross, so that the devil, who overcame us by a tree would in turn by a tree be overcome.

WORDS OF INSTITUTION

M: Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my † body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my † blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

M: The peace of the Lord be with you always.

C: **Amen.**

LAMB OF GOD

Agnus Dei

Lamb of God, you take a - way the
sin of the world; have mer - cy on us.
Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God,
you take a - way the sin of the world;
grant us your peace. A - men.

BEFORE COMMUNION PRAYER

Lord, I am not worthy to be a guest at your holy table. But you are the friend of sinners, and you will not cast me out. This bread is your body, which bore my sins upon the tree. This wine is your blood, which purifies me from all guilt. At your invitation, I come rejoicing. Receive me, my Savior.

AFTER COMMUNION PRAYER

Thank you, Lord Jesus Christ, for nourishing me in this sacrament with your body and blood. You have given me forgiveness, life, and salvation. Let me always remain in you as a branch remains in the vine. Send me out in the power of your Spirit to live and work to your praise and glory.

DISTRIBUTION HYMN

"O Dearest Jesus"
Hymn 117

O dearest Jesus, what law have you broken
That such sharp sentence should on you be spoken?
Of what great crime have you to make confession--
What dark transgression?

They crown your head with thorns, they smite, they scourge you;
With cruel mockings to the cross they urge you;
They give you gall to drink, they still decry you;
They crucify you.

Whence come these sorrows, whence this mortal anguish?
It is my sins for which you, Lord, must languish;
Yes, all the wrath, the woe that you inherit,
This I do merit.

What punishment so strange is suffered yonder!
The Shepherd dies for sheep that loved to wander;
The Master pays the debt his servants owe him,
Who would not know him.

The sinless Son of God must die in sadness;
The sinful child of man may live in gladness;
We forfeited our lives, yet are acquitted -
God is committed.

I'll think upon your mercy without ceasing,
That earth's vain joys to me no more be pleasing;
To do your will shall be my sole endeavor
Henceforth forever.

And when, dear Lord, before your throne in heaven
To me the crown of joy at last is given,
Where sweetest hymns your saints forever raise you,
I too shall praise you.

CLOSING PRAYER

M: We give you thanks, O Lord, for the foretaste of the heavenly banquet that you have given us to eat and to drink in this sacrament. Through this gift you have fed our faith, nourished our hope, and strengthened our love. By your Spirit help us to live as your holy people until that day when you will receive us as your guests at the wedding supper of the Lamb, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

BLESSING

M: The Lord bless you and keep you.
The Lord make his face shine on you and be gracious to you.
The Lord look on you with favor and give you peace. Amen.

CLOSING HYMN

"On My Heart Imprint Your Image"
Hymn 319

On my heart imprint your image,
Blessed Jesus, King of grace,
That life's riches, cares, and pleasures
Have no pow'r to hide your face.
This the superscription be:
Jesus, crucified for me,
Is my life, my hope's foundation,
And my glory and salvation.

OFFERING

If you prefer online giving, you may scan this code with your mobile device.



Notes On the Passion Reading

^a 9 AM

^b Psalm 22:18

^c Matthew 27:33-43; Mark 15:20-32; Luke 23:26-38; John 19:16-24

^a Some witnesses to the text read Then he said to Jesus, "Remember me, Lord. . . ."

^b A few witnesses to the text read into.

^c Luke 23:39-43

^d John 19:25-27

^e Jewish time began with sunrise, so the sixth hour was about noon.

^f 3 PM ^g Psalm 22:1

^h Psalm 31:5

^a Exodus 12:46; Numbers 9:12

^b Matthew 27:45-56; Mark 15:33-41; Luke 23:44-49; John 19:28-37; Zechariah 12:10

^c Literally one hundred litras. Greek litra is the Roman pound (327.45 grams or 11.55 ounces, by weight).

^d Matthew 27:57-61; Mark 14:42-47; Luke 23:50-56; John 19:38-42

^a Matthew 27:62-66

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