

A Mission Congregation of the ELCA
Trinity Evangelical Lutheran Church
P. O. Box 64 - 8520 Oakes Rd - Pittsburg, Ohio 45358

**A Good Friday Service
of
Light, Darkness, and Shadows
April 2, 2021**



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- * = Please stand if able
 - = Please be seated

• **GATHERING** (*All gather in silence.*)

• **GREETING**

Pastor Mel Musser

* **PRAYER OF THE DAY**

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

C: Amen.

• **FIRST READING: Isaiah 52:13—53:12**

¹³See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

¹⁴Just as there were many who were astonished at him
— so marred was his appearance, beyond human semblance,
and his form beyond that of mortals —

¹⁵so he shall startle many nations;
kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

¹Who has believed what we have heard?
And to whom has the arm of the LORD been revealed?

²For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.

³He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

⁴Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.

⁵But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.

⁶All we like sheep have gone astray;
we have all turned to our own way,

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and the LORD has laid on him
the iniquity of us all.

⁷He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.

⁸By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.

⁹They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

¹⁰Yet it was the will of the LORD to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the LORD shall prosper.

¹¹Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.

¹²Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

* **PRAYER**

P: Let us pray... Lord God we cannot fathom the love you have for us and for this creation you have made. In this beautifully prophetic poem you have given us a glimpse of what you were and are willing to suffer for our gain. As we gaze upon your likeness this Good Friday remind us once again this day is not for grieving, but for your glorification. When we see Our Lord and Savior hanging on the cross let us see the fullness of your glory and love. This is our prayer through Jesus Christ, Our Savior and Lord, who lives with you, Almighty Father, with the Holy Spirit, One God, now and forever, amen.

● **PASSION ACCORDING TO ST. JOHN, PART ONE: John 18:1–11**

¹After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples

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entered. ²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So 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. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" ⁵They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. ⁶When Jesus said to them, "I am he," they stepped back and fell to the ground. ⁷Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." ⁸Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." ⁹This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." ¹⁰Then 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. ¹¹Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

#1 light is diminished. ... Silence is kept for reflection...

• **HYMN: "Go To Dark Gethsemane"** *Verse 1 Only*



I Go to dark Geth-se-m-a-ne, all who feel the tempt-er's pow'r;
 your Re-deem-er's con-flict see. Watch with him one bit-ter hour;
 turn not from his griefs a-way; learn from Je-sus Christ to pray.

• **PASSION ACCORDING TO ST. JOHN, PART TWO: John 18:12–27**

¹²So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

¹⁵Simon 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, ¹⁶but 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. ¹⁷The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." ¹⁸Now 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.

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¹⁹Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. ²¹Why do you ask me? Ask those who heard what I said to them; they know what I said." ²²When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" ²³Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" ²⁴Then Annas sent him bound to Caiaphas the high priest.

²⁵Now 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." ²⁶One 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?" ²⁷Again Peter denied it, and at that moment the cock crowed.

#2 light is diminished. ... Silence is kept for reflection

• **HYMN: "O Sacred Head, Now Wounded", Sts. 1-2**



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
2 How pale thou art with an - guish, with sore a - buse and scorn;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
how does thy face now lan - guish, which once was bright as morn!



O sa - cred head, what glo - ry, what bliss till now was thine!
Thy grief and bit - ter pas - sion were all for sin - ners' gain;



Yet, though de - spised and gor - y, I joy to call thee mine.
mine, mine was the trans - gres - sion, but thine the dead - ly pain.

• **PASSION ACCORDING TO ST. JOHN, PART THREE: John 18:28–40**

²⁸Then 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

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defilement and to be able to eat the Passover. ²⁹So Pilate went out to them and said, "What accusation do you bring against this man?" ³⁰They answered, "If this man were not a criminal, we would not have handed him over to you." ³¹Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." ³²(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

³³Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" ³⁴Jesus answered, "Do you ask this on your own, or did others tell you about me?" ³⁵Pilate 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?" ³⁶Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." ³⁷Pilate 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." ³⁸Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. ³⁹But 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?" ⁴⁰They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

#3 light is diminished. ... Silence is kept for reflection

• **HYMN: "O Sacred Head, Now Wounded", Sts. 3-4**



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



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



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



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

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• **PASSION ACCORDING TO ST. JOHN, PART FOUR: John 19:1–7**

Then Pilate took Jesus and had him flogged. ²And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. ⁴Pilate 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." ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" ⁶When 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." ⁷The 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."

#4 light is diminished. ... Silence is kept for reflection

• **HYMN: “Ah, Holy Jesus”, Sts. 1-2**



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my



judge thee have in hate pre - tend - ed? By foes de - rid - ed,
trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,



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

• **PASSION ACCORDING TO ST. JOHN, PART FIVE: John 19:8–16a**

⁸Now when Pilate heard this, he was more afraid than ever. ⁹He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. ¹⁰Pilate 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?" ¹¹Jesus 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." ¹²From 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."

¹³When 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.

¹⁴Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" ¹⁵They 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." ¹⁶Then he handed him over to them to be crucified.

#5 light is diminished. ... Silence is kept for reflection

• **HYMN: "Ah, Holy Jesus", Sts. 3-4**



3 Lo, the Good Shep-herd for the sheep is of-fered; the slave hath
4 For me, kind Je-sus, was thine in-car-na-tion, thy mor-tal
sin-ned, and the Son hath suf-fered; for our a- tone-ment,
sor-row, and thy life's ob-la-tion; thy death of an-guish
while we noth-ing heed-ed, God in-ter-ced-ed.
and thy bit-ter pas-sion, for my sal-va-tion.

• **PASSION ACCORDING TO ST. JOHN, PART SIX: John 19:16b–22**

So they took Jesus; ¹⁷and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰Many 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. ²¹Then 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.'" ²²Pilate answered, "What I have written I have written."

#6 light is diminished. ... Silence is kept for reflection

• **HYMN: “What Wondrous Love Is This”, Sts. 1-2**



1 What won-drous love is this, O my soul, O my soul! What
2 When I was sink - ing down, sink-ing down, sink-ing down, when



won - drous love is this, O my soul! What won-drous love is this
I was sink - ing down, sink - ing down, when I was sink - ing down



that caused the Lord of bliss to bear the dread-ful curse for my
be - neath God's righ-teous frown, Christ laid a - side his crown for my



soul, for my soul, to bear the dread-ful curse for my soul?
soul, for my soul, Christ laid a - side his crown for my soul.

* **PASSION ACCORDING TO ST. JOHN, PART SEVEN: John 19:23–30**

²³When 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. ²⁴So 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." ²⁵And 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. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." ²⁷Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

²⁸After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." ²⁹A 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. ³⁰When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

#7 light is diminished. ... Silence is kept for reflection

* **HYMN: “What Wondrous Love Is This”, Sts. 3-4**



3 To God and to the Lamb I will sing, I will sing; to
4 And when from death I'm free, I'll sing on, I'll sing on; and



God and to the Lamb I will sing; to God and to the Lamb,
when from death I'm free, I'll sing on; and when from death I'm free,



who is the great I AM, while mil - lions join the theme, I will
I'll sing God's love for me, and through e - ter - ni - ty I'll sing



sing, I will sing, while mil - lions join the theme, I will sing.
on, I'll sing on; and through e - ter - ni - ty I'll sing on.

* **PASSION ACCORDING TO ST. JOHN, PART EIGHT: John 19:31–42**

³¹Since 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. ³²Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) ³⁶These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." ³⁷And again another passage of scripture says, "They will look on the one whom they have pierced."

³⁸After 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. ³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹Now there was a garden in the place where he was crucified,

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and in the garden there was a new tomb in which no one had ever been laid. ⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

#8 light is diminished. ... Silence is kept for reflection

* **HYMN: “Were You There”** *Verses 1 & 2 Only*

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

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

Refrain
Oh, some-times it caus-es me to trem-ble, trem-ble, trem-ble.

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

• **HOMILY**

Pastor Mel Musser

Grace and peace to you from God Our Father and from the Lamb of God who takes away the sin of the world, Jesus our Sacred Head, amen.

It is finished... *Telestai* in the Greek literally means paid in full. Besides here in the Bible, that word is found written on shards of pottery used by the ancients as proof of purchase like we use receipts for goods and services that we purchase today. When Jesus said the word *Telestai*, he wasn't saying I give up on this life... I'm a goner. It's more like Jesus was saying, "With this last breath, as I give up my spirit to death, I have paid the debt for all sin for all time." It's like

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that feeling you get when you can finally tear up the sales contract after paying off your 30-year mortgage or when you've made the last car payment and it's finally all yours. Once that last payment has been sent in you're finally free. With Jesus' final breath all humankind is finally free from the age-old debt we owed because of our sin. Jesus paid the bill in full.

I know, last night I said Jesus was the Passover Lamb allowing the angel of death to pass us over and grant us eternal life and now I'm saying Jesus is the Sacrificial Lamb who takes away the sins of the world. Well, guess what, it doesn't have to be either or. In the Bible we have four Gospels and each one tells the story in its own unique way. God inspired all four Gospel writers so that we could get all four pictures of Jesus and four separate accounts of God's great act of salvation. It doesn't mean one Gospel is right and another wrong. We have the Bible God intends for us to have. It's like looking at a diamond from different angles. We get to see the sparkle of our diamond, Jesus, from at least four different perspectives.

I find it hard to even speak about the luster of a diamond on such a grief stricken and somber day. Images of Jesus beaten to a pulp, bloodied from the cruel flogging with his blood oozing down his face and back mixed with the spittle from the soldiers who spat on him as they mocked him. We sang about his sacred head now wounded by the crown of thorns pushed down into his scalp. I don't know if

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any of you have ever had a cut on your head, but I can tell you they bleed profusely. By the time Jesus got to Golgotha, he was barely recognizable as a human, let alone as the King of anything...

I remember when the movie, *The Passion of the Christ* came out several years ago. There was a controversy about showing all the blood and gore. That was the first time I ever really understood just how cruel his punishment really was. Then I imagine his mother and the disciple whom Jesus loved standing at the foot of the cross watching the life slowly ebb from his broken and battered body. The horror of Mother Mary watching her son die, while the religious leaders, the soldiers, and some of the crowd continue to mock him. The sheer humiliation of this man who only wanted to do good for others is the result of human sin.

This scene that we just read and sang about, all the beatings, the flogging, and the dying, was brought on by our sin. That's what it looks like when the sin of the entire world is heaped onto one man. Pretty grotesque, isn't it? That's the price for our sin...

I heard the testimony of the blacksmith who fashioned the nails the soldiers used to hang Jesus on that cross. I don't know how many of you watched that video we made a couple of weeks ago, but in that testimony the Blacksmith said he was saddened because he didn't think Jesus deserved such treatment. Well my friends, the Blacksmith got it right, Jesus was surely innocent, but we were not.

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And to the Blacksmith I would say this. Please don't be saddened because you made the nails. It wasn't the nails that held Jesus onto that cross. He could have called to God and the entire heavenly hosts, including all the angels and archangels would have come down and rescued Jesus in a New York minute. If He had only asked... But He Did Not! It wasn't the nails that held the Son of God to that cross. No Sir it wasn't the nails—It was his love for you that held him there. Jesus knew his life was the price that was owed for our sin and He was not going to back down until the last breath was paid in full. *Telestai...*

Why would God go through all of that for the likes of me, and you? The God who had no beginning and has no end chose to set aside heavenly riches and glory to become human and suffer for us. Why and how it all works we're no more capable of understanding than your dog can understand trigonometry. You can explain the formulas, show charts and graphs and read definitions all day long, but at the end of the day, your dog won't understand trig any more than when you started. That's where we stand in relation to the universe and the wisdom of God.

Given that Jesus' death somehow paid for my sin in advance, what can I do now, but grieve and love Him all the more. May the precious life of Jesus, given for you and for me be the source of our hope and faith. May we return the love He showed for us on this Good Friday by loving God and loving God's creation. May we all be overcome by God's love so that hatred and oppression give way to peace

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and brotherhood of all humankind. Thanks be to God that Jesus was willing and able to pay the price for our salvation in full on a hill called Calvary. *Telestai...*

Amen.

Silence for reflection follows.

• **BIDDING PRAYER**

P: During this time of prayer, you may sit or kneel. There will be a time of silence between each petition of the prayer. At the end of each petition the assisting minister will say, “We ask this through Christ our Lord.” You will respond Amen. Let us pray, brothers and sisters, for the holy church throughout the world.

Silent prayer.

A: Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. By your Holy Spirit guide the church and gather it throughout the world. Help it to persevere in faith, proclaim your name, and bring the good news of salvation in Christ to all people. We ask this through Christ our Lord.

C: Amen.

A: 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.

C: Amen.

P: Let us pray for those preparing for baptism and those who are newly baptized.

Silent prayer.

A: Almighty and eternal God, you continue to bless the church. Increase the faith and understanding those newly adopted in baptism as well as those your spirit is preparing even now for the precious gift of baptism. Give them new birth as your children and keep them in the faith and communion of your holy church. We ask this through Christ our Lord.

C: Amen.

P: Let us pray for our sisters and brothers who share our faith in Jesus Christ.

Silent prayer.

A: Almighty and eternal God, you give your church unity. Look with favor on all who follow Jesus your Son. Make all the baptized one body in the fullness of faith and keep us united in the fellowship of love. We ask this through Christ our Lord.

C: Amen.

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

Silent prayer.

A: Almighty and eternal God, long ago you gave your promise to Abraham and your teaching to Moses. Hear our prayers that the people you called and elected as your own may receive the fulfillment of the covenant's promises. We ask this through Christ our Lord.

C: Amen.

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

Silent prayer.

A: Almighty and eternal God, gather into your embrace all those who call out to you under different names. Bring an end to inter-religious strife and make us more faithful witnesses of the love made known to us in your Son. We ask this through Christ our Lord.

C: Amen.

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

Silent prayer.

A: Almighty and eternal God, you created humanity so that all may long to know you and find peace in you. Grant that all may recognize the signs of your love and grace in the world and in the lives of Christians, and gladly acknowledge you as the one true God. We ask this through Christ our Lord.

C: Amen.

P: Let us pray for God's creation.

Silent prayer.

A: Almighty and eternal God, you are the creator of a magnificent universe. Hold all the worlds in the arms of your care and bring all things to fulfillment in you. We ask this through Christ our Lord.

C: Amen.

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

Silent prayer.

A: Almighty and eternal God, you are the champion of the poor and oppressed. In your goodness, give wisdom to those in authority, so that all people may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord.

C: Amen.

P: Let us pray for those in need.

Silent prayer.

A: 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

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ask this through Christ our Lord.

C: Amen.

*** PROCESSION OF THE CROSS**

A large cross is carried in procession through the church and placed before the assembly. The assembly stands and faces the cross as it is brought forward.

The following dialogue is sung on a tone three times, the assembly echoing the leader, at the beginning, midpoint, and end of the procession.

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

C: Oh, come, let us worship him.

P: As we sing our final Hymn, or at the end of the service, worshipers may come to the cross to make a sign of reverence. Reverencing the cross may include actions such as pausing before the cross, bowing, kneeling before it for prayer, or touching it. You may also use one of the provided pieces of paper to “nail” your confession to the cross.

*** HYMN: “When I Survey the Wondrous Cross”**

Verse 1 Only

The image shows three staves of musical notation in G major (one sharp) and 4/4 time. The melody is simple and hymn-like. The lyrics are written below the notes. The first staff contains the first line of the hymn: 'I When I sur - vey the won - drous cross on which the'. The second staff contains the second line: 'prince of glo - ry died, my rich - est gain I'. The third staff contains the third line: 'count but loss and pour con - tempt on all my pride.' The music ends with a double bar line.

After a time of silence, the minister continues.

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

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

Silence is kept for meditation. You are dismissed in silence...

* = Please stand if able
• = Please be seated

Trinity Worship Assistants and Staff

Ministers	All the People of Trinity
Organist	Roxanne Groff
Parrish Nurse	PJ Musser
Custodian	Mark Groff
Secretary	Sharon Fourman
Flowers	No flowers are placed on the altar during Lent

Easter Sunday (April 4th) Schedule:

8:30 am – Early Worship Service with Holy Communion

10:30 am – Second Worship Service with Holy Communion

Trinity Contact Info

Pastor:	Mel Musser
Email:	pastor@pitsburgtlc.org
Cell Phone:	937-626-7100
Secretary:	Sharon Fourman
Email:	secretary@pitsburgtlc.org
Office Hours:	By Appointment
Office Phone:	937-692-5670
Website:	www.pitsburgtlc.org

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 - = Please be seated