

The Seed of Joy

Good Friday



Hearts Broken Open

*Our Saviour Lutheran Church
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Pastor Randy Schroeder*

*Purdue Lutheran Ministry
330 West Fowler Ave., West Lafayette
743-2398 www.plm.org
Pastor Kristin Rice*

March 29, 2024, 7:00 P.M.

All are welcome here
All people of faith, All people of doubt
All people of any origin, race, ability, sexual orientation or gender expression
All people who seek a compassionate community

All are welcome here
Welcome to worship, Welcome to pray
Welcome to learn, Welcome to give thanks
Welcome to serve God and neighbors

All are welcome here
All are redeemed by a gracious God



Hearts Broken Open *A Tenebrae Service for Good Friday*

The Gathering

Prelude Music

When I survey the Wondrous Cross (setting by Wayne L. Wold, 2020 Birnamwood Publications)
What Wondrous Love is This (setting by Raymond H. Haan, 2003 Birnamwood Publications)

Greeting

PR Today is a painful day in the story of our faith. We learn about betrayal, abuse, and murder. We feel heartbreak and grief. We hear echoes of the most painful parts of our own lives, the lives of those we love, and the lives of our neighbors who suffer around the world. As our perception adjusts to the growing darkness with each extinguished candle, our hearts adjust to the deepening discomfort of the Passion story. As we witness new and deeper things in the dark, our hearts perceive moments of kindness, acts of compassion, and instances of forgiveness amid the pain.

Tonight, the story of Jesus' death will remind us not only of our ultimate liberation from death, but also of the quiet joy our Creator holds for us when we cannot carry it ourselves. As Christians, we hold the grief of this day alongside the goodness of God. We know this story is not the end.

Gathering Hymn: ELW (red), hymn 338: *Beneath the Cross of Jesus*

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

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

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

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

Opening Prayer

PR Open our hearts, O God,
even to the point of breaking.
If they break, let them be broken open
to receive the love and awe
waiting at the foot of the cross.
Open them to our neighbors,
here at home and around the world.
Open them to the courage
to accept what shadows can reveal.
Open them to joy
that waits beyond the pain.

C Amen.

Part 1: Mary of Bethany Anoints Jesus

PK **Reading: Mark 14:1-9**

¹It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; ²for they said, "Not during the festival, or there may be a riot among the people."

³While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. ⁴But some were there who said to one another in anger, "Why was the ointment wasted in this way? ⁵For this ointment could have been sold for more than three hundred denarii, and the money given to the poor." And they scolded her. ⁶But Jesus said, "Let her alone; why do you trouble her? She has performed a good service for me. ⁷For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. ⁸She has done what she could; she has anointed my body beforehand for its burial. ⁹Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her."

Creative Reflection

When has someone performed an outrageously kind act for you? How did you feel? When have you performed or witnessed such an act for someone else?

Pause for time of reflection.

Prayer

PK Holy One,
an act of extravagant kindness bolstered your child
for terrible suffering to come.
When suffering finds us and those we love,
pour out such compassion on us.
Soften our hearts
that we can pour ourselves out
in kindness and service to others.
Let greater suffering always inspire greater care.

C Amen.

Hymn: ACS, hymn 1001, vs. 1 & 2: *Holy Women, Graceful Giver*



1 Ho - ly wom - an, grace - ful giv - er, proph - et,
 2 Like the ves - sel, we are bro - ken; like the
 3 In these jars is hid - den trea - sure, cost - ly
 4 Ho - ly wom - an, cost - ly trea - sure, with the



ser - vant, and be - liev - er, wom - an with the oint - ment
 oint - ment, we are to - ken of God's lov - ing un - to
 fra - grance, Christ - ly plea - sure, like the Christ, first from the
 jar of al - a - bas - ter, shows the hid - den gift we



jar, rose up near the time ap - point - ed, broke the
 death; like the wom - an, we are serv - ing; like the
 dead, bro - ken for cre - a - tion's whole - ness, poured out
 are; there - fore let us as Christ's ser - vants hold our



seal, Christ's head a - noint - ed for the com - ing fa - tal
 scold - ers, ill - de - serv - ing such a rich, for - giv - ing
 for its com - ing full - ness, Proph - et, Ser - vant, Hope, and
 sis - ter in re - mem - brance, wom - an with the oint - ment



hour, for the com - ing fa - tal hour.
 faith, such a rich, - for - giv - ing faith.
 Head, Proph - et, Ser - vant, Hope, and Head.
 jar, wom - an with the oint - ment jar.

Text: Susan Palo Cherwien, b. 1953

Music: ALABASTER JAR, Anne Krentz Organ, b. 1960

Text © 1994 Susan Palo Cherwien, admin. Augsburg Fortress

Music © 2020 Augsburg Fortress

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The first candle is extinguished.

Part 2: The Passover Meal

KG Reading: Mark 14:10-26

¹⁰Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. ¹¹When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

¹²On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?" ¹³So he sent two of his disciples, saying to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, ¹⁴and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' ¹⁵He will show you a large room upstairs, furnished and ready. Make preparations for us there." ¹⁶So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

¹⁷When it was evening, he came with the twelve. ¹⁸And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me." ¹⁹They began to be distressed and to say to him one after another, "Surely, not I?" ²⁰He said to them, "It is one of the twelve, one who is dipping bread into the bowl with me. ²¹For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born."

²²While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." ²³Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. ²⁴He said to them, "This is my blood of the covenant, which is poured out for many. ²⁵Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

²⁶When they had sung the hymn, they went out to the Mount of Olives.

Creative Reflection

In this reading, betrayal and celebration are intertwined. When have you felt betrayal or discord break into a time of joy, or joy break into a time of pain and disappointment? Have you seen this in your church, neighborhood, or nation?

Pause for time of reflection.

Prayer

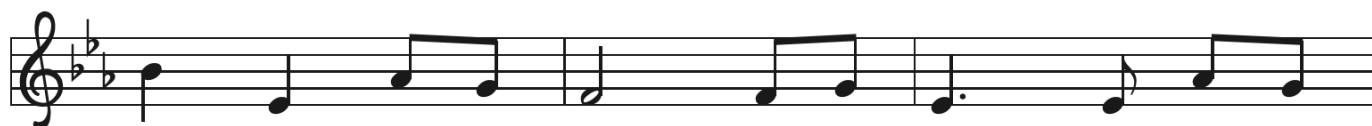
KG Holy One,
even in moments of deepest human failure,
you are there.
Even in times of betrayal and abandonment,
you are near.
You are present to us in bread and cup,
and you are present to us
in the imperfect human companions you've given us.
Break our hearts open
to recognize you and the gifts you offer.

C Amen.

Hymn: ACS, hymn 966, vs. 2 & 3: *Loaves Were Broken, Words Were Spoken*



1 Loaves were bro - ken, words were spo - ken by the
 2 Loaves were bro - ken, words were spo - ken in a
 3 Loaves are bro - ken, words are spo - ken, as in
 4 By the loaves you break and give us, send us



Gal - i - le - an shore. Je - sus, Bread of life from
 qui - et room one night. In the bread and wine you
 faith we gath - er here. Je - sus speaks a - cross the
 in your name to share bread for which the mil - lions

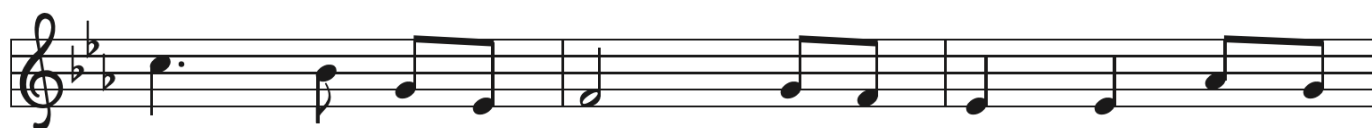


heav - en, was their food for - ev - er - more.
 gave them, Christ, you came as Light from Light.
 a - ges: "I am with you; do not fear!"
 hun - ger, words that tell your love and care.

Refrain



By your bod - y bro - ken for us, by your



wine of life out - poured, Je - sus, feed a - gain your



peo - ple. Be our Host, our Life, our Lord.

Text: Herman G. Stuempfle Jr., 1923–2007
 Music: JOYOUS LIGHT, Marty Haugen, b. 1950
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The second candle is extinguished.

Part 3: Prayer and Betrayal

JG Reading: Mark 14:32-46

³²They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." ³³He took with him Peter and James and John, and began to be distressed and agitated. ³⁴And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." ³⁵And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. ³⁶He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." ³⁷He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour?" ³⁸Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." ³⁹And again he went away and prayed, saying the same words. ⁴⁰And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. ⁴¹He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. ⁴²Get up, let us be going. See, my betrayer is at hand." ⁴³Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. ⁴⁴Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." ⁴⁵So when he came, he went up to him at once and said, "Rabbi!" and kissed him. ⁴⁶Then they laid hands on him and arrested him.

Creative Reflection

What is your relationship to prayer? How is it reflected in the disciples' responses? Have you ever prayed for God to prevent something from happening, but it happened anyway?

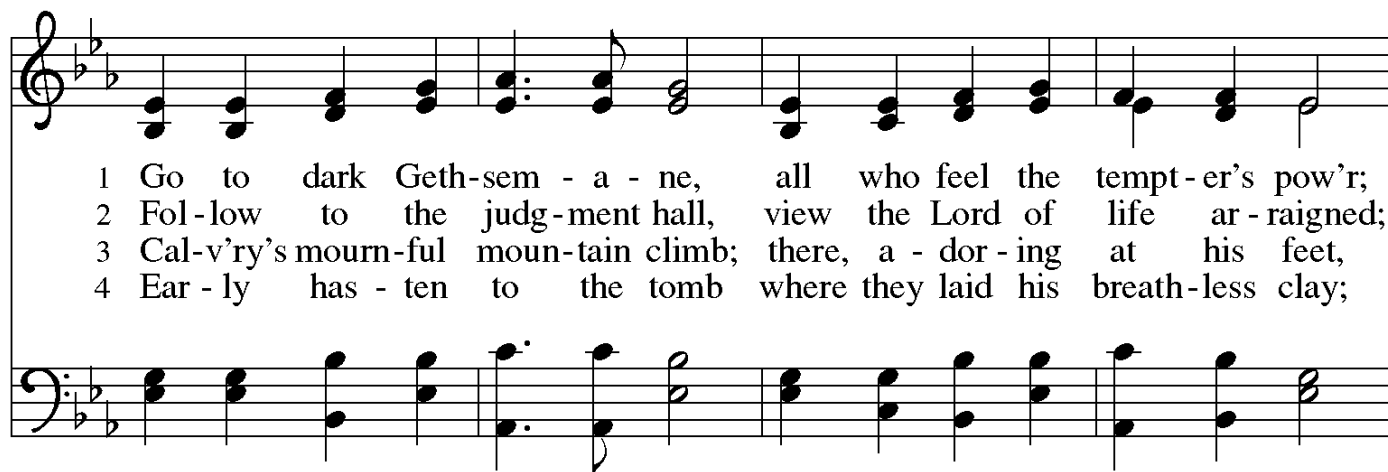
Pause for time of reflection.

Prayer

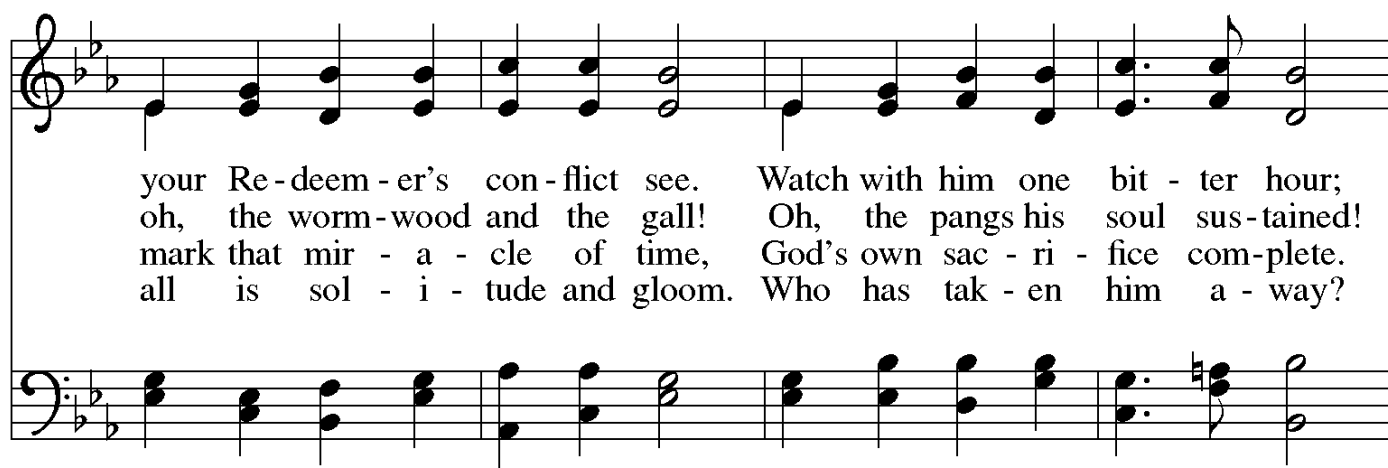
JG Holy One,
allow our prayer to call out so continuously
and to listen so fervently
that, waking or sleeping,
we are always connected to you.
In the silence, the rant, the plea, the praise,
let us always be drawn deeper into relationship.

C Amen.

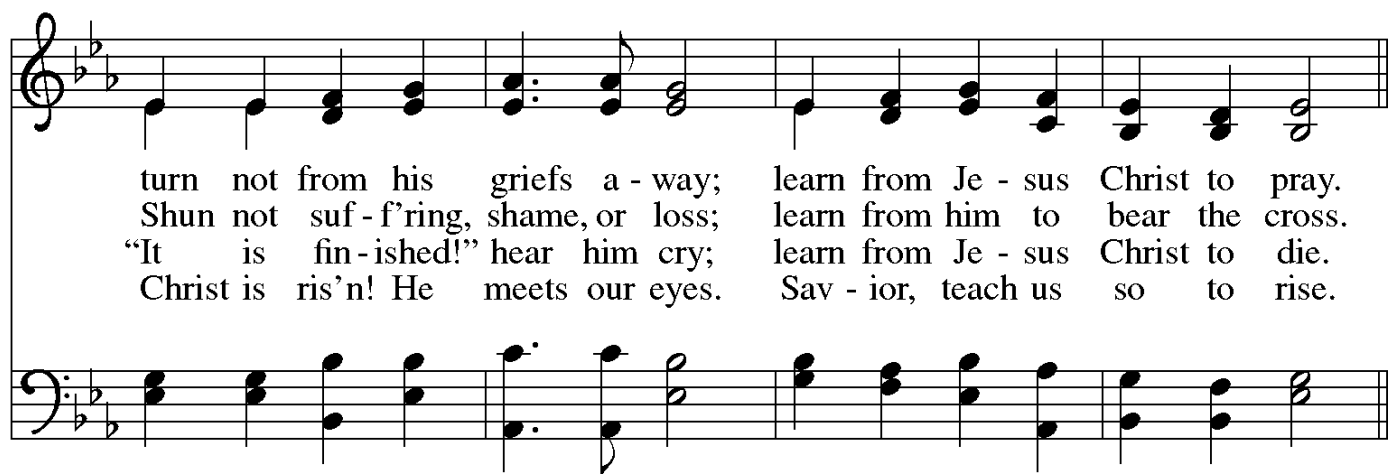
Hymn: ELW (red), hymn 347, vs. 1 & 2: Go to Dark Gethsemane



1 Go to dark Geth-sem - a - ne, all who feel the tempt-er's pow'r;
 2 Fol-low to the judg-ment hall, view the Lord of life ar-raigned;
 3 Cal-v'ry's mourn-ful moun-tain climb; there, a - dor - ing at his feet,
 4 Ear - ly has - ten to the tomb where they laid his breath-less clay;



your Re-deem-er's con-flict see. Watch with him one bit - ter hour;
 oh, the worm-wood and the gall! Oh, the pangs his soul sus-tained!
 mark that mir - a - cle of time, God's own sac - ri - fice com-plete.
 all is sol - i - tude and gloom. Who has tak - en him a - way?



turn not from his griefs a - way; learn from Je - sus Christ to pray.
 Shun not suf-f'ring, shame, or loss; learn from him to bear the cross.
 "It is fin-ished!" hear him cry; learn from Je - sus Christ to die.
 Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

Text: James Montgomery, 1771-1854
 Music: GETHSEMANE, Richard Redhead, 1820-1901

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The third candle is extinguished.

Part 4: Peter Denies Jesus

PR **Reading: Mark 14:53-54, 66-72**

⁵³They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. ⁵⁴Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. ⁶⁶While Peter was below in the courtyard, one of the servant-girls of the high priest came by. ⁶⁷When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." ⁶⁸But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. ⁶⁹And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." ⁷⁰But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." ⁷¹But he began to curse, and he swore an oath, "I do not know this man you are talking about." ⁷²At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

Creative Reflection

When have you denied your connection to Jesus, perhaps not only with words, but with actions? When has your church failed to follow Jesus faithfully? When have you corrected the course?


Pause for time of reflection.

Prayer

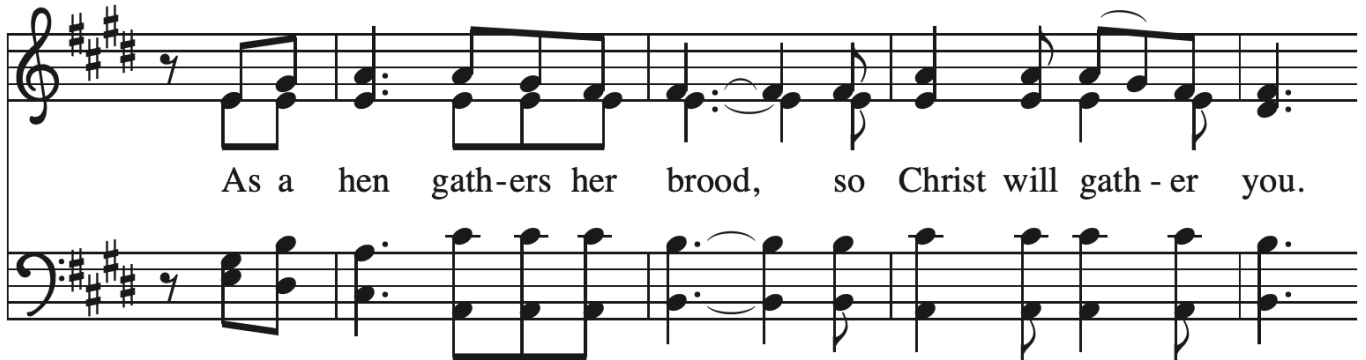
PR Holy One,
give us faith to claim you
with what we do and what we say.
And when we do not,
send us companions to remind us of your call
and to show us grace for our failures.

C **Amen.**

Hymn: ACS, hymn 1015: *As a Mother Comforts Her Child* (Sing Twice)



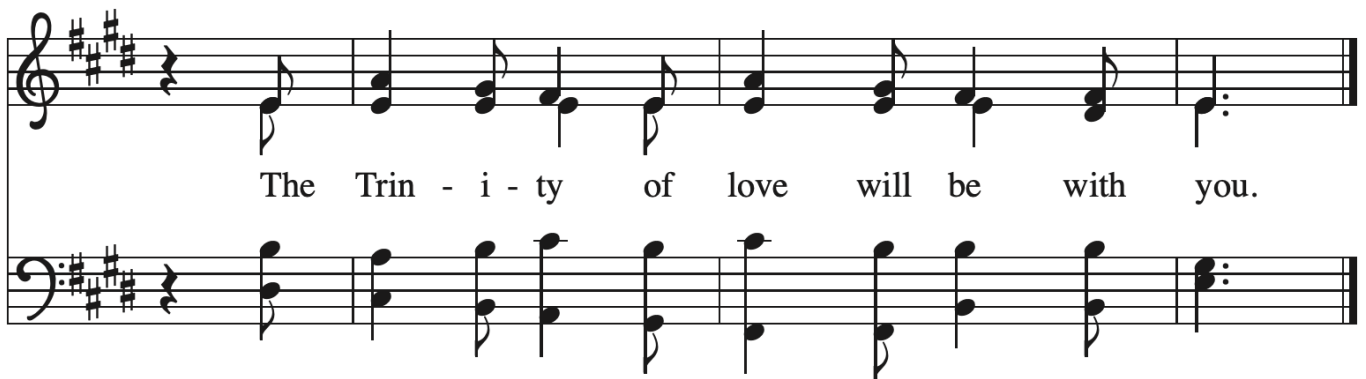
As a moth-er com-forts her child, so God will com - fort you.



As a hen gath-ers her brood, so Christ will gath - er you.



As a wise one coun-sels her friend, so the Spir-it will coun-sel you.



The Trin - i - ty of love will be with you.

Text: Brian Wentzel, b. 1979
Music: TRINITY OF LOVE, Brian Wentzel
Text and music © 2018 Augsburg Fortress

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The fourth candle is extinguished.

Part 5: Jesus is Crucified

KG Reading: Mark 15:16-40

¹⁶Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. ¹⁷And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. ¹⁸And they began saluting him, "Hail, King of the Jews!" ¹⁹They struck his head with a reed, spat upon him, and knelt down in homage to him. ²⁰After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

²¹They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. ²²Then they brought Jesus to the place called Golgotha (which means the place of a skull). ²³And they offered him wine mixed with myrrh; but he did not take it. ²⁴And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

²⁵It was nine o'clock in the morning when they crucified him. ²⁶The inscription of the charge against him read, "The King of the Jews." ²⁷And with him they crucified two bandits, one on his right and one on his left.

²⁹Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, ³⁰save yourself, and come down from the cross!" ³¹In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. ³²Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.

³³When it was noon, darkness came over the whole land until three in the afternoon. ³⁴At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?"

³⁵When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." ³⁶And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." ³⁷Then Jesus gave a loud cry and breathed his last. ³⁸And the curtain of the temple was torn in two, from top to bottom. ³⁹Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

⁴⁰There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome.

Creative Reflection

What do you feel in your body as you hear this reading? Where have you witnessed Jesus' crucifixion again in the suffering of others?

Pause for time of reflection.

Prayer

KG Holy One,
Jesus' death destroyed death
and all that would separate us from you.
Yet your children still suffer
without any need or reason.
Liberate us
so that we turn to free and heal others
who are still crucified today.

C Amen.

Hymn: ELW (red), hymn 351, vs. 1 & 2: *A Sacred Head, Now Wounded*

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;
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;

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!
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.

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;
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;

The musical score consists of three systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#), and the time signature is common time (C). The lyrics are printed below the vocal lines.

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.
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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Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite
Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612;
arr. Johann Sebastian Bach, 1685–1750

The fifth candle is extinguished.

Part 6: Jesus is Buried

JG Reading: Mark 15:42-47

⁴²When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, ⁴³Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. ⁴⁴Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. ⁴⁵When he learned from the centurion that he was dead, he granted the body to Joseph. ⁴⁶Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. ⁴⁷Mary Magdalene and Mary the mother of Joses saw where the body was laid.

Creative Reflection

What last acts of love and respect have you performed for a loved one? What do you hope someone does for you?

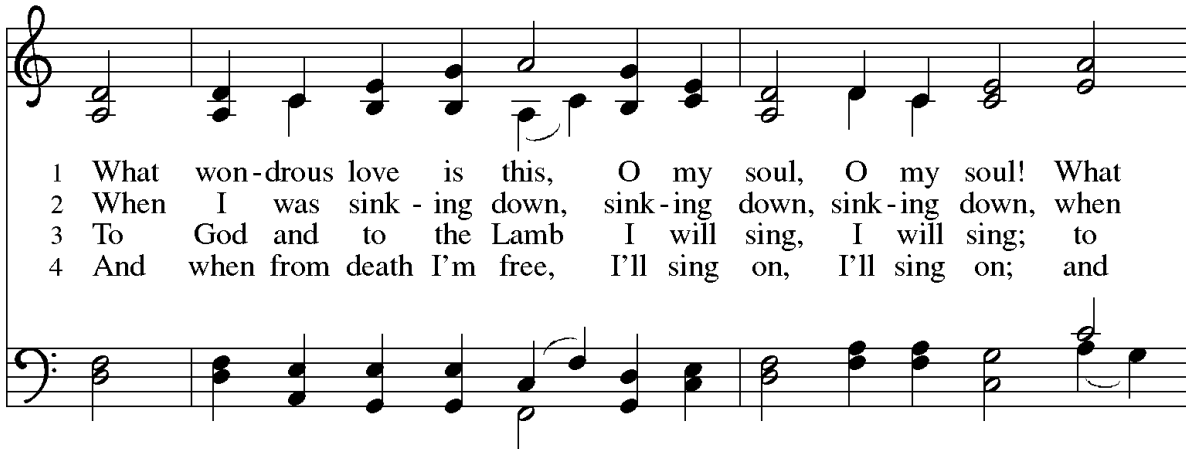
Pause for time of reflection.

Prayer

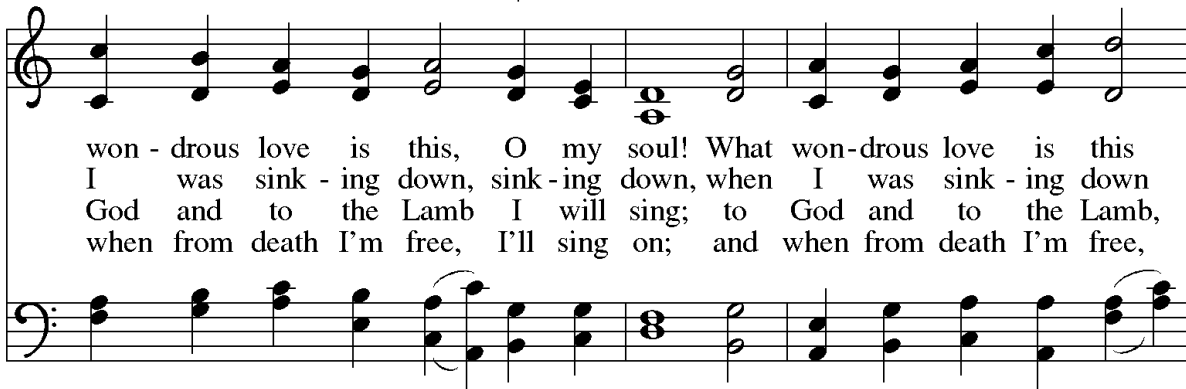
JG Holy One,
even after all he suffered,
Jesus' friends tended his body with love.
May we tend lovingly to all the dead,
so that our last acts and last words
testify to your love
that lasts far beyond death.

C **Amen.**

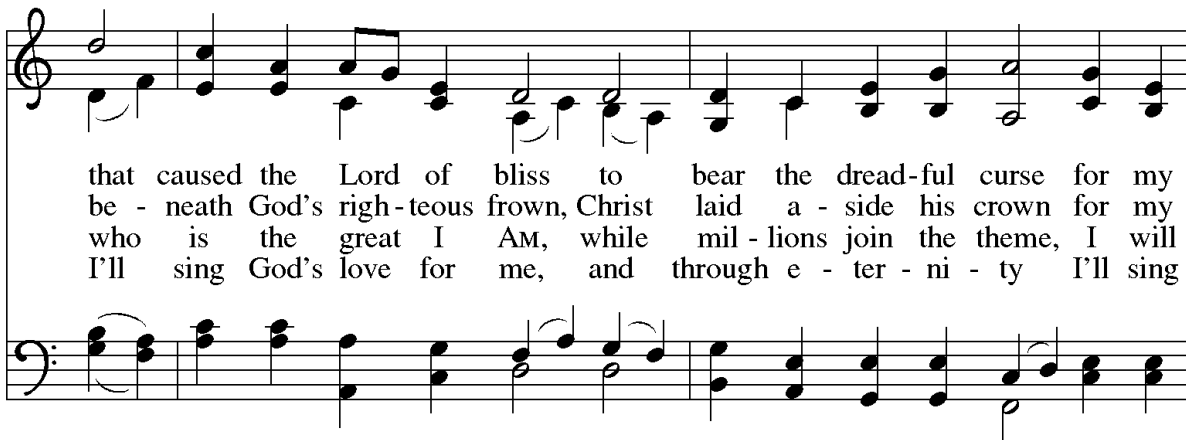
Hymn: ELW (red), hymn 666, vs. 1 & 3: *What Wondrous Love Is This*



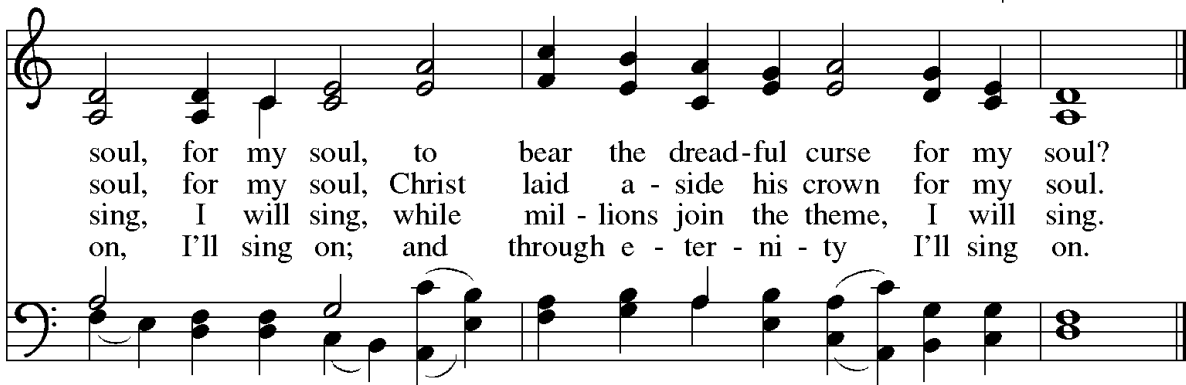
1 What won-drous love is this, O my soul, O my soul! What
 2 When I was sink - ing down, sink - ing down, sink - ing down, when
 3 To God and to the Lamb I will sing, I will sing; to
 4 And when from death I'm free, I'll sing on, I'll sing on; and



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
 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,



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
 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



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.
 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.

Text: North American folk hymn, 19th cent., alt.
 Music: WONDROUS LOVE, W. Walker, *Southern Harmony*, 1835; arr. Paul J. Christiansen, 1914–1997, alt.
 Arr. © 1955 Augsburg Publishing House, admin. Augsburg Fortress.

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The sixth candle is extinguished.

Part 7: Hearts Broken Open

Invitation to Silent Reflection

PR At the end of everything, when it seems like the world has ended and joy is gone forever, what is left? In the Christian tradition, centuries of mystics, monastics, and ordinary people have used silent prayer as a tool to connect deeply with God when all else fails. Beauty, wonder, joy, and grief have all inspired silent prayer.

As we reflect on Jesus' crucifixion, we pray for all God's people and all creation using an ancient prayer form called a bidding prayer. Much of this prayer is spent in silent, focused contemplation. Please use a prayerful position that is comfortable for you, as this prayer takes some time.

You will be guided through the prayer by *bids*, specific invitations to focus your prayer. Each part of the prayer will begin with a bid. Then, there will be silence for contemplative prayer. The silence will conclude with a brief spoken prayer before moving to the next bid. Your praying may be silent, but your participation is active.

Bidding Prayer

PR At the foot of the cross,
our hearts are broken open.
We pray together for God's whole creation.

For the church

PK We pray for our church community,
the churches near us,
our denomination,
and Christians throughout the world.

Long pause for silent prayer

PK Holy God, as we remember the Passion story at the core of our faith, we pray for our Christian siblings. Encourage people and families preparing for baptism. Correct us when we make a weapon of your love. Send us your spirit of connection when our differences threaten to divide us. Make us into Jesus' body: wounded, crucified, yet whole.

C Amen.

For our Jewish neighbors

PR We pray for our Jewish neighbors
and for Jews around the world,
recalling the harms they have suffered
at the hands of Christians throughout history.

Long pause for silent prayer.

PR Holy God, as we recall Jesus' own Jewish origin, we pray for our Jewish neighbors near and far. Remind us that they, too, are your beloved people. Protect them from the violence of antisemitism. Lead us closer to real understanding, mutual respect, and healing justice.

C **Amen.**

PK For people of other faiths and none
We pray for our local and global neighbors
of other faiths
and of no faith.

Long pause for silent prayer

PK Holy God, as Jesus cared for Samaritans and Gentiles, we pray for Muslims, Buddhists, Hindus, Sikhs, Jains, Baha'is, and other people of faith. Protect them as they practice their religions and work through them to make the world a more just and loving place. Send your peace wherever there is interreligious conflict, discrimination, or oppression. We also pray for people of no faith. Sustain them, give them lives full of meaning, and help us be their partners for a world where all are free.

C **Amen.**

For places experiencing violence and conflict

PR We pray for every place and situation
where people suffer violence, conflict,
disaster, pain, or loss,
from personal relationships
to our cities and towns
to international wars.

Long pause for silent prayer

PR Holy God, as we remember Jesus' torture and death, we pray for everyone in physical or psychological danger. Aid people at risk in abusive relationships. Protect schools and communities from gun violence. Shelter refugees fleeing from conflicts and those who are left behind. Guard people who willingly endanger themselves for others. Melt war heads into wheelbarrows. Turn anger into passion for peace.

C **Amen.**

For justice

PK We pray for justice
in all the places
where Jesus is crucified daily.

Long pause for silent prayer.

PK Holy God, as Jesus died a victim of hatred and imperial power, we pray for justice where ever God's people suffer. Protect climate refugees and indigenous cultures. Shield victims of racism, white supremacy, homophobia, transphobia, and religious intolerance. Disarm governments that persecute their citizens. Inspire leaders to work for justice that repairs harm, even after many generations.

C **Amen.**

For all creation

PR We pray for all creation
crying out to God.

Long pause for silent prayer

PR Holy God, the midday sun went dark when Jesus died. Hear the wordless prayers of your whole creation: mountains and marshes; oceans and rivers; plants and animals; fungi and bacteria; parasites and symbiotes; galaxies and grains of sand. Where we have caused harm, bring healing. Where we have oppressed, bring freedom. Where we have failed to value it, treasure your creation as priceless. Reconnect us to the universe, one species among many, infinitesimal and essential.

C **Amen.**

For everything else for which God calls us to pray

PK In the aftermath of the noise
and in the wake of the silence,
we pray in simple words, saying:

PK **The Lord's Prayer**

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

Hymn: ELW (red), hymn 803: *When I Survey the Wondrous Cross*

1 When I sur - vey the won - drous cross on which the
2 For - bid it, Lord, that I should boast save in the
3 See, from his head, his hands, his feet, sor - row and
4 Were the whole realm of na - ture mine, that were a

prince of glo - ry died, my rich - est gain I
death of Christ, my God; all the vain things that
love flow min - gled down. Did e'er such love and
pres - ent far too small; love so a - maz - ing,

count but loss and pour con - tempt on all my pride.
charm me most, I sac - ri - fice them to his blood.
sor - row meet, or thorns com - pose so rich a crown?
so di - vine, de - mands my soul, my life, my all.

Text: Isaac Watts, 1674–1748
Music: HAMBURG, Lowell Mason, 1792–1872

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The seventh candle is extinguished.

Sending Words

PR Christ has died.
Go out into the world,
holding the grief of this night for Jesus
and for all with whom he suffers.
Go out into the world,
perceiving more than the suffering.
Go out into the world,
hearts broken open
to receive the gifts of God.

C **Amen.**

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Cover Photo/Text: The Seed of Joy: Eucharistic Prayer © 2023 Barn Geese Worship. Used by permission. [Adapted by Pastor Randy Schroeder.]

Worship Assistants Today: Beth Dana, Michaela Thompson (Musicians), Kathy Heise (Cantor), Jesse Grogan, Kathy Grogan (Lectors), Vicki Mills (Usher), Mike Williams (A-V Specialist), Matt Ohland (Assistant to Mr. Williams)

Pastor Randy is available for pastoral care. Please contact him at: 260-402-4476 or by email: randy@osluth.org

Pastor Kristin is available for campus ministry-related care and support. Please contact her at: 262-758-1235 or by email: pastor@plm.org

We collect toiletries (travel size) to donate to the homeless shelter. The basket for your donations is in the narthex. (Look beneath the buffet.)

Our sanctuary is served by a hearing loop. Wearers of hearing aids should turn their aids to the setting marked T, or T-coil, or Telephone.

Kid's Worship Bags and Family Room: The kids' worship bags have been updated with new items that help children follow along with the worship service, storybook Bibles and fun activities to do. For little ones there are quiet toys, books, and activities in the family in the back of the church for the children to play with during the service. Please feel free to let your children explore.

Dates OSLC is Closed in 2024:

April 1: The Monday after Easter

May 27: Memorial Day

July 4: Fourth of July

September 2: Labor Day

November 28 and 29: Thanksgiving

December 24 and 25: Christmas

Hosts Invited for Fellowship Hour

We all love to gather after church for coffee and fellowship! We are looking for volunteers to make coffee for the fellowship hour. If you would like to bring a snack that would be much appreciated but not necessary. Please click on the link or scan the QR code to sign up to be host for a Sunday or sign. There is a hard copy sign up in the fellowship hall if you prefer paper. There are two slots per Sunday. If you are willing to host by yourself, please put your name in both slots. [Hosting Fellowship Coffee Hour sign up](#)



Centering Prayer Group

Join us every Monday morning for Centering Prayer online via zoom from 9:00 – 9:30 am. The zoom link will be sent out on Fridays with the worship zoom link.

(No Centering Prayer on April 1.)

Luncheon Lectio Divina- Praying with Scripture

Join us every Wednesday at noon via zoom for Lectio Divina. The zoom link will be sent on Fridays with the worship zoom link.

Join us Easter Sunday for Breakfast and an Easter Egg Hunt!

Breakfast begins at 9:30 am and our Easter Egg hunt begins at 9:40 am. If you plan to attend, please put your name and the number of people in your party attending on the sign-up sheet outside the office so we can plan accordingly. If you will not be here in person until Easter, you can sign up online by clicking this link [Easter Breakfast Sign Up](#). If you have any questions please let Missy know at missy@osluth.org or at 260-402-4477 We look forward to celebrating Easter with you!

Working Mom's Group

You are invited to join us for OSLC's Working Mom's Group on the first Saturday of the month at The Lobby by Grey House from 9:30 -11:00. This casual group meets to support one another as moms and women working outside the home. Our next meeting is on Saturday, April 6th. If you have any questions, please contact Missy Schroeder at missy@osluth.org or 260-402-4477.

Women, Wine (or whatever your preferred beverage) & Feminine Spirituality

You are invited to join us on Sunday, April 21st, from 2:00-4:00 pm at Wildcat Creek Winery for Women, Wine, and Feminine Spirituality. (You do not need to be 21 to go to the winery; they sell soft drinks and wine.) We will discuss the Book [Fierce Women of the Bible and Their Stories of Violence, Mercy, Bravery, Wisdom, Sex, and Salvation by Alice Connor](#). (You can click the link to purchase the book from Amazon.) On April 21st we will cover the chapter on Rahab and Bathsheba. You do not need to read the previous chapters to be able to participate. Space is limited at the winery, please contact Missy at missy@osluth.org or 260-402-4477 to let me know if you plan to attend.

We've Got Talent 2024

Join us for **We've Got Talent** — an amateur talent competition judged by a panel of local experts (see below). The event features a live show plus refreshments & other surprises.

Details:

DATE – Friday, April 12

TIME – Doors open – 5:30, show starts 6:30

PLACE – St. Andrew United Methodist Church, West Lafayette, IN

Tickets – \$35 per per; \$280 per table (max. 8)

Enjoy a selection of heavy appetizers and desserts.



Tickets: www.lumserve.org/weve-got-talent or Text WGT to 50155

The best part? Every penny raised from this event directly benefits the **LUM Good Samaritan Fund**. This fund serves as the cornerstone of the **LUM Financial Assistance Program**, extending a crucial safety net to families and children within our community.



Wednesday Dinners

6-7:30pm @ PLM

Sponsor a meal by providing food or funding. College students **love** food.

use code to sign up
or
call 765-743-2398
for more
information



About Our Nave

Against the north wall is the Tree of Life, designed by the late liturgical designer Charles Pohlmann and constructed in 1996 by then-OSLC member Ted Marshall. The processional cross was given to OSLC in memory of Jennie Dana. Many of our paraments were designed and hand-woven by OSLC member Bea Stromberg. The west wall is lined with seven wood carvings depicting the life of Christ commissioned from the late Nigerian carver Lamidi Fakeye. At the center of the nave stands a marble baptismal font, a gift from members of Holy Trinity Lutheran Church. The prints of paintings on the east wall are by nationally known liturgical artist He Qi. The center piece is given by the Church Council in honor of Sam Rasmy for his long-time service as Financial Secretary of OSLC. The Last Supper, by Guatemalan artist Angelina Quic Ixtamer, was purchased by the 2014 Guatemala Mission Team. The OSLC logo was redesigned in 2022 with elements reflecting the unique architecture of the sanctuary, the 2019 addition of the south stained-glass window, our affiliation with the ELCA, and the eternal presence of our Lord and Saviour.

References to the Tree of Life are found in both the Old and New Testaments. It has both literal and symbolic meaning for Christians: it is the literal tree of life in Genesis, and in Revelation it represents everlasting life granted to those who display fruits of the spirit and of righteousness aligned with God's principles.

Our Saviour's Vision, Mission, and Values (October 4, 2018)

Vision *God calls us to be a community of discipleship for all,
making Christ's love real in our daily lives.*

Mission *Grow in faith and Christian calling
Love and serve God and neighbor
Proclaim the Gospel of Jesus Christ*

Values *Centered in liturgical worship
Outreach to campus and partnership with Purdue Lutheran Ministry
Education and mentoring for all ages
Responsible stewardship of resources
Care, compassion and service in the local and global community*