

## Good Friday

### *Introduction*

Life and death stand side by side as we enter into Good Friday. In John's passion account, Jesus reveals the power and glory of God, even as he is put on trial and sentenced to death. Standing with the disciples at the foot of the cross, we pray for the whole world in the ancient bidding prayer, as Christ's death offers life to all. We gather in solemn devotion, but always with the promise that the tree around which we assemble is indeed a tree of life. We depart silently, and we anticipate the culmination of the Three Days on the morning of the resurrection, Easter Sunday.

*Our Saviour Lutheran Church*  
*300 West Fowler Ave., West Lafayette*  
*743-2931 [www.osluth.org](http://www.osluth.org)*  
*Pastor Randy Schroeder*

*Purdue Lutheran Ministry*  
*330 West Fowler Ave., West Lafayette*  
*743-2398 [www.plm.org](http://www.plm.org)*  
*Pastor Kristin Rice*

*April 3, 2026, 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*



## *The Gathering*

### **Prelude Music**

*What Wonderful Love Is This* (setting by Zach Unke, 2017 Augsburg Fortress)

*All gather in silence.*

### **Prayer of the Day**

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

C **Amen.**

*Please be seated.*

## *The Word*

### **L: Psalm 22 (Read responsively by whole verse)**

- <sup>1</sup> My God, my God, why have you forsaken me?  
Why so far from saving me, so far from the words of my groaning?
- <sup>2</sup> **My God, I cry out by day, but you do not answer;  
by night, but I find no rest.**
- <sup>3</sup> Yet you are the Holy One,  
enthroned on the praises of Israel.
- <sup>4</sup> **Our ancestors put their trust in you,  
they trusted, and you rescued them.**
- <sup>5</sup> They cried out to you and were delivered;  
they trusted in you and were not put to shame.
- <sup>6</sup> **But as for me, I am a worm and not human,  
scorned by all and despised by the people.**
- <sup>7</sup> All who see me laugh me to scorn;  
they curl their lips; they shake their heads.
- <sup>8</sup> **“Trust in the LORD; let the LORD deliver;  
let God rescue him if God so delights in him.”**
- <sup>9</sup> Yet you are the one who drew me forth from the womb,  
and kept me safe on my mother’s breast.

<sup>10</sup> **I have been entrusted to you ever since I was born;  
you were my God when I was still in my mother's womb.**

<sup>11</sup> Be not far from me, for trouble is near,  
and there is no one to help.

<sup>12</sup> **Many young bulls encircle me;  
strong bulls of Bashan surround me.**

<sup>13</sup> They open wide their jaws at me,  
like a slashing and roaring lion.

<sup>14</sup> **I am poured out like water; all my bones are out of joint;  
my heart within my breast is melting wax.**

<sup>15</sup> My strength is dried up like a potsherd; my tongue sticks to the roof of my mouth;  
and you have laid me in the dust of death.

<sup>16</sup> **Packs of dogs close me in, a band of evildoers circles round me;  
they pierce my hands and my feet.**

<sup>17</sup> I can count all my bones  
while they stare at me and gloat.

<sup>18</sup> **They divide my garments among them;  
for my clothing, they cast lots.**

<sup>19</sup> But you, O LORD, be not far away;  
O my help, hasten to my aid.

<sup>20</sup> **Deliver me from the sword,  
my life from the power of the dog.**

<sup>21</sup> Save me from the lion's mouth!  
From the horns of wild bulls you have rescued me.

<sup>22</sup> **I will declare your name to my people;  
in the midst of the assembly I will praise you.**

<sup>23</sup> You who fear the LORD, give praise! All you of Jacob's line, give glory.  
Stand in awe of the LORD, all you offspring of Israel.

<sup>24</sup> **For the LORD does not despise nor abhor the poor in their poverty; neither is the  
LORD's face hidden from them; but when they cry out, the LORD hears them.**

<sup>25</sup> From you comes my praise in the great assembly;  
I will perform my vows in the sight of those who fear the LORD.

<sup>26</sup> **The poor shall eat and be satisfied,  
Let those who seek the LORD give praise! May your hearts live forever!**

<sup>27</sup> All the ends of the earth shall remember and turn to the LORD;  
all the families of nations shall bow before God.

<sup>28</sup> **For dominion belongs to the LORD,  
who rules over the nations.**

<sup>29</sup> Indeed, all who sleep in the earth shall bow down in worship;  
all who go down to the dust, though they be dead, shall kneel before the LORD.

<sup>30</sup> **Their descendants shall serve the LORD,  
whom they shall proclaim to generations to come.**

<sup>31</sup> They shall proclaim God's deliverance to a people yet unborn,  
saying to them, "The LORD has acted!"

## The Passion According to St. John

### PK: John 18:1-11

<sup>1</sup> Jesus went out with his disciples across the Kidron Valley to a place where there was a garden, which he and his disciples entered. <sup>2</sup> Now Judas, who betrayed him, also knew the place because Jesus often met there with his disciples. <sup>3</sup> So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. <sup>4</sup> Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” <sup>5</sup> They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. <sup>6</sup> When Jesus said to them, “I am he,” they stepped back and fell to the ground. <sup>7</sup> Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” <sup>8</sup> Jesus answered, “I told you that I am he. So if you are looking for me, let these people go.” <sup>9</sup> This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” <sup>10</sup> Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. <sup>11</sup> Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

*First candle may be extinguished.*

### Hymn: ELW (red), Hymn 345: *Jesus, I will ponder now*



1 Je - sus, I will pon - der now on your ho - ly pas - sion;  
2 Make me see your great dis - tress, an - guish, and af - flic - tion,  
3 Yet, O Lord, not thus a - lone make me see your pas - sion,  
4 Let me view your pain and loss with re - pen - tant griev - ing,



let your Spir - it now en - dow me for med - i - ta - tion.  
bonds and blows and wretch - ed - ness and your cru - ci - fix - ion;  
but its cause to me make known and its ter - mi - na - tion.  
nor pre - pare a - gain your cross by un - ho - ly liv - ing.



Grant that I in love and faith may the im - age cher - ish  
make me see how scourge and rod, spear and nails, did wound you,  
For I al - so and my sin wrought your deep af - flic - tion;  
May I give you love for love! Hear me, O my Sav - ior,



of your suf - f'ring, pain, and death, that I may not per - ish.  
how you died for those, O God, who with thorns had crowned you.  
this the shame - ful cause has been of your cru - ci - fix - ion.  
that I may in heav'n a - bove sing your praise for - ev - er.

Text: Sigismund von Birken, 1626–1681; tr. August Crull, 1846–1923, alt.  
Music: JESU KREUZ, LEIDEN UND PEIN, Melchior Vulpinus, 1570–1615

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## L: John 18:12-27

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

<sup>15</sup> Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, <sup>16</sup> but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. <sup>17</sup> The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” <sup>18</sup> Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

<sup>19</sup> Then the high priest questioned Jesus about his disciples and about his teaching. <sup>20</sup> Jesus 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. <sup>21</sup> Why do you ask me? Ask those who heard what I said to them; they know what I said.” <sup>22</sup> When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” <sup>23</sup> Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” <sup>24</sup> Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup> Now Simon Peter was standing and warming himself. They asked him, “You are not also one of his disciples, are you?” He denied it and said, “I am not.” <sup>26</sup> One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” <sup>27</sup> Again Peter denied it, and at that moment the cock crowed.

*Second candle may be extinguished.*

Hymn: ELW (red), 351: *O Sacred Head, Now Wounded* (vs. 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.

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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

**PK: John 18:28-40**

<sup>28</sup> Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. <sup>29</sup> So Pilate went out to them and said, "What accusation do you bring against this man?" <sup>30</sup> They answered, "If this man were not a criminal, we would not have handed him over to you." <sup>31</sup> Pilate 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." <sup>32</sup> (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

<sup>33</sup> Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" <sup>34</sup> Jesus answered, "Do you ask this on your own, or did others tell you about me?" <sup>35</sup> Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" <sup>36</sup> Jesus answered, "My kingdom does not

belong to this world. If my kingdom belonged to 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.”

<sup>37</sup> Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” <sup>38</sup> Pilate 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. <sup>39</sup> But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?” <sup>40</sup> They shouted in reply, “Not this man but Barabbas!” Now Barabbas was a rebel.

*Third candle may be extinguished.*

**Hymn: ELW (red), 351: O Sacred Head, Now Wounded** (vs. 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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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

## L: John 19:1-7

<sup>19:1</sup> Then Pilate took Jesus and had him flogged. <sup>2</sup> And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup> They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. <sup>4</sup> Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." <sup>5</sup> So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" <sup>6</sup> When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." <sup>7</sup> The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

*Fourth candle may be extinguished.*

**Hymn: ELW (red), hymn 349: Ah, Holy Jesus** (vs. 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.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.  
Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

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**PK: John 19:8-16a**

<sup>8</sup> Now when Pilate heard this, he was more afraid than ever. <sup>9</sup> He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. <sup>10</sup> Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you and power to crucify you?” <sup>11</sup> Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.” <sup>12</sup> From then on Pilate tried to release him, but the Jews cried out, “If you release this man, you are no friend of Caesar. Everyone who claims to be a king sets himself against Caesar.”

<sup>13</sup> When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. <sup>14</sup> Now it was the day of Preparation for the Passover, and it was about noon. He said to the Jews, “Here is your King!” <sup>15</sup> They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” <sup>16</sup> Then he handed him over to them to be crucified.

*Fifth candle may be extinguished.*

**Hymn: ELW (red), hymn 349: *Ah, Holy Jesus* (vs. 3-5)**



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  
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



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  
dore thee, and will ev - er pray thee; think on thy pit - y



while we noth - ing heed - ed, God in - ter - ced - ed.  
and thy bit - ter pas - sion, for my sal - va - tion.  
and thy love un - swerv - ing, not my de - serv - ing.

## L: John 19:16b-22

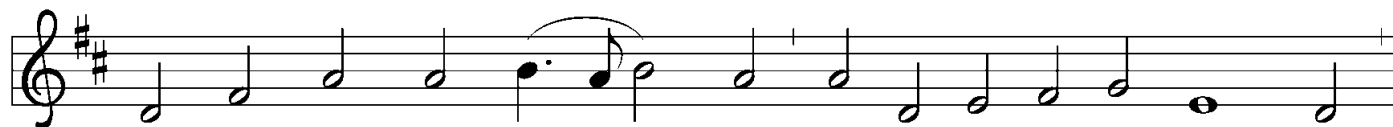
So they took Jesus,<sup>17</sup> and carrying the cross by himself he went out to what is called the Place of the Skull, which in Hebrew is called Golgotha.<sup>18</sup> There they crucified him and with him two others, one on either side, with Jesus between them.<sup>19</sup> Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.”<sup>20</sup> Many of the Jews read this inscription because the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, and in Greek.<sup>21</sup> Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’ ”<sup>22</sup> Pilate answered, “What I have written I have written.”

*Sixth candle may be extinguished.*

### Hymn: ELW (red), hymn 357: *Lamb of God, Pure and Sinless* (vs. 1-2)



Lamb of God, pure and sin - less, once on the cross an of - f'ring,



pa - tient, low - ly, guilt - less, for - sak - en in your suf - f'ring:



from sin's grasp you have torn us, from gloom to hope have borne us.



1 Grant us your mer - cy, O Je - sus.  
2 Grant us your mer - cy, O Je - sus.

Text: Nikolaus Decius, 1485–1550; tr. composite  
Music: O LAMM GOTTES, UNSCHULDIG, Nikolaus Decius  
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**PK: John 19:23-30**

<sup>23</sup> When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. <sup>24</sup> So they said to one another, “Let us not tear it but cast lots for it to see who will get it.” This was to fulfill what the scripture says,

“They divided my clothes among themselves,  
and for my clothing they cast lots.”

<sup>25</sup> And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” <sup>27</sup> Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home.

<sup>28</sup> After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” <sup>29</sup> A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. <sup>30</sup> When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

*Seventh candle may be extinguished.*

**Hymn: ELW (red), hymn 357: *Lamb of God, Pure and Sinless* (vs. 3)**



Lamb of God, pure and sin - less, once on the cross an of - f'ring,



pa - tient, low - ly, guilt - less, for - sak - en in your suf - f'ring:



from sin's grasp you have torn us, from gloom to hope have borne us.



3 Your peace be with us, O Je - sus. A - men.

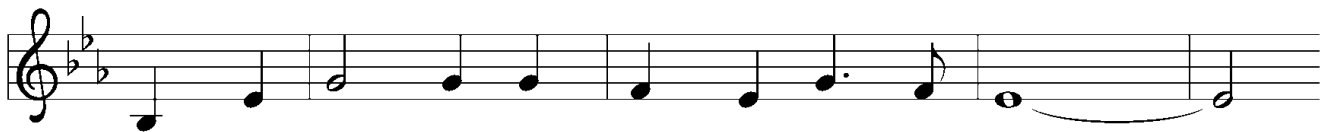
**L: John 19:31-42**

<sup>31</sup> Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. <sup>32</sup> Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup> But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup> Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup> (He who saw this has testified so that you also may continue to believe. His testimony is true, and he knows that he tells the truth.) <sup>36</sup> These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” <sup>37</sup> And again another passage of scripture says, “They will look on the one whom they have pierced.”

<sup>38</sup> After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission, so he came and removed his body. <sup>39</sup> Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. <sup>40</sup> They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. <sup>41</sup> Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. <sup>42</sup> And so, because it was the Jewish day of Preparation and the tomb was nearby, they laid Jesus there.

*Eighth candle may be extinguished.*

**Hymn: ELW (red), hymn 353: *Were You There***



1 Were you there when they cru - ci - fied my Lord?  
2 Were you there when they nailed him to the tree?  
3 Were you there when they pierced him in the side?  
4 Were you there when the sun re - fused to shine?  
5 Were you there when they laid him in the tomb?

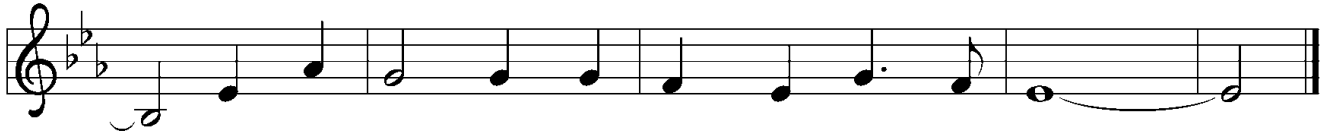


Were you there when they cru - ci - fied my Lord?  
Were you there when they nailed him to the tree?  
Were you there when they pierced him in the side?  
Were you there when the sun re - fused to shine?  
Were you there when they laid him in the tomb?

*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?  
Were you there when they pierced him in the side?  
Were you there when the sun re - fused to shine?  
Were you there when they laid him in the tomb?

Text: African American spiritual  
Music: WERE YOU THERE, African American spiritual

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## Meditation

Pastor Kristin Rice

*Silence for reflection follows.*

**Choir Anthem: O Come and Mourn With Me Awhile** (arranged by Mark Sedio, 2011 Birnamwood Publications)

## Bidding Prayer

PK In this time of Bidding Prayer, beloved kindred, we will take time following each petition for prolonged silence. May the Spirit intercede where our prayers have no words, and may we receive and discern God's petitions for us to respond where we are able.

*Silent prayer*

PK Tonight we pray for God's holy church in every land. Lord, your power is beyond our imagination, and yet you sent your Son to us as a humble carpenter, riding into Jerusalem on a colt. By your Holy Spirit guide your church to gather together throughout the world, to share the good news of your grace in Jesus Christ with all people, and to serve our neighbors with kindness and humility.  
We ask this through Christ our Lord.

**C Amen.**

*Silent prayer*

A Tonight we pray for ELCA Presiding Bishop Yehiel Curry and Bishop Tim Graham of the Indiana-Kentucky Synod, for Pastor Randy and Pastor Kristin, for the staff and leadership of OSLC, and all servants of the church, and for all the people of God. We pray for those who have gathered to worship tonight, in the sanctuary and online, and those who could not be with us. Lord, your Holy Spirit guides our steps each day, help each of us to do your work in the church and in the world as you have called us to, with generosity and an open hearts, and keep us in health and safety.

We ask this through Christ our Lord.

**C Amen.**

*Silent prayer*

PK Tonight we pray for all those who are preparing for baptism. Lord, you bless your church each day with your wisdom and grace. Give all those who are taking their first steps into faith, insight into your understanding and compassion. As they receive their new life in Christ, give them community and communion within the church, and bless them with a thriving and healthy community for support.

We ask this through Christ our Lord.

**C Amen.**

*Silent prayer*

A Tonight we pray for all of our siblings in Jesus Christ, whatever we share in common, whatever our differences. Lord, it is in your name that we have our unity, it is in our baptism into Jesus Christ that we are truly one. Unite us again into one fellowship and grant us your favor as we work together to share your good news with the world.

We ask this through Christ our Lord.

**C Amen.**

*Silent prayer*

PK Tonight we pray for the Jewish people, the first to hear the word of Almighty God. Lord, your promises are eternal and the strength of your covenants cannot be doubted. Your promises, to Abraham and Moses, to Sarah and Esther, remain in place, and you have chosen the Jewish people as your own. Grant them your strength and protect them from every harm.

We ask this through Christ our Lord.

**C Amen.**

*Silent prayer*

A Tonight we pray for those who do not share our faith in Jesus Christ. Lord, around the world your name is said in many languages, and many who believe in you call you by another name. Bring an end to hatred between religions, and give us the grace and courage to be faithful witnesses of your love for all people in your Son.

We ask this through Christ our Lord.

**C Amen.**

*Silent prayer*

PK Tonight we pray for those who do not believe in God. Lord, you created us in an act of love, and you sent your Son to us as one of us to show that love. Let all people around the world see your love in the daily words and actions of Christians, that they may come to know you and love you as we do. Help us to carry your light within us and to share that light with all we meet, so that the whole world may proclaim you as the true God of all.

We ask this through Christ our Lord.

**C Amen.**

*Silent prayer*

A Tonight we pray for all of God's wondrous creation. Lord, you have created everything we know, from the stars above us to the dirt beneath us, from gigantic galaxies to the tiniest atoms, from the dinosaurs of the past to the children who have yet to be born. You care for all that you have created, help us to care for it as you do and bring everything you've made to fulfill its purpose.  
We ask this through Christ our Lord.

**C Amen**

*Silent prayer*

PK Tonight we pray for all who serve in public office, whether they are appointed by officials or elected by the people. Lord, you are the source of all of our knowledge and compassion. Your voice speaks on behalf of the weak and the downtrodden, those whose voices and needs are ignored. Give your wisdom to all those with the power to use it, so that all people may live in a world of justice and peace, and share in your creation with generosity and compassion.  
We ask this through Christ our Lord.

**C Amen**

*Silent prayer*

A Tonight we pray for those who are in any kind of need. Lord, 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 imprisoned or oppressed, and deliver your world from dishonesty, hunger, and disease. Hear the prayers of all who call on you in any trouble, and help them in their need.  
We ask this through Christ our Lord.

**C Amen**

*Silent prayer*

PK Finally, tonight we pray for all those things for which our Lord would have us ask, as we join together in the Lord's Prayer, spoken in the language that is printed or that which is closest to our hearts,.



Hymn: ELW (red), hymn 616: *Jesus, Remember Me* (sung several times)

Je - sus, re - mem - ber me when you come in - to your king - dom.

The first system of music consists of a treble and bass staff. The treble staff has a key signature of two flats (B-flat and E-flat) and a 7/8 time signature. The melody is written in a simple, hymn-like style with quarter and eighth notes. The bass staff provides a harmonic accompaniment with chords and single notes.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The second system of music is identical to the first, featuring the same treble and bass staves with the hymn melody and accompaniment.

Text: Luke 23:42; Taizé Community

Music: REMEMBER ME, Jacques Berthier, 1923–1994

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*After a brief silence, continue with the verse.*

Choir

We a - dore you, O Christ, and we bless you.

The choir part is written on a single treble staff with a key signature of one sharp (F#) and a common time signature. The melody is simple, starting on a whole note and moving through a series of quarter notes.

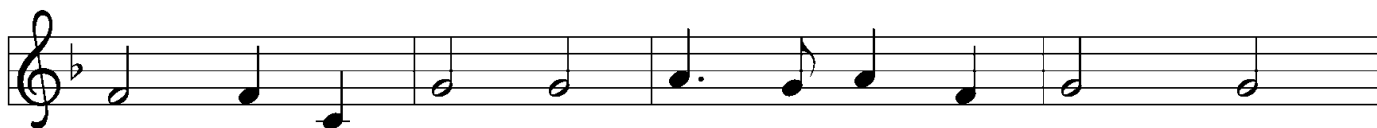
Assembly

By your ho - ly cross you have re - deemed the world.

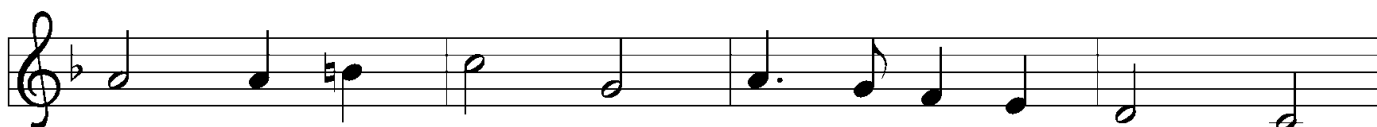
The assembly part is written on a single treble staff with a key signature of one sharp (F#) and a common time signature. The melody is simple, starting on a whole note and moving through a series of quarter notes.

*Please stand.*

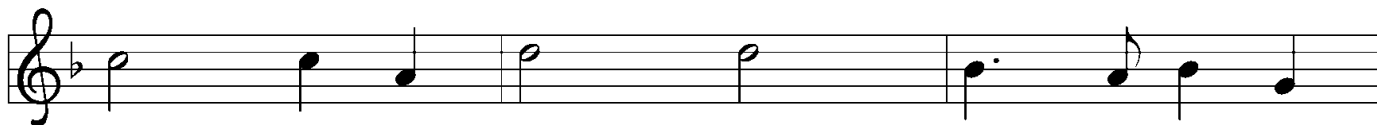
**Hymn: ELW (red), hymn 342: *There in God's Garden* (vs. 1-4)**



1 There in God's gar - den stands the Tree of Wis - dom,  
2 Its name is Je - sus, name that says, "Our Sav - ior!"  
3 Thorns not its own are tan - gled in its fo - liage;  
4 See how its branch - es reach to us in wel - come;



whose leaves hold forth the heal - ing of the na - tions:  
There on its branch - es see the scars of suf - f'ring;  
our greed has starved it, our de - spite has choked it.  
hear what the Voice says, "Come to me, ye wea - ry!



Tree of all knowl - edge, Tree of all com -  
see there the ten - drills of our hu - man  
Yet, look! it lives! its grief has not de -  
Give me your sick - ness, give me all your



pas - sion, Tree of all beau - ty.  
self - hood feed on its life - blood.  
stroyed it nor fire con - sumed it.  
sor - row, I will give bless - ing."

Text: Király Imre von Pécselyi, c. 1590–c. 1641; tr. Erik Routley, 1917–1982

Music: SHADES MOUNTAIN, K. Lee Scott, b. 1950

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*All depart in silence or may remain in silent prayer at the cross or in your seats.*

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**Worship Assistants Today:** Julie Huetteman (Musician), Beth Dana (Assisting Minister), Justin Marquis (Lector), Jesse Grogan (Usher), Mike Williams (A-V Specialist), Matt Ohland (Assistant to Mr. Williams)

**While Pastor Randy is on sabbatical, until July 13, Pastor Kristin is available for all pastoral care for the OSLC community and PLM students. Please contact her at: 262-758-1235 or by email: [pastor@plm.org](mailto: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.

## PRAYERS

Along with the Indiana Kentucky Synod staff, we lift these faith communities and rostered leaders in our prayers:

St. Matthew – Paducah, KY – Cat Claudio, SAM  
St. Paul – Michigan City, IN – Deacon Donald Thompson and Pastor Mark Reshan  
St. Paul – Batesville, IN – Laura Nicholson, SAM  
St. Paul – Connersville, IN – Philip Scholl and Pehry Holmlund, SAMs  
St. Paul – Louisville, KY – Rev. Cynthia Geisen

United Campus Ministry – Terre Haute, IN

Rev. John Holten – Retired – South Bend, IN  
Deacon Marilyn Hugh – Retired – Desplaines, IL  
Deacon Julie Stegelmann – Pathways Retreat Center – Goshen, IN  
Rev. Leonard Jepson – Retired – Mishawaka, IN  
Rev. Maxwell Johnson – Retired – South Bend, IN

Rev. Timothy Oslovich and the Alaska Synod

## 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 Mission, Vision, and Values (February 10, 2025)

### **Mission Statement:**

Embraced by God's Love to:

- Honor all people
- Share Christ's compassion
- Serve the world

### **Vision:**

Make Christ's love known to all:

- Meet people where they are
- Accompany and encourage one another along the way
- Nurture our roots and foster new growth

### **Values:**

Empathy: Understanding and addressing the needs of others

Growth: Encouraging the development of faith, love, and compassion

Generosity: Giving of time, talents, and assets to care for the community and the world

Belonging: Nurturing a community where all are honored and celebrated

Tradition: Rooted in the Christian faith as members of the ELCA

Caring: managing resources with purpose and integrity.