



GOOD FRIDAY

AND
HE
DIED
FOR
ALL



that those who live should no longer
live for themselves but for him who
died for them and was raised again.

2 Corinthians 5:15

St. LUCAS EVANGELICAL LUTHERAN

CHURCH AND SCHOOL

1417 Parkview Drive PO Box 44 Kewaskum, Wisconsin www.stlucaswels.org

Good Friday

March 29, 2024

We call this Friday "good," for we know why Jesus willingly endured the agony of the cross. It wasn't a tragic miscarriage of justice. Jesus suffered this punishment vicariously, in our place. He was pierced for our transgressions and crushed for our iniquities. Because he did, we are now right with our holy God. Jesus' punishment is our peace.

The service meditates on three Psalms that prefigured Jesus' suffering and death. Psalm 2: *"The kings of the earth rise up and the rulers band together against the Lord and against his anointed."* Psalm 22: *"My God, my God, why have you forsaken me? . . . All who see me mock me; they hurl insults, shaking their heads. 'He trusts in the Lord,' they say, 'let the Lord rescue him. Let him deliver him, since he delights in him.'" Psalm 27: "False witnesses rise up against me, spouting malicious accusations."*

The Psalms are followed by calls for us to repent. The *Quaerite Dominum* (Seek the Lord) is from Isaiah 55. Tonight we sing the hymn *Delay Not! Delay Not!* as a paraphrase of this song. Readings from Lamentations, along with the hymn *Lamb of God Pure and Holy*, serve as our prayer of repentance.

The congregation gathers in silence. Please set all personal electronic devices to silent mode. The organ is played softly during this service, just enough to support congregational singing.

GOOD FRIDAY: SERVICE OF DARKNESS

Tenebrae

The bell tolls seven times.

The minister enters in silence.

The Tenebrae candles are lit.

Stand

Gospel

M: A reading from the Gospel of St. John:

John 19:17-30

Carrying his own cross, Jesus went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others—one on each side and Jesus in the middle.

Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

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

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

“Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

This happened that the scripture might be fulfilled which said, “They divided my garments among them and cast lots for my clothing.” So this is what the soldiers did.

Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, “Dear woman, here is your son,” and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, “I am thirsty.” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

Be Seated

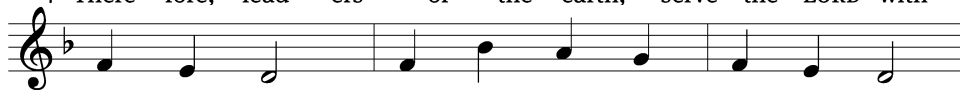
Silence for contemplation

Why Are Nations Raging

Psalm 2C



1 Why are na - tions rag - ing and con - spir - ing
2 But the Lord has scorn on them, laugh - ing and en -
3 God's de - cree un - to the King tells us what the
4 There - fore, lead - ers of the earth, serve the LORD with



plots in vain? Rul - ers of the world rise up,
throned on high. God brings wrath up - on their work;
LORD did say: "You are my own ho - ly Son;
ho - ly fear; trem - bling come be - fore the throne



weav - ing webs of death and pain. Then a - gainst the
filled with an - ger God re - plies: "It is my own
I've be - got - ten you this day. Ask of me and
or God's an - ger will ap - pear. Kiss God's feet in



LORD they cry, and a - gainst God's ho - ly Son, "Let us
ho - ly will that the Christ shall ev - er reign, and on
I will make all the na - tions your own stay. These pos -
trem - bling awe or the LORD will use the rod, mak - ing



tear their bonds from us and with their con - trol be done."
Zi - on's ho - ly hill my A - noint - ed I'll main - tain."
ses - sions you shall rule, strong as i - ron smash - ing clay."
beg - gars of all kings. Blest are those who trust in God.

Text: Fred R. Anderson

Text: © 1986 Fred R. Anderson, alt. Used by permission: OneLicense no. 703484

Tune: Public domain

The first candle is extinguished.

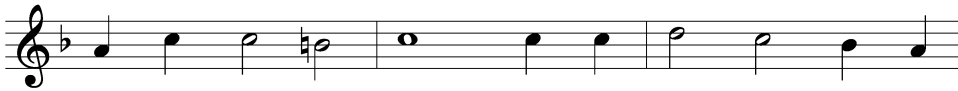
Silence for meditation

Son of God, by God Forsaken (Psalm 22)

CW 421



1 Son of God, by God for - sak - en, hear your
2 Friend of sin - ners, none be - friends you, left to
3 Son of Man, your foes as - sail you, crown with
4 Heal - er of the bro - ken, an - guished, nails your



peo - ple's hum - ble plea: Source of life, by death o'er -
die while all de - ride; sin - less, yet not one de -
cru - el thorns your brow. King of kings, no sword a -
hands and feet im - pale. Lord of all, you hang there



tak - en, feed us from the bar - ren tree.
fends you when con - demned and cru - ci - fied.
vails you in your hour of deep - est woe.
van - quished by the death your friends be - wail.

5 Light of Light, no brightness cheering
rends the gloom of that dread day
till your mercy's beams, appearing,
drive the clouds of sin away.

6 Come, O Christ, and grant us freedom
by your bondage on the tree.
Lead our steps to that fair kingdom
where you reign eternally.

Text: Herman G. Stuempfle, Jr., 1923–2007
Tune: Gross Catolisch Gesangbuch, Nürnberg, 1631
Text: © 1993 GIA Publications, Inc. Used by permission: OneLicense no. 703484
Tune: Public domain

The second candle is extinguished.

Silence for meditation

ELOI ELOI LAMA
SABACHTHANI



Psalm 27

Sung responsively with the cantors

Antiphon

False wit-nes-ses rise up a - gainst me, breath-ing out vi - o-lence.

Psalm tone

False witnesses rise up against me, breathing out violence.

(Antiphon) False witnesses rise up against me, breathing out violence.

The LORD is my light and my salvation—whom shall I fear?

The LORD is the stronghold of my life—of whom shall I be afraid?

When evil men advance against me to devour my flesh,

When my enemies and my foes attack me, they will stumble and fall.

Though an army besiege me, my heart will not fear;

Though war break out against me, even then will I be confident.

One thing I ask of the LORD, this is what I seek:

That I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to seek him in his temple.

For in the day of trouble he will keep me safe in his dwelling;

He will hide me in the shelter of his tabernacle and set me high upon a rock.

Then my head will be exalted above the enemies who surround me;

At his tabernacle will I sacrifice with shouts of joy; I will sing and make music to the LORD.

Hear my voice when I call, O LORD;

Be merciful to me and answer me.

My heart says of you, “Seek his face!”

Your face, LORD, I will seek.

Do not hide your face from me, do not turn your servant away in anger; you have been my helper.

Do not reject me or forsake me, O God my Savior.

Though my father and mother forsake me,

The LORD will receive me.

Teach me your way, O LORD;

Lead me in a straight path because of my oppressors.

Do not turn me over to the desire of my foes,

For false witnesses rise up against me, breathing out violence.

I am still confident of this:

I will see the goodness of the LORD in the land of the living.

Wait for the LORD;

Be strong and take heart and wait for the LORD.

(Antiphon) False witnesses rise up against me, breathing out violence.

The third candle is extinguished.

Silence for meditation



Seek the Lord -- Delay Not! Delay Not

CW 712



1 De - lay not! De - lay not! O sin - ner, draw near!
2 De - lay not! De - lay not, O sin - ner, to come,
3 De - lay not! De - lay not! The Spir - it of grace,
4 De - lay not! De - lay not! Why long - er a - buse



The wa - ters of life are now flow - ing for you.
for mer - cy still lin - gers and calls you to - day.
long grieved and re - sist - ed, may take his sad flight
the love and com - pas - sion of Je - sus, your God?



No price is de - mand - ed, the Sav - ior is here;
Its voice is not heard in the vale of the tomb;
and leave you in dark - ness to fin - ish your race,
A foun - tain is o - pened—how can you re - fuse?



re - demp - tion is pur - chased, God's prom - ise is true.
its mes - sage, un - heed - ed, will soon pass a - way.
to sink in the gloom of e - ter - ni - ty's night.
Come, wash and be cleansed in his par - don - ing blood.

Text: Thomas Hastings, 1784–1872, alt.

Tune: Welsh, 17th cent.

Text and tune: Public domain

The fourth candle is extinguished.

Silence for meditation

Stand

Sing, My Tongue, the Glorious Battle

CW 419



1 Sing, my tongue, the glo - rious bat - tle, waged in blood on
2 Tell how, when at length the full - ness of th'ap - point - ed
3 Thus, with thir - ty years ac - com - plished, he went forth from
4 Faith - ful cross, true sign of tri - umph, be for all the
5 Un - to God be praise and glo - ry; to the Fa - ther



Cal - va - ry; o'er the cross, tri - um - phant tro - phy,
time was come, he, the Word, was born of wom - an,
Naz - a - reth, des - tined, ded - i - cat - ed, will - ing,
no - blest tree; none in fo - liage, none in blos - som,
and the Son, to th'e - ter - nal Spir - it hon - or



tell who strug - gled val - iant - ly; tell how earth's Re -
left for us his Fa - ther's home, blazed the path of
did his work and met his death; like a lamb he
none in fruit your e - qual be, sym - bol of the
now and ev - er - more be done— praise and glo - ry



deem - er con - quered— vic - tim gain - ing vic - to - ry.
true o - be - dience, shone as light a - midst the gloom.
hum - bly yield - ed on the cross his dy - ing breath.
world's re - demp - tion, for your bur - den makes us free.
in the high - est while the time - less a - ges run.

Text: Venantius Fortunatus, c. 530–609, abr.; (st. 1): tr. Michael D. Schultz, b. 1963; (sts. 2–5): tr. John Mason Neale, 1818–1866, alt.

Tune: Carl F. Schalk, 1929–2021

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Text (sts. 2–5): Public domain

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LESSON

The readings from the Lamentations serve as a stern call to repentance for believers of all times.

A reading from the Lamentations of Jeremiah the prophet:

Lamentations 1:1-5

How deserted lies the city, once so full of people!
How like a widow is she, who once was great among the nations!
She who was queen among the provinces has now become a slave.

Bitterly she weeps at night, tears are upon her cheeks.
Among all her lovers there is none to comfort her.
All her friends have betrayed her; they have become her enemies.

After affliction and harsh labor, Judah has gone into exile.
She dwells among the nations; she finds no resting place.
All who pursue her have overtaken her in the midst of her distress.

The roads to Zion mourn, for no one comes to her appointed feasts.
All her gateways are desolate, her priests groan,
her maidens grieve, and she is in bitter anguish.

Her foes have become her masters; her enemies are at ease.
The LORD has brought her grief because of her many sins.
Her children have gone into exile, captive before the foe.

Jerusalem, Jerusalem, return to the Lord your God!

Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have raised you up out of the prison house of sin and death, and you have delivered up your Redeemer to be scourged. For I have redeemed you from the house of bondage, and you have nailed your Savior to the cross. O my people!

Holy Lord God, holy and mighty God, holy and most merciful Redeemer, God eternal, leave us not to bitter death. O Lord, have mercy.

Lamb of God, Pure and Holy CW 947 st. 1

1 Lamb of God, pure and ho - ly, who on the cross did suf - fer,
ev - er pa - tient and low - ly, your-self to scorn did of - fer.
All sin you car - ried for us, else had de - spair reigned o'er us:
have mer - cy on us, O Je - sus! O Je - sus!

Text: tr. The Lutheran Hymnal, 1941; Nicolaus Decius, c. 1485–after 1546 Tune: Nicolaus Decius, c. 1485–after 1546 Text and tune: Public domain

A reading from the Lamentations of Jeremiah the prophet:

Lamentations 1:6-9

All the splendor has departed from the Daughter of Zion.
Her princes are like deer that find no pasture;
in weakness they have fled before the pursuer.

In the days of her affliction and wandering, Jerusalem remembers all the treasures that
were hers in days of old.

When her people fell into enemy hands there was no one to help her.
Her enemies looked at her and laughed at her destruction.

Jerusalem has sinned greatly and so has become unclean.
All who honored her despise her nakedness;
she herself groans and turns away.

Her filthiness clung to her skirts; she did not consider her future.
Her fall was astounding; there was none to comfort her.
“Look, O LORD, on my affliction, for the enemy has triumphed.”

Jerusalem, Jerusalem, return to the Lord your God!

Thus says the Lord: What have I done to you, O my people, and wherein have I
offended you? Answer me. For I have conquered all your foes, and you have given me
over and delivered me to those who persecute me. For I have fed you with my Word
and refreshed you with living water, and you have given me gall and vinegar to drink. O
my people!

Holy Lord God, holy and mighty God, holy and most merciful Redeemer, God eternal,
allow us not to lose hope in the face of death and hell. O Lord, have mercy.

Lamb of God, Pure and Holy

CW 947 st. 2

2 Lamb of God, pure and ho - ly, who on the cross did suf - fer,
ev - er pa - tient and low - ly, your-self to scorn did of - fer.
All sin you car - ried for us, else had de - spair reigned o'er us:
have mer - cy on us, O Je - sus! O Je - sus!

Text: tr. The Lutheran Hymnal, 1941; Nicolaus Decius, c. 1485–after 1546

Tune: Nicolaus Decius, c. 1485–after 1546

Text and tune: Public domain

A reading from the Lamentations of Jeremiah the prophet:

Lamentations 1:10-14

The enemy laid hands on all her treasures;
she saw pagan nations enter her sanctuary—
those you had forbidden to enter your assembly.

All her people groan as they search for bread;
they barter their treasures for food to keep themselves alive.
“Look, O LORD, and consider, for I am despised.”

“Is it nothing to you, all you who pass by? Look around and see.
Is any suffering like my suffering that was inflicted on me,
that the Lord brought on me in the day of his fierce anger?

“From on high he sent fire, sent it down into my bones.
He spread a net for my feet and turned me back.
He made me desolate, faint all the day long.

“My sins have been bound into a yoke; by his hands they were woven together.
They have come upon my neck and the Lord has sapped my strength.
He has handed me over to those I cannot withstand.”

Jerusalem, Jerusalem, return to the Lord your God!

Thus says the Lord: What have I done to you, O my people, and wherein have I offended you?
Answer me. What more could have been done for my vineyard than I have done for it?
When I looked for good grapes, why did it yield only bad? My people, is this how you
thank your God? O my people!

Choir/cantor: Holy Lord God, holy and mighty God, holy and most merciful Redeemer, God
eternal, keep us steadfast in the true faith. O Lord, have mercy.

Lamb of God, Pure and Holy

CW 947 st. 3

3 Lamb of God, pure and ho - ly, who on the cross did suf - fer,
ev - er pa - tient and low - ly, your-self to scorn did of - fer.
All sin you car-ried for us, else had de-spair reigned o'er us:
your peace be with us, O Je - sus! O Je - sus!

Text: tr. The Lutheran Hymnal, 1941; Nicolaus Decius, c. 1485–after 1546

Tune: Nicolaus Decius, c. 1485–after 1546

Text and tune: Public domain

Sermon: God on Trial -- Evidence

Matthew 27:38–56

³⁸Two rebels were crucified with him, one on his right and one on his left. ³⁹Those who passed by hurled insults at him, shaking their heads ⁴⁰and saying, “You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!” ⁴¹In the same way the chief priests, the teachers of the law and the elders mocked him. ⁴²“He saved others,” they said, “but he can’t save himself! He’s the king of Israel! Let him come down now from the cross, and we will believe in him. ⁴³He trusts in God. Let God rescue him now if he wants him, for he said, ‘I am the Son of God.’ ” ⁴⁴In the same way the rebels who were crucified with him also heaped insults on him.

⁴⁵From noon until three in the afternoon darkness came over all the land. ⁴⁶About three in the afternoon Jesus cried out in a loud voice, “Eli, Eli, lema sabachthani?” (which means “My God, my God, why have you forsaken me?”).

⁴⁷When some of those standing there heard this, they said, “He’s calling Elijah.”

⁴⁸Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a staff, and offered it to Jesus to drink. ⁴⁹The rest said, “Now leave him alone. Let’s see if Elijah comes to save him.”

⁵⁰And when Jesus had cried out again in a loud voice, he gave up his spirit.

⁵¹At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split ⁵²and the tombs broke open. The bodies of many holy people who had died were raised to life. ⁵³They came out of the tombs after Jesus’ resurrection and went into the holy city and appeared to many people.

⁵⁴When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, “Surely he was the Son of God!”

⁵⁵Many women were there, watching from a distance. They had followed Jesus from Galilee to care for his needs. ⁵⁶Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee’s sons.

O Darkest Woe

CW 427



1 O dark - est woe! O tears, forth flow! Has
2 O sor - row dread! Our God is dead, up -
3 O child of woe: Who struck the blow that
4 All stained with blood the Lamb of God, the



earth so sad a won - der? God the Fa - ther's
on the cross ex - tend - ed. There his love en -
killed our gra - cious Mas - ter? "It was I," your
Bride - groom, lies be - fore you, pour - ing out his



on - ly Son now is bur - ied yon - der.
liv - ened us as his life was end - ed.
con - science cries, "I have wrought dis - as - ter!"
life that he may to life re - store you.

5 O Virgin's Son,
what you have won
is far beyond all telling:
how our God, detested, died,
hell and devil felling.

6 O Jesus blest,
my help and rest,
regard my prayerful weeping:
usher me through death and grave
safe into your keeping.

Text (st. 1): Friedrich von Spee, 1591–1635; (sts. 1, 4, 6): tr. Catherine Winkworth, 1827–1878, alt.; (sts. 2–6): Johann Rist, 1607–1667, abr.; (sts. 2–3, 5): tr. Joseph Herl, b. 1959, alt.

Tune: Himmlische Harmony, Mainz, 1628

Text (sts. 2–3, 5): © Joseph Herl. Used by permission: OneLicense no. 703484

Text (sts. 1, 4, 6) and tune: Public domain

The fifth candle is extinguished.

Silence for meditation

Christ became obedient for us unto death, even death on a cross. Therefore God has exalted him to the highest place and given him the name that is above every name.

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.
Lead us not into temptation,
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and forever. Amen.



Christ, the Life of All the Living

CW 396

Stanzas 3 & 4 sung by the Cantors



1 Christ, the life of all the liv - ing, Christ, the death of
2 Thou, ah! Thou hast tak - en on thee bonds and stripes, a
3 Thou hast borne the smit - ing on - ly that my wounds might
4 Heart - less scof - fers did sur - round thee, treat - ing thee with



death, our foe, who, thy - self for me once giv - ing
cru - el rod; pain and scorn were heaped up - on thee,
all be whole; thou hast suf - fered, sad and lone - ly,
cru - el scorn, and with pierc - ing thorns they crowned thee.



to the dark - est depths of woe: through thy suf - f'rings,
O thou sin - less Son of God! Thus didst thou my
rest to give my wea - ry soul; yea, the curse of
All dis - grace thou, Lord, hast borne that as thine thou



death, and mer - it I e - ter - nal life in - her - it.
soul de - liv - er from the bonds of sin for - ev - er.
God en - dur - ing, bless - ing un - to me se - cur - ing.
might - est own me and with heav'n - ly glo - ry crown me.



Thou - sand, thou - sand thanks shall be, dear - est Je - sus, un - to thee.
Thou - sand, thou - sand thanks shall be, dear - est Je - sus, un - to thee.
Thou - sand, thou - sand thanks shall be, dear - est Je - sus, un - to thee.
Thou - sand, thou - sand thanks shall be, dear - est Je - sus, un - to thee.

5 Thou hast suffered men to bruise thee
that from pain I might be free;
falsely did thy foes accuse thee:
thence I gain security.
Comfortless thy soul did languish
me to comfort in my anguish.
Thousand, thousand thanks shall be,
dearest Jesus, unto thee.

7 Then, for all that wrought my pardon,
for thy sorrows deep and sore,
for thine anguish in the garden,
I will thank thee evermore,
thank thee for thy groaning, sighing,
for thy bleeding and thy dying,
for that last triumphant cry
and shall praise thee, Lord, on high.

6 Thou hast suffered great affliction
and hast borne it patiently,
even death by crucifixion,
fully to atone for me.
Thou didst choose to be tormented
that my doom should be prevented.
Thousand, thousand thanks shall be,
dearest Jesus, unto thee.

PSALM 51

Sung by the cantors

- ¹Have mercy on me, O God,
according to your unfailing love;
according to your great compassion
blot out my transgressions.
- ²Wash away all my iniquity
and cleanse me from my sin.
- ³For I know my transgressions,
and my sin is always before me.
- ⁴Against you, you only, have I sinned
and done what is evil in your sight;
so you are right in your verdict
and justified when you judge.
- ⁵Surely I was sinful at birth,
sinful from the time my mother conceived me.
- ⁶Yet you desired faithfulness even in the womb;
you taught me wisdom in that secret place.
- ⁷Cleanse me with hyssop, and I will be clean;
wash me, and I will be whiter than snow.
- ⁸Let me hear joy and gladness;
let the bones you have crushed rejoice.
- ⁹Hide your face from my sins
and blot out all my iniquity.
- ¹⁰Create in me a pure heart, O God,
and renew a steadfast spirit within me.
- ¹⁰Create in me a pure heart, O God,
and renew a steadfast spirit within me.
- ¹¹Do not cast me from your presence
or take your Holy Spirit from me.
- ¹²Restore to me the joy of your salvation
and grant me a willing spirit, to sustain me.
- ¹³Then I will teach transgressors your ways,
so that sinners will turn back to you.
- ¹⁴Deliver me from the guilt of bloodshed, O God,
you who are God my Savior,
and my tongue will sing of your righteousness.
- ¹⁵Open my lips, Lord,
and my mouth will declare your praise.
- ¹⁶You do not delight in sacrifice, or I would bring it;
you do not take pleasure in burnt offerings.
- ¹⁷My sacrifice, O God, is a broken spirit;
a broken and contrite heart
you, God, will not despise.
- ¹⁸May it please you to prosper Zion,
to build up the walls of Jerusalem.
- ¹⁹Then you will delight in the sacrifices of the righteous,
in burnt offerings offered whole;
then bulls will be offered on your altar.

The sixth candle is extinguished. The seventh candle is carried from the chancel.

PRAYER OF THE DAY

Let us pray.

God Most Holy, look with mercy on this your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given over into the hands of the wicked, and to suffer death upon the cross. Keep us always faithful to him, our only Savior, who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

Silence for meditation

A loud noise (strepitus) representing the rending of Christ's tomb is heard, and the seventh candle is returned to burn in the chancel.

Lord Thee I Love With all My Heart

CW 817

st. 3 sung by the cantors to close the service.

Lord, let at last thine angels come,
to Abr'ham's bosom bear me home
that I may die unfearing;
and in its narrow chamber keep
my body safe in peaceful sleep
until thy reappearing.
And then from death awaken me
that these mine eyes with joy may see,
O Son of God, thy glorious face,
my Savior and my fount of grace.
Lord Jesus Christ, my prayer attend, my prayer attend,
and I will praise thee without end.

Text: tr. Catherine Winkworth, 1827–1878, alt.; Martin M. Schalling, 1532–1608
Text: Public domain

The minister exits the chancel.

The congregation may remain for prayer and meditation before dispersing quietly.

SERVING IN WORSHIP

Presiding Minister: Pastor Timothy Henning

Organist: Laura Schulz

THE RESURRECTION OF OUR LORD

Sunday March 31

6:00 am Sunrise Service with Holy Communion

7:00—8:00 am Easter Breakfast

8:30 or 10:30 AM Festival Services with Holy Communion