

**It is  
Finished**



**GOOD FRIDAY**

**St Peter's Lutheran Church  
April 15, 2022**

St. Peter's Lutheran Church

## Good Friday

April 15, 2022

Welcome to All in the Name of Jesus Christ our Lord!

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### Welcome

### Prayer of the Day

P: Let us pray,

*A brief silence is kept before the prayer.*

P: 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.**

*The assembly is seated.*

### First Reading — *Isaiah 52:13–53:12*

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*A reading from Isaiah*

<sup>13</sup>See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. <sup>14</sup>Just as there were many who were astonished at him —so marred was his appearance, beyond human semblance, and his form beyond that of mortals—<sup>15</sup>so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. <sup>53:1</sup>Who has believed what we have heard? And to whom has the arm of the LORD been revealed? <sup>2</sup>For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him.

<sup>3</sup>He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. <sup>4</sup>Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted.

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

<sup>6</sup>All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all.

<sup>7</sup>He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. <sup>8</sup>By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. <sup>9</sup>They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

<sup>10</sup>Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. <sup>11</sup>Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant,

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

P: The Word of the Lord.    **C: Thanks be to God.**

## Psalm 22

- <sup>1</sup>My God, my God, why have you for-<sup>1</sup>saken me  
and are so far from my cry, and from the words of<sup>1</sup> my distress?
- <sup>2</sup>**O my God, I cry in the daytime, but you<sup>1</sup> do not answer;  
by night as well, but I<sup>1</sup> find no rest.**
- <sup>3</sup>Yet you are the<sup>1</sup> Holy One, enthroned upon the prais-<sup>1</sup>es of Israel.
- <sup>4</sup>**Our forefathers put their<sup>1</sup> trust in you;  
they trusted, and you de-<sup>1</sup>livered them.**
- <sup>5</sup>They cried out to you and<sup>1</sup> were delivered;  
they trusted in you and were not<sup>1</sup> put to shame.
- <sup>6</sup>**But as for me, I am a worm<sup>1</sup> and no man,  
scorned by all and despised<sup>1</sup> by the people.**
- <sup>7</sup>All who see me laugh<sup>1</sup> me to scorn;  
they curl their lips and wag<sup>1</sup> their heads, saying,
- <sup>8</sup>**“He trusted in the LORD; let him de-<sup>1</sup> liver him;  
let him rescue him, if he de-<sup>1</sup> lights in him.”**
- <sup>9</sup>Yet you are he who took me out<sup>1</sup> of the womb,  
and kept me safe upon my<sup>1</sup> mother’s breast.
- <sup>10</sup>**I have been entrusted to you ever since<sup>1</sup> I was born;  
you were my God when I was still in my<sup>1</sup> mother’s womb.**
- <sup>11</sup>Be not far from me, for trou-<sup>1</sup>ble is near, and there is<sup>1</sup> none to help.
- <sup>12</sup>**Many young bulls en-<sup>1</sup> circle me; strong bulls of Ba-<sup>1</sup> shan surround me.**
- <sup>13</sup>They open wide their<sup>1</sup> jaws at me, like a ravening and a<sup>1</sup> roaring lion.
- <sup>14</sup>**I am poured out like water; all my bones are<sup>1</sup> out of joint;  
my heart within my breast is<sup>1</sup> melting wax.**
- <sup>15</sup>My mouth is dried out like a pot-sherd; my tongue sticks to the roof<sup>1</sup> of my  
mouth; and you have laid me in the dust<sup>1</sup> of the grave.
- <sup>16</sup>**Packs of dogs close me in, and gangs of evildoers cir-<sup>1</sup> cle around me;  
they pierce my hands and my feet, I can count<sup>1</sup> all my bones.**
- <sup>17</sup>They stare and gloat<sup>1</sup> over me;  
they divide my garments among them; they cast lots<sup>1</sup> for my clothing.
- <sup>18</sup>**Be not far a-<sup>1</sup> way, O LORD; you are my strength; hast-<sup>1</sup> en to help me.**
- <sup>19</sup>Save me<sup>1</sup> from the sword, my life from the power<sup>1</sup> of the dog.
- <sup>20</sup>**Save me from the<sup>1</sup> lion’s mouth,  
my wretched body from the horns<sup>1</sup> of wild bulls.**

- <sup>21</sup> I will declare your name <sup>1</sup> to my brethren;  
in the midst of the congregation <sup>1</sup> I will praise you.
- <sup>22</sup> **Praise the LORD, <sup>1</sup> you that fear him; stand in awe of him,  
O offspring of Israel; all you of Jacob's <sup>1</sup> line, give glory.**
- <sup>23</sup> For he does not despise nor abhor the poor in their poverty;  
neither does he hide his <sup>1</sup> face from them;  
but when they cry to <sup>1</sup> him he hears them.
- <sup>24</sup> **My praise is of him in the <sup>1</sup> great assembly;  
I will perform my vows in the presence of those who <sup>1</sup> worship him.**
- <sup>25</sup> The poor shall eat and be satisfied, and those who seek the <sup>1</sup> LORD  
shall praise him: "May your heart <sup>1</sup> live forever!"
- <sup>26</sup> **All the ends of the earth shall remember and turn <sup>1</sup> to the LORD,  
and all the families of the nations shall <sup>1</sup> bow before him.**
- <sup>27</sup> For kingship belongs <sup>1</sup> to the LORD; he rules o-<sup>1</sup> ver the nations.
- <sup>28</sup> **To him alone all who sleep in the earth bow <sup>1</sup> down in worship;  
all who go down to the dust <sup>1</sup> fall before him.**
- <sup>29</sup> My soul shall live for him; my descend-<sup>1</sup> ants shall serve him;  
they shall be known as the <sup>1</sup> LORD's forever.
- <sup>30</sup> **They shall come and make known to a people <sup>1</sup> yet unborn  
the saving deeds that <sup>1</sup> he has done.**

### **Gospel Acclamation**

*The assembly stands to welcome the gospel.*

*Cantor sings:*

Christ has humbled himself and become obedient unto death: even the death of the Cross.

**All: Look to Jesus, who for the sake of the joy that was set before him endured the cross, disregard-<sup>1</sup> ing its shame,\* and has taken his seat at the right hand of the <sup>1</sup> throne of God. [Heb. 12:2]**

### **Gospel — John 18:1–19:42**

P: The Passion of our Lord Jesus Christ according to St. John.

*The assembly may be seated.*

<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." Judas, who betrayed him, was standing with them. <sup>6</sup>When Jesus said to them, "I am," 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, I am. So if you are looking for me, let these

men 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?”

<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.

<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 is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.” <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 bandit.<sup>19</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, “Here is 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.”

<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 the emperor. Everyone who claims to be a king sets himself against the emperor.”

<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 the emperor.”<sup>16</sup> Then he handed him over to them to be crucified.

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.”<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.

*Silence is kept for meditation*

<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 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.

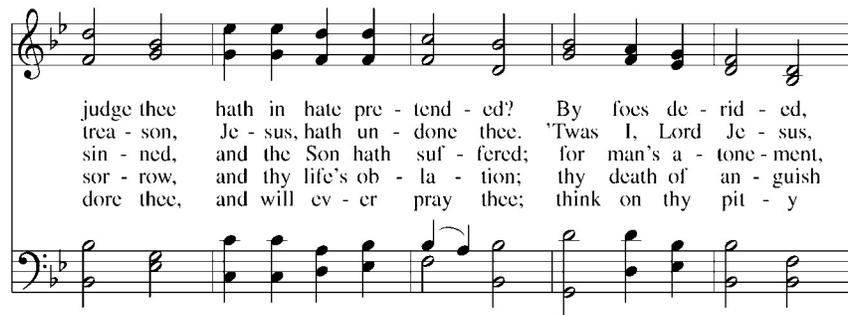
<sup>38</sup>After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. <sup>39</sup>Nicodemus, who had at first come to Jesus 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.

*Silence for prayer and reflection follows the reading.*

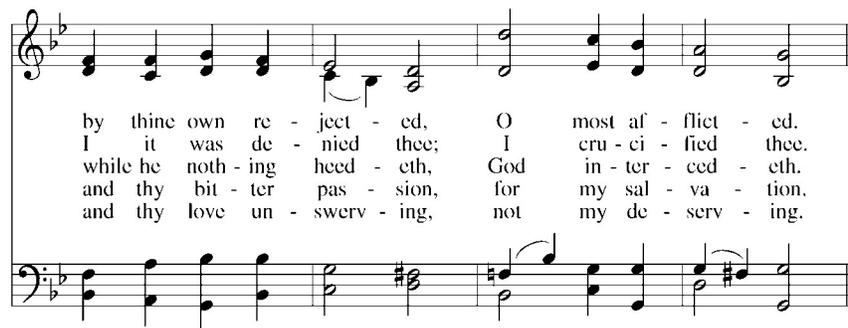
Hymn  
#123  
Green

### Ah, Holy Jesus, How Hast Thou Offended

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



judge thee hath in hate pre - tend - ed? By foes de - rid - ed,  
 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
 sin - ned, and the Son hath suf - fered; for man's 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



by thine own re - ject - ed, O most af - flict - ed.  
 I it was de - nied thee; I cru - ci - fied thee.  
 while he noth - ing heed - eth, God in - ter - ced - eth.  
 and thy bit - ter pas - sion, for my sal - va - tion,  
 and thy love un - swerv - ing, not my de - serv - ing.

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

## Homily

*The assembly is seated.  
 Silence for reflection follows the sermon.*

## Bidding Prayer

P: Let us pray, brothers and sisters, for the holy Church of God throughout the world, that God the almighty Father guide it and gather it together, so that we may worship him in peace and tranquility.

*Silent prayer.*

P: Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. Guide the work of the Church. Help it to persevere in faith, proclaim your name, and bring salvation to people everywhere. We ask this through Christ our Lord. **C: Amen.**

**C: Let us pray for Elizabeth, James, and Geoffrey, our bishops; for Beth, our pastor and for all pastors and other ministers; for all servants of the Church, and for all the people of God.**

*Silent prayer.*

P: Almighty and eternal God, your Spirit guides the Church and makes it holy. Strengthen and uphold our pastors and our leaders; keep them in health and

safety for the good of the Church, and help each of us to do faithfully the work to which you have called us. We ask this through Christ our Lord. **C: Amen.**

**C: Let us pray for those preparing for Baptism, that God make them responsive to his love, and give them new life in Jesus Christ.**

*Silent prayer.*

P: Almighty and eternal God, you continually bless the Church with new members. Increase the faith and understanding of those preparing for Baptism. Give them a new birth as your children, and keep them in the faith and communion of your holy Church. We ask this through Christ our Lord. **C: Amen.**

**P: Let us pray for all our brothers and sisters who share our faith in Jesus Christ, that God may gather and keep together in one Church all those who know Christ as Lord.**

*Silent prayer.*

P: Almighty and eternal God, you give your Church its unity. Look with favor on all who follow Jesus your Son. We are all consecrated to you by our Baptism; make us one in the fullness of faith, and keep us one in the fellowship of love. We ask this through Christ our Lord. **C: Amen.**

**C: Let us pray for the Jewish people, the first to hear the Word of God, that they may receive the fulfillment of the covenant's promises.**

*Silent prayer.*

P: Almighty and eternal God, long ago you gave your promise to Abraham and his posterity. Hear the prayers of your Church that the people you first made your own may arrive with us at the fullness of redemption. We ask this through Christ our Lord. **C: Amen.**

**C: Let us pray for those who do not believe in *Christ*, that the light of the Holy Spirit may show them the way of salvation.**

*Silent prayer.*

P: Almighty and eternal God, enable those who do not acknowledge Christ to receive the truth of the Gospel. Help us, your people, to grow in love for one another, to grasp more fully the mystery of your Godhead, and so to become more perfect witnesses of your love in the sight of all people. We ask this through Christ our Lord. **C: Amen.**

**C: Let us pray for those who do not believe in *God*, that they may find him who is the author and goal of our existence.**

*Silent prayer.*

P: Almighty and eternal God, you created humanity so that all might long to know you and have peace in you. Grant that, in spite of the hurtful things that stand in their way, they may all recognize in the lives of Christians the tokens of your love and mercy, and gladly acknowledge you as the one true God and Father of us all. We ask this through Christ our Lord. **C: Amen.**

**C: Let us pray for those who serve in public office, that God may guide their minds and hearts, so that all of us may live in true peace and freedom.**

*Silent prayer.*

P: Almighty and eternal God, you are the champion of the poor and oppressed. In your goodness, watch over those in authority, so that people everywhere may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord. **C: Amen.**

**C: Let us pray that God, the almighty and merciful Father, may heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, and disease.**

*Silent prayer.*

P: Almighty and eternal God, you give strength to the weary and new courage to those who have lost heart. Hear the prayers of all who call on you in any trouble, that they may have the joy of receiving your help in their need. We ask this through Christ our Lord. **C: Amen.**

P: Finally, let us pray for all those things for which our Lord would have us ask.

*All pray the Lord's Prayer.*

**C: Our Father, who art in heaven, hallowed be thy name,  
thy kingdom come, thy will be done, on earth as it is in heaven.  
Give us this day our daily bread; and forgive us our trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation, but deliver us from evil.  
For thine is the kingdom, and the power, and the glory,  
forever and ever. Amen.**

### **Adoration of the Cross**

*A large cross is placed before the assembly. The assembly stands and faces the cross. The following dialogue is said or sung three times, the assembly echoing the leader.*

P: Behold the life-giving cross, on which was hung the Savior of the whole world. **C: Oh, come, let us worship him.**

*The assembly may be seated.*

P: We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross joy has come into the world. May God be merciful and bless us; may the light of God's face shine upon us. Let your way be known upon earth, your saving health among all nations.

P: We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross joy has come into the world. Let the peoples praise you, O God; let all the peoples praise you. May God give us blessing, and may all the ends of the earth stand in awe. We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross joy has come into the world.

*After a brief silence, the presiding minister continues.*

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

**C: By your holy cross you have re-deemed the world.**

*All stand and sing, proclaiming the triumph of the cross.*

## Hymn

## Sing, My Tongue



1 Sing, my tongue, the glo - rious bat - tle; sing the end - ing  
 2 Tell how, when at length the full - ness of the 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

of the fray. Now a - bove the cross, the troph - y,  
 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 the e - ter - nal Spir - it hon - or

sound the loud tri - um - phant lay; tell how Christ, the world's re -  
 left for us his Fa - ther's home, blazed the path of true o -  
 did his work, and met his death; like a lamb he hum - bly  
 none in fruit your e - qual be; sym - bol of the world's re -  
 now and ev - er - more be done; praise and glo - ry in the

deem - er, as a vic - tim won the day.  
 be - dience, shone as light a - midst the gloom.  
 yield - ed on the cross his dy - ing breath.  
 demp - tion, for your bur - den makes us free.  
 high - est, while the time - less a - ges run.

Text: Venantius Honorius Fortunatus, 530–609; tr. John M. Neale, 1818–1866, alt.  
 Music: PICARDY, French folk tune, 17th cent.

*All depart in silence.*

*Worshippers may reverence the cross before they depart.*

*Reverencing the cross may include actions such as pausing before the cross, bowing, kneeling before it for prayer, or touching it.*

*We acknowledge the redemption of our lives by Christ on the cross.*

*During this time, a cantor will sing There in God's Garden (WOV 668)*

Portions of this service are from [sundaysandseasons.com](http://sundaysandseasons.com).

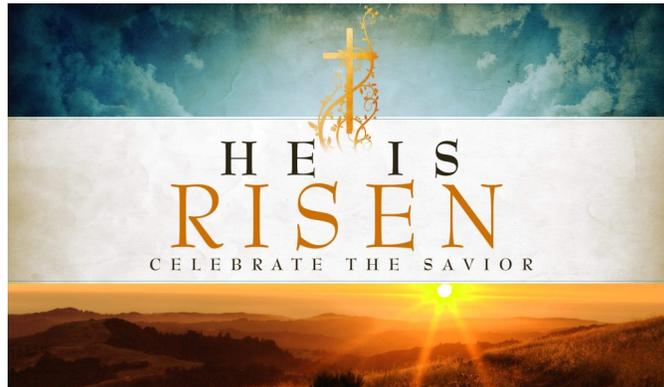
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## **Easter Vigil Service**

**Saturday, APRIL 16, 7:00 PM**

**In Person Service** — at St. Paul's Lutheran, York

## **The Resurrection of Our Lord**

### **Easter Sunday**

— **APRIL 17, 2022** —

—7:00 AM—

### **Outdoor Sunrise Communion Service**

—8:45 AM—

### **In Person Resurrection Service**

At St. Peter's Lutheran Church

—10:30 AM—

### **In Person Resurrection Service**

Christ Lutheran, Manchester

**St. Peter's Lutheran Church**  
**947 North George Street, York PA 17404**  
8:45 AM—Worship Service



#### **Church Staff**

The Reverend Beth A. Schlegel, *STS*    Pastor  
Terri Schroll    Secretary  
Kristen Hartman—Susan Hartman    Sextons

**Our phone number is: 717-854-0589**

**Our Website is: <http://www.stpeterslutheranyork.com>**

**Our Email Address is: [stpeterslutheran@verizon.net](mailto:stpeterslutheran@verizon.net)**

**Pastor Beth Schlegel: Phone #: 717-495-8894**

#### **This Week CHURCH OFFICE HOURS**

Monday thru Thursday  
**8:00 AM — 1:15 AM**

Friday  
**Office Closed**