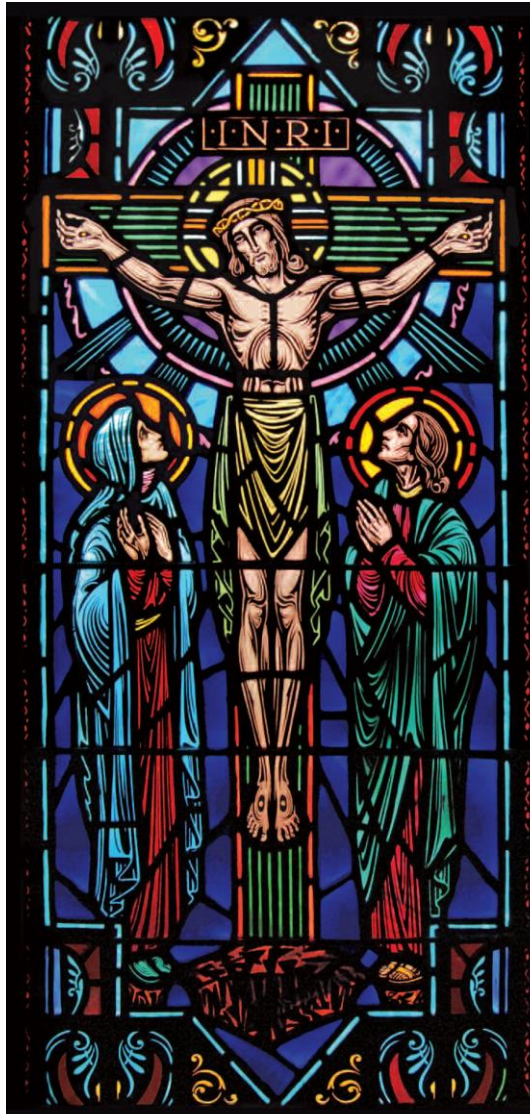


# GRACE LUTHERAN CHURCH



Adoration of the Cross  
Good Friday  
April 2, 2021  
12:00 p.m.

# ADORATION OF THE CROSS

*The ministers enter in silence.*

**ANTHEM:** Praise to Thee, Lord Jesus

Heinrich Schütz

Praise to thee, Lord Jesus, who in bitter pain,  
on the cross did suffer, and for our sake wast slain.  
Thou reignest with God the Father in eternity.  
Lead us, erring sinners, unto heaven and thee.  
Kyrie eleison. Christe eleison. Kyrie eleison.

*We stand.*

## **PRAYER OF THE DAY**

**P** Let us pray.

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

**C** Amen.



## HYMN: Ah, Holy Jesus

*Stanzas two and four are sung by the choir in settings by John Folkening and Michael D. Costello.*

The musical score is written for a choir in G major (one sharp) and 4/4 time. It consists of three systems of music, each with a vocal line (treble clef) and a bass line (bass clef). The lyrics are printed below the vocal line. The first system contains five lines of lyrics. The second system contains three lines of lyrics. The third system contains two lines of lyrics. The music is a simple, homophonic setting with block chords and moving lines.

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  
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 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

by thine own re - ject - ed, O most af - flict - ed.  
I it was de - nied thee; I cru - ci - fied thee.  
while we 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: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

*We sit.*

**FIRST READING: Isaiah 52:13–53:12**

<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>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.

**L** The Word of the Lord.

**C** Thanks be to God.

## PSALM 22

Antiphon by Hal H. Hopson

**L** My God, my God, why have you forsaken | me\*  
and are so far from my cry, and from the words of | my distress?

**C** **O my God, I cry in the daytime, but you do not | answer;\*  
by night as well, but I | find no rest.**

**L** Yet you are the Holy | One,\*  
enthroned upon the prais- | es of Israel.

**C** **Our ancestors put their trust in | you;\*  
they trusted, and you de- | livered them.**

**L** They cried out to you and were de- | livered;\*  
they trusted in you and were not | put to shame.

**C** **But as for me, I am a worm and not | human,\*  
scorned by all and despised | by the people.**

**L** All who see me laugh me to | scorn;\*  
they curl their lips and wag | their heads, saying,

**C** **“He trusted in the LORD; let him deliver | him;\*  
let him rescue him, if he de- | lights in him.”**

**L** Yet you are he who took me out of the | womb,\*  
and kept me safe upon my | mother's breast.

- ☞ I have been entrusted to you ever since I was | born;\***  
**you were my God when I was still in my | mother's womb.**

ANTIPHON

- ℣** Be not far from me, for trouble is | near;\*,  
and there is | none to help.
- ☞ Many young bulls encircle | me;\***  
**strong bulls of Ba- | shan surround me.**
- ℣** They open wide their jaws at | me;\*,  
like a ravening and a | roaring lion.
- ☞ I am poured out like water; all my bones are out of | joint;\***  
**my heart within my breast is | melting wax.**
- ℣** My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my | mouth;\*,  
and you have laid me in the dust | of the grave.
- ☞ Packs of dogs close me in, and gangs of evildoers circle a- | round me;\***  
**they pierce my hands and my feet, I can count | all my bones.**
- ℣** They stare and gloat over | me;\*,  
they divide my garments among them; they cast lots | for my clothing.
- ☞ Be not far away, O | LORD;\***  
**you are my strength; hast- | en to help me.**

ANTIPHON

- ℣** Save me from the | sword;\*,  
my life from the power | of the dog.
- ☞ Save me from the lion's | mouth;\***  
**my wretched body from the horns | of wild bulls.**
- ℣** I will declare your name to my | brethren;\*,  
in the midst of the congregation | I will praise you.
- ☞ Praise the LORD, you that | fear him;\***  
**stand in awe of him, O offspring of Israel; all you of Jacob's | line, give glory.**
- ℣** For he does not despise nor abhor the poor in their poverty;  
neither does he hide his face from | them;\*,  
but when they cry to | him he hears them.
- ☞ My praise is of him in the great as- | sembly;\***  
**I will perform my vows in the presence of those who | worship him.**

ANTIPHON

- L The poor shall eat and be satisfied, and those who seek the LORD shall | praise him: \*  
 “May your heart | live forever!”
- C **All the ends of the earth shall remember and turn to the | LORD,\*  
 and all the families of the nations shall | bow before him.**
- L For kingship belongs to the | LORD; \*  
 he rules o- | ver the nations.
- C **To him alone all who sleep in the earth bow down in | worship; \*  
 all who go down to the dust | fall before him.**
- L My soul shall live for him; my descendants shall | serve him; \*  
 they shall be known as the | LORD's forever.
- C **They shall come and make known to a people yet un- | born \*  
 the saving deeds that | he has done.**

## SECOND READING: Hebrews 10:16–25

<sup>16</sup>“This is the covenant that I will make with them  
 after those days, says the Lord:

I will put my laws in their hearts,  
 and I will write them on their minds,”

<sup>17</sup>he also adds,

“I will remember their sins and their lawless deeds no more.”

<sup>18</sup>Where there is forgiveness of these, there is no longer any offering for sin.

<sup>19</sup>Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, <sup>20</sup>by the new and living way that he opened for us through the curtain (that is, through his flesh), <sup>21</sup>and since we have a great priest over the house of God, <sup>22</sup>let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. <sup>23</sup>Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. <sup>24</sup>And let us consider how to provoke one another to love and good deeds, <sup>25</sup>not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

L The Word of the Lord.

C **Thanks be to God.**

*We stand.*

## GOSPEL VERSE: Hebrews 12:2

Michael D. Costello

Let us look to Jesus, who for the sake of the joy that was set before him endured the cross,  
 disregarding its shame, and has taken his seat at the right hand of the throne of God.

**P** The Passion of Our Lord Jesus Christ according to St. John.

<sup>1</sup>After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples 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 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>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, “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 whose it will be.” 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.

<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.

*A time of silence follows the reading of the Passion, then:*

## **CHORAL PRAYER**

Hans Leo Hassler

Lord, let at last thine angels come,  
To Abraham’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,  
And I will praise thee without end!

*Following a time of silence, we sing.*

**HYMN: O Sacred Head, Now Wounded**

*(green)* **LBW #116**



1 O sa - cred head, now wound - ed, with grief and shame weighed down,  
2 How art thou pale with an - guish, with sore a - buse and scorn;  
3 What lan - guage shall I bor - row to thank thee, dear - est friend,  
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;  
how does that vis - age lan - guish which once was bright as morn!  
for this thy dy - ing sor - row, thy pit - y with - out end?  
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!  
Thy grief and bit - ter pas - sion were all for sin - ners' gain;  
Oh, make me thine for - ev - er, and should I faint - ing be,  
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.  
mine, mine was the trans - gres - sion, but thine the dead - ly pain.  
Lord, let me nev - er, nev - er out - live my love to thee.  
for he who dies be - liev - ing dies safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676; based on Arnulf of Louvain, c. 1250; tr. composite

Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500, adapt. Hans L. Hassler, 1564–1612

## BIDDING PRAYER

*The assisting minister leads each bid, which is followed by a brief silence for reflection.*

*In several prayers the presiding minister prays for the church, the world, and the whole human family.*

*We add our assent to the prayer by responding "Amen."*

*The prayers conclude:*

## LORD'S PRAYER

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

☑ **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,**

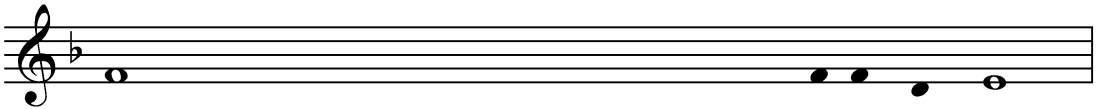
**but deliver us from evil.**

**For thine is the kingdom, and the power,**

**and the glory, forever and ever. Amen**

*We sing the versicle three times as the cross is carried in procession.*

## ADORATION OF THE CROSS



☐ Behold, the life-giving cross on which was hung the salvation of the whole world.



☑ Oh, come, let us wor-ship him.

*We sit.*

## SOLEMN REPROACHES

Sung by the choir in a setting by Tomas Luis de Victoria

Adapted by Geoffrey Cox

My people, what have I done to you?  
How have I offended you? Answer me!

I led you out of Egypt, from slavery to freedom, but you led your Savior to the cross.

*Hagios o Theós. Holy is God!*

*Hagios Ischyros. Holy and strong!*

*Hagios Athánatos, eléison hymás. Holy immortal One, have mercy on us!*

For forty years I led you safely through the desert.

I fed you with manna from heaven, and brought you to a land of plenty;  
but you led your Savior to the cross.

*Hagios o Theós. Holy is God!*

*Hagios Ischyros. Holy and strong!*

*Hagios Athánatos, eléison hymás. Holy immortal One, have mercy on us!*

What more could I have done for you?

I planted you as my fairest vine, but you yielded only bitterness:  
when I was thirsty you gave me vinegar to drink, and you pierced your Savior with a lance.

*Hagios o Theós. Holy is God!*

*Hagios Ischyros. Holy and strong!*

*Hagios Athánatos, eléison hymás. Holy immortal One, have mercy on us!*

*After a time of silence:*

**☐** We adore you, O Christ, and we bless you.

**☑** By your holy cross you have redeemed the world.



*We stand; the choir sings the Vexilla regis prodeunt*

**RESPONSE: The Royal Banners Forward Go**

*(green)* **LBW #124**



1 The roy - al ban - ners for - ward go; the cross shines forth in  
2 Where deep for us the spear was dyed, life's tor - rent rush - ing  
3 Ful - filled is all that Da - vid told in true pro - phet - ic  
4 O tree of beau - ty, tree most fair, or-dained those ho - ly



mys - tic glow where he, by whom our flesh was made,  
from his side, to wash us in the pre - cious flood  
song of old, that God the na - tions' king should be  
limbs to bear: gone is your shame, each crim - soned bough



in that same flesh our ran - som paid;  
where flowed the wa - ter and the blood.  
and reign in tri - umph from the tree.  
pro - claims the King of glo - ry now. A - men

5 Blest tree, whose chosen branches bore  
the wealth that did the world restore,  
the price of humankind to pay,  
and spoil the spoiler of his prey.

6 To you, eternal Three in One,  
our songs shall rise in unison;  
those whom you ransom and restore  
preserve and govern evermore. Amen

Text: Venantius Honorius Fortunatus, 530–609, sts. 1–5; source unknown, st. 6; tr. composite

Music: VEXILLA REGIS, Sarum plainsong, mode I

Sts. 4–5 tr. © 1940 Church Pension Fund

*The ministers depart in silence.*

## LEADING WORSHIP TODAY

The Revs. David R. Lyle and Troy E. Medlin, presiding ministers

The Rev. Michael D. Costello, cantor

Rebecca Dahlstrom, assisting minister

Eunice Eifert, videographer

Julie Hinz, sound board operator

### Members of the Grace Parish Choir

Ann Anderson

Douglas Anderson

Ellie Anderson

Karen Brunssen

Kim Brunssen

Justin Martin

Dan Krout

Valerie Poulos

Greg Rohlfig

**Cover art:** North transept balcony window, center panel (photo by Jonathan Hillert)

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- ☐ I am interested in a path toward membership.
- ☐ I would like to know more about Grace School.
- ☐ I would like to receive Grace’s weekly e-mail,  
*Sunday Is Coming.*
- ☐ I would like one of the pastors to contact me  
via (check one) ☐ Phone or ☐ E-mail.

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7300 Division Street  
River Forest, Illinois 60305  
Phone: (708) 366-6900  
Fax: (708) 366-0966  
[www.graceriverforest.org](http://www.graceriverforest.org)  
[gracechurch@graceriverforest.org](mailto:gracechurch@graceriverforest.org)

*Bring in, build up, and send out disciples for Jesus Christ*

David R. Lyle, Senior Pastor  
Troy E. Medlin, Associate Pastor  
F. Dean Lueking, Pastor Emeritus  
Michael D. Costello, Cantor  
Jeremy Zimmer, Assistant Cantor  
William Koehne, Principal  
Gerald Koenig, Principal Emeritus  
Pat Gulik, Parish Nurse  
Julie Modrich, Children’s Ministry Coordinator  
Gwen Gotsch, Communications Coordinator  
Jim McClanahan, Director of Administration & Finance  
Rich Brooks, Facilities Manager