

**Holy Week | Maundy Thursday**  
**The Lord's Supper**  
**April 2, 2026 | 7 PM | Onsite & Online**



God Loves. We Love.  
Everyone!  
Dios Ama. Amamos.  
Todos!

3001 Whitis Avenue  
Austin, Texas 78705  
[info@felcaustin.org](mailto:info@felcaustin.org)  
512.478.1933 church

## Everyone is welcome. This means you.

Welcome to First English Lutheran Church & Child Development Center (FELC). We are a congregation of the Southwestern Texas Synod of the Evangelical Lutheran Church in America (ELCA). You are invited to fully participate in a community of faith and friendship that gathers for worship, relationship building, personal growth, and service in the community and the world. Following the example of Christ, this congregation welcomes you exactly as you are.

Worship is at the heart of the Christian life. It is in worship that we encounter God, express our theology, define our identity, and are formed and transformed as the people of God. As we are gathered together, we receive the Word of God, give thanks, and are sent to be living, active images of divine love.

We are committed to the work of racial equity, justice, and advocating for marginalized groups. We welcome people in all places on the journey of faith and life. We celebrate differences in age, appearance, economic status, ethnic origin, nationality, race, family configuration, marital or relationship status, political leaning, religious background, and those who are differently abled physically or mentally. Since 1989, FELC has openly welcomed persons of all sexual orientations and gender identities and expressions to full participation in the church and society. For more on our welcome and life, visit [www.felcaustin.org](http://www.felcaustin.org).

**If this is one of your first times with FELC**, please use the online **Welcome Visitors information form** and provide feedback on your visit <http://www.felcaustin.org/forms/visitors>.

When we gather in the **Chapel of the Saints**, we gather as the saints of God in prayer, worship, and community. We gather with the saints of the past that we remember in various ways: the names engraved on the Columbarium, the Cloud of Witnesses mobile hanging in the Chapel containing the names of all who have died at FELC since 1936, and the icons displayed on the walls that remind us of people who inspire our faith and action today. The icons in the Chapel, by artist Kelly Latimore, are diverse saints, ancient and contemporary, and eight more are installed in the hallway outside the north transept entrance. The Columbarium consists of separate niches that can hold up to two urns each.

**All Gender Restrooms**, with infant changing tables, are located in the hallway off of the sanctuary near the fellowship hall. **Hearing assistance devices** are available for the sanctuary, with two options: an earpiece, or a hearing loop for those who use hearing aids; please connect with an usher for a hearing assistance device. **Seat cushions**, for use on our wood pews and chairs are available from an usher in the narthex.

We acknowledge the presence of God's people living on this land long before European conquest. These lands and waters have sustained the Coahuiltecan, Comanche, Jumanos, Lipan Apache, Sana, Tonkawa, and other indigenous peoples for thousands of years. Gathering today to worship on ancestral homelands, we acknowledge and honor our indigenous sisters, siblings, and brothers who continue to care for the land and water and call this land home.

A diversity of music is an important part of our witness, including the outstanding acoustics of our nave. As we grow our music ministry, we embark on a significant restoration campaign for our valued and aged pipe organ.

### Holy Week

The season of Lent culminates with Holy Week—the ritual participation in the passion, death, and resurrection of Christ. Through ancient liturgies and contemporary experience, we not only hear the story of Jesus, we become part of it now. The heart of the Christian faith is the paschal mystery—through the life, death, and resurrection of Christ, God brings transformation, salvation, and renewal for us and the whole creation. Holy Week is the time of deep contemplation that our lives are caught up in this mystery. Palm Sunday was the celebration of Jesus’ entry into Jerusalem when he is hailed as the new king. Holy Week is the centerpiece of the entire Christian year, forming one worship event over three days. Holy Thursday (sometimes called ‘Maundy’ an English form of ‘mandate’ from the Latin name ‘mandatum’) connects us to the events of Jesus’ last Supper. This liturgy includes the foot washing ritual that leads us to participate in Jesus’ own humility and loving service to others. Holy (Good) Friday is the solemn day of honoring Jesus’ death, receiving in the way of the cross—rejection, suffering, death—the power of God to redeem and transform us. At Easter (and for 50 days after) we celebrate that Christ renews all of life.

### Gathering Music

#### Holy God

Ukrainian Orthodox

Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,

ho - ly and im - mor - tal, have mer - cy on us.

*At the sound of a bell, we stand for the gathering song.*

# Gathering Song

## Create in Me a Clean Heart

J. Freylinghausen, 1670-1739; Psalm 51:10-12

Cre-ate in me a clean heart, O God, and re - new a right

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 common time signature. The melody begins with a half note G3, followed by quarter notes A3, B-flat3, and C4. The bass staff provides a harmonic accompaniment with chords and single notes.

spir - it with - in me. Cast me not a - way from your

The second system continues the melody. The treble staff features a half note D4, followed by quarter notes E-flat4, F4, and G4. The bass staff continues with accompaniment.

pres-ence, and take not your Ho - ly Spir - it from me. Re -

The third system continues the melody. The treble staff features a half note A4, followed by quarter notes B-flat4, C5, and D5. The bass staff continues with accompaniment.

store un - to me the joy of your sal - va - tion,

The fourth system continues the melody. The treble staff features a half note E5, followed by quarter notes F5, G5, and A5. The bass staff continues with accompaniment.

and up - hold me with your free Spir - it.

The fifth system concludes the melody. The treble staff features a half note B5, followed by quarter notes C6, D6, and E6. The bass staff continues with accompaniment.

## Invocation

Bless the Lord, ✠ who forgives all our sin.  
**God's mercy endures forever. Amen.**

## Invitation to Corporate Confession & Forgiveness of Sin

*Following the invitation, all may kneel or sit.*

*Extended quiet is kept for reflection and self-examination.*

Most merciful God,  
**we confess to you and to one another, and before the whole company of heaven,  
that we have sinned by our fault, by our own fault, by our own most grievous fault,  
in thought, word, and deed, by what we have done and by what we have left undone.  
We have not loved you with our whole heart, and mind, and strength.  
We have not loved our neighbors as ourselves. We have not forgiven others as we  
have been forgiven. In your great mercy, forgive us, renew us, and lead us, so that  
we may delight in your will, and live in your ways, to the glory of your holy name. Amen.**

In the mercy of almighty God, Jesus Christ was given to die,  
and for his sake, God forgives all our sin.  
As a called and ordained minister of the church of Christ and by his authority,  
I therefore declare to you the entire forgiveness of all your sin,  
in the name of the Father, and of the ✠ Son, and of the Holy Spirit. **Amen.**

*Be seated.*

## Individual Absolution

*Those who wish may come to the Chapel of the Saints and kneel or stand before a minister of word and sacrament for an individual pronouncement of forgiveness.*

*Each person is addressed in turn:*

In the name of our Lord Jesus Christ, all your sins are forgiven. Amen.

*During this time the assembly may kneel or sit.*

Saint Teresa of Ávila, 1515-1582; Jacques Berthier, 1923-1994, Taizé, France

Na - da te tur - be, na - da te es - pan - te.  
*Noth-ing can trou - ble, noth - ing can fright - en.*

Quien a Dios tie - ne na-da le fal - ta. Na-da te tur - be,  
*Those who seek God shall nev-er go want - ing. Noth-ing can trou - ble,*

na - da te es - pan - te. So - lo Dios bas - ta.  
*noth-ing can fright - en. God a - lone fills us.*

After all who wish have received individual absolution, we stand to sing the Kyrie on the next page.

# Kyrie, Eleison

Franz Schubert, 1797-1828

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

Detailed description: This system consists of two staves. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It features a vocal line with lyrics and a piano accompaniment. The bottom staff is in bass clef with the same key signature and time signature, also featuring a vocal line with lyrics and piano accompaniment. The lyrics are 'Lord, have mer - cy. Lord, have mer - cy.'.

Christ, have mer - cy. Christ, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy.

Detailed description: This system consists of two staves. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It features a vocal line with lyrics and a piano accompaniment. The bottom staff is in bass clef with the same key signature and time signature, also featuring a vocal line with lyrics and piano accompaniment. The lyrics are 'Christ, have mer - cy. Christ, have mer - cy.'.

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

Detailed description: This system consists of two staves. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It features a vocal line with lyrics and a piano accompaniment. The bottom staff is in bass clef with the same key signature and time signature, also featuring a vocal line with lyrics and piano accompaniment. The lyrics are 'Lord, have mer - cy. Lord, have mer - cy.'.

Lord, have mer - cy, have mer - cy.

Lord, have mer - cy, have mer - cy.

Detailed description: This system consists of two staves. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It features a vocal line with lyrics and a piano accompaniment. The bottom staff is in bass clef with the same key signature and time signature, also featuring a vocal line with lyrics and piano accompaniment. The lyrics are 'Lord, have mer - cy, have mer - cy.'.

## Prayer of the Day

Holy God, source of all love, in the time of his betrayal, Jesus gave us a new commandment, to love one another as he loves us. Write this commandment in our hearts, and give us the will to serve others as he was the servant of all; we ask this through the same Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

*Be seated.*

## ✝ WORD ✝

### First Reading

**Exodus 12:1-14**

New Revised Standard Version - English Updated

<sup>1</sup>The Lord said to Moses and Aaron in the land of Egypt: <sup>2</sup>This month shall mark for you the beginning of months; it shall be the first month of the year for you. <sup>3</sup>Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. <sup>4</sup>If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. <sup>5</sup>Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. <sup>6</sup>You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. <sup>7</sup>They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. <sup>8</sup>They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. <sup>9</sup>Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. <sup>10</sup>You shall let none of it remain until the morning; anything that remains until the morning you shall burn. <sup>11</sup>This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. <sup>12</sup>For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. <sup>13</sup>The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. <sup>14</sup>This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

The word of the Lord. **Thanks be to God.**

## Anthem

## Keep Silence

Text: Liturgy of St. James, 275 CE;

Music: Picardy, 17<sup>th</sup> c., arr. by John Helgen, b. 1957

Let all mortal flesh keep silence, and with fear and trembling stand;  
Ponder nothing earthly minded, for with blessing in his hand  
Christ our God to earth descending comes our homage to demand.

King of kings, yet born of Mary, as of old on earth he stood;  
Lord of lords in human vesture, in the body and the blood,  
He will give to all the faithful His own self for heavenly food.

## Second Reading

## 1 Corinthians 11:23-26

NRSV

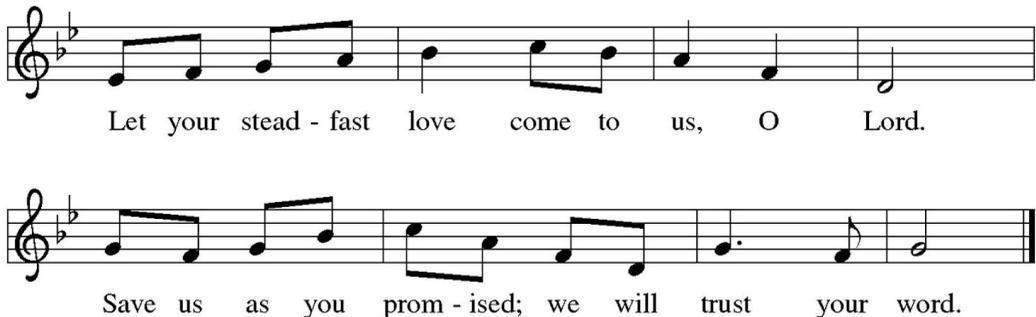
<sup>23</sup>For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, <sup>24</sup>and when he had given thanks, he broke it and said, “This is my body that is for you. Do this in remembrance of me.” <sup>25</sup>In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

The word of the Lord. **Thanks be to God.**

*We stand to welcome the gospel.*

## Gospel Acclamation

Music: Joel Martinson, b. 1960; Psalm 119:41-42



Let your stead - fast love come to us, O Lord.

Save us as you prom - ised; we will trust your word.

*The holy gospel is announced.* **Glory to you, O Lord.**

<sup>1</sup>Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. <sup>2</sup>The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper <sup>3</sup>Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, <sup>4</sup>got up from the table, took off his outer robe, and tied a towel around himself. <sup>5</sup>Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. <sup>6</sup>He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" <sup>7</sup>Jesus answered, "You do not know now what I am doing, but later you will understand." <sup>8</sup>Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." <sup>9</sup>Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" <sup>10</sup>Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." <sup>11</sup>For he knew who was to betray him; for this reason he said, "Not all of you are clean." <sup>12</sup>After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? <sup>13</sup>You call me Teacher and Lord—and you are right, for that is what I am. <sup>14</sup>So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup>For I have set you an example, that you also should do as I have done to you. <sup>16</sup>Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. <sup>17</sup>If you know these things, you are blessed if you do them." <sup>31b</sup>"Now the Son of Man has been glorified, and God has been glorified in him. <sup>32</sup>If God has been glorified in him, God will also glorify him in himself and will glorify him at once. <sup>33</sup>Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' <sup>34</sup>I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. <sup>35</sup>By this everyone will know that you are my disciples, if you have love for one another."

This is the gospel of the Lord. **Praise to you, O Christ!**

*Be seated.*

**Sermon**

## Footwashing

Those who desire to participate in the foot washing are invited to the Chapel of the Saints.

Move to an empty chair and remove any shoes and stockings, leaving them under the chair.

You may then move to an open foot washing station to have your feet washed, then you may wash the feet of the person after you.

Gently pour water on the person's feet one at a time and then dry them with a towel.  
You may then return to your chair to put on shoes, and return to the pew.

During the foot washing, we proclaim the word of God in song and also quiet.

## Music During the Footwashing

### *Ubi Caritas et amor*

Jacques Berthier, Taizé, France

U - bi ca - ri - tas et a - mor,  
Where true char - i - ty and love a - bide,

u - bi ca - ri - tas, De - us i - bi est.  
God is dwell - ing there; God is dwell - ing there.

## When Twilight Comes



1 When twi-light comes and the sun sets, moth - er hen pre-pares for  
2 One day the Rab - bi, Lord Je - sus, called the twelve to share his  
3 So gath-er round once a - gain, friends, touched by fad - ing glow of



night's rest. As her brood shel-ters un - der her wings, she  
last meal. As the hen tends her young, so for them he  
sun's gold, and re - count all our frail hu - man hopes: the



gives the love of God to her nest. Oh! what joy to  
spent him - self to seek and to heal. Oh! what joy to  
dreams of young and sto - ries of old. Oh! what joy to



feel her warm heart - beat and be near her all night long;  
be with Christ Je - sus, hear his voice, oh! sheer de - light,  
pray close to - geth - er, kneel - ing as one fam - i - ly,



so the young can find re - pose, then re - new to - mor - row's song.  
and re - ceive his ser - vant care: all be - fore the com - ing night.  
by a moth - er's love em - braced in the bless - ed Trin - i - ty.

Text: Moises B. Andrade, b. 1948; tr. James Minchin, b. 1942

Music: DAPIT HAPON, Francisco Feliciano, b. 1941

Tr. © James Minchin and music © Francisco Feliciano, admin. Asian Institute for Liturgy & Music; admin. Augsburg Fortress.

## Prayers of Intercession

*We kneel or sit for the prayers.*

*Following each intercession: Merciful God, **hear our prayer.***

*We stand, as able.*

## Sharing the Peace

May the peace of Christ be with you always. **And also with you.**

The exchange of peace within the gathered community is an ancient Christian practice. Gentle signs of reconciliation and love renew and build relationships prior to coming to God's table for Eucharist.

*Everyone returns to their places.*

## ✝MEAL✝

### Welcome to Communion & Offering

*We reflect on our stewardship of the gifts of God entrusted to us for the mission of the church and the care of those in need. God welcomes our generosity. Financial gifts may be shared through the offering plate or online at [www.felcaustin.org/information/giving](http://www.felcaustin.org/information/giving).*

### Offering Music

***Ave Verum Corpus*** (K 618)

W. A. Mozart, 1756-1791

Text: 14th century Eucharistic Hymn

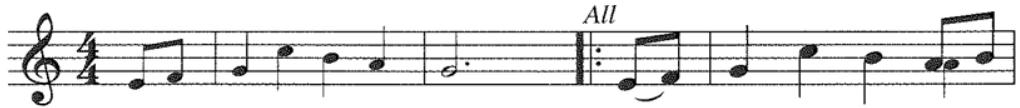
Hail, true Body, born of the Virgin Mary, who having truly suffered,  
gave himself a sacrifice on the cross for humanity,  
whose pierced side flowed with water and blood:  
May it be for us a foretaste [of the Heavenly banquet] in the final examination.

*We stand as bread, wine, and other gifts are presented and the meal is prepared.*

# Offering Song

## The Eyes of All Look to You, O God

Unfailing Light; Text/Music: Marty Haugen, b. 1960



1. The eyes of all look to  
2. To all who hun - ger



you, O God, to give them life and food. You  
you pro - vide the fruit of vine and field. From



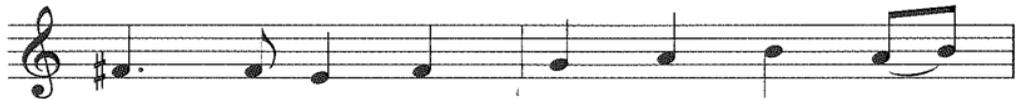
o - pen wide your gra - cious hand and  
these, your gifts, we set a - side a



grant them ev - 'ry good. With  
por - tion for this meal, where



all cre - a - tion we pro - claim your  
you draw near to those who cry, their



stead - fast love and glo - rious reign. We  
heart's de - sire to sat - is - fy. We



bless your ho - ly name.  
bless your ho - ly name.

## Offering Prayer

Blessed are you, O living God, through your goodness we offer you this bread:  
fruit of the earth and work of human hands.

**Blessed be God forever!**

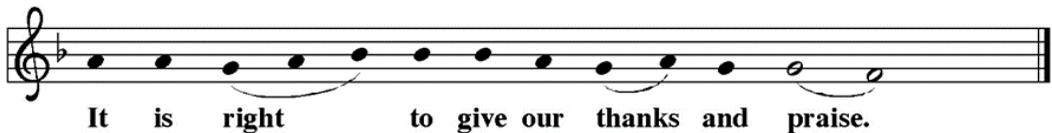
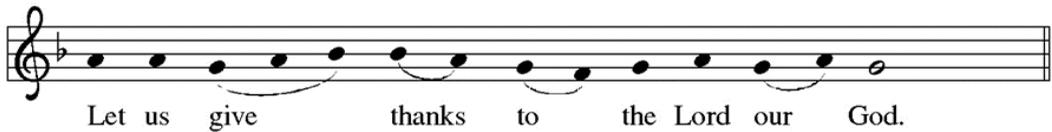
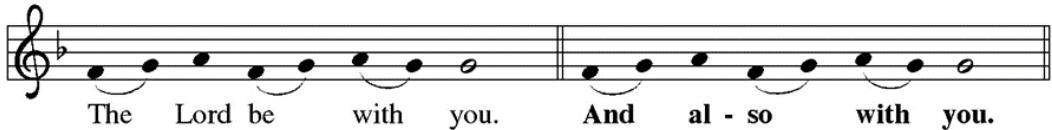
Blessed are you, O living God, through your goodness we offer you this wine:  
fruit of the vine and work of human hands.

**Blessed be God forever!**

We praise you, O living God, for creating the fruits of the earth and vine. **Amen.**

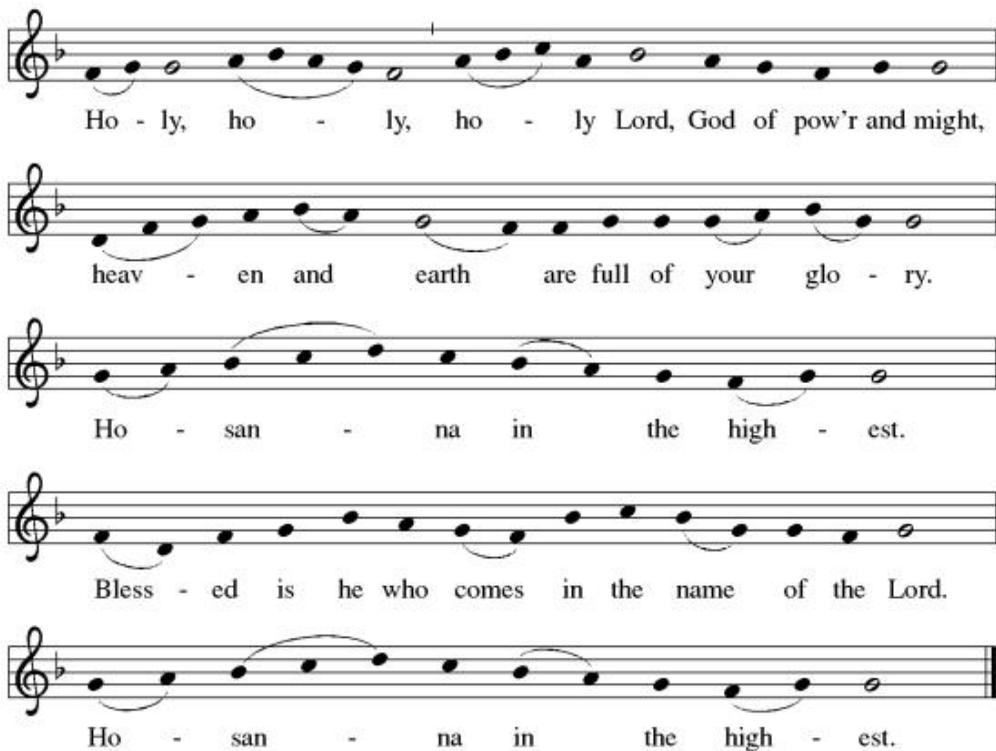
## Great Thanksgiving

Plainsong chant



It is indeed right, our duty and our joy . . . join their unending hymn:

## Sanctus



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,  
heav - en and earth are full of your glo - ry.  
Ho - san - na in the high - est.  
Bless - ed is he who comes in the name of the Lord.  
Ho - san - na in the high - est.

## Thanksgiving at the Table

Blessed are you, O living God, sovereign of time and space.  
You bring forth bread from the earth and fruit from the vine.  
Your word leads us across the sea to freedom,  
and you have carried us together to these holy days.  
Blessed be God forever!

**Blessed be God forever!**

Blessed are you, O living God, for your glory revealed in Jesus Christ.  
He is our Servant, who washes our feet with love.  
He is our Lamb, whose blood takes away our sin.  
He is our Host at this meal, offering us the cup of life.

In the night in which he was given to death,  
our Lord Jesus took bread, and gave thanks;  
broke it, and gave it to his disciples, saying:  
Take and eat; this is my body, given for you.  
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,  
and gave it for all to drink, saying:  
This cup is the new covenant in my blood,  
shed for you and for all people for the forgiveness of sin.  
Do this for the remembrance of me.

Blessed be God forever!  
**Blessed be God forever!**

Blessed are you, O living God, for the gift of your loving Spirit.  
Fill this meal with the life of Christ. ✚  
Make us servants of one another and of everyone.  
Bring us with all your people to the joy of Christ's resurrection.

Blessed be God forever!  
**Blessed be God forever! Amen!**

Jesus, remember us in your kingdom, and teach us to pray:

**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.**

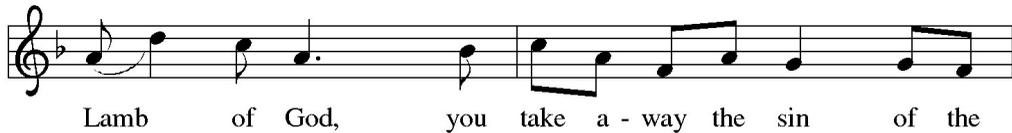
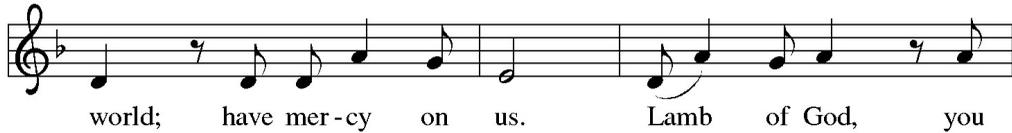
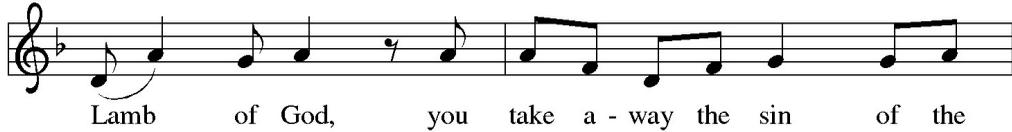
## Breaking the Bread

We break this bread to be the body of Christ. **We will love one another as Christ loves us.**

*Be seated.*

## Agnus Dei: Lamb of God

Joel Martinson, b. 1960



## Invitation to Communion & Blessing

God, in Christ, fully welcomes people of every age to this Meal, which is known by many names: the Lord's Supper, Holy Communion, the Mass, the Sacrament, the Eucharist. We encourage you to participate in ways that are meaningful for you.

For those participating onsite, ushers will direct you by the center aisle to a station to receive bread in your hand for you to eat, then proceed to a station and receive a small cup, where wine will be poured and consumed. Gluten-free wafers/ grape juice are available upon request. If you desire not to receive bread or wine, you are invited to a station where a minister will offer a prayer of blessing. Then, return to your seat by a side aisle. We join in prayer, meditation, and music. If you desire communion or a blessing at your place, let an usher or minister know.

## Communion Music

## Bless the Lord, My Soul Psalm 103; Taizé, France

*p*  
Bless the Lord, my soul, and bless God's ho - ly name.

*p*  
Bless the Lord, my soul, who leads me in - to life.

## It Happened on That Fateful Night



1 It hap - pened on that fate - ful night when pow'rs of  
2 Be - fore the bit - ter scene be - gan, he took the  
3 "My bod - y, bro - ken for your sin, re - ceive and  
4 "Do this," he said, "till time shall end, re - mem - ber -  
5 O Lord, your feast we cel - e - brate; we show your



earth and hell a - rose a - gainst the Son, our  
bread, and blest and broke. What love through all his  
eat as liv - ing food." He took the cup and  
ing your dy - ing friend; meet at my ta - ble  
death; we sing your name till you re - turn, when



God's de - light, and friends be - trayed him to his foes.  
ac - tions ran! What won - drous words of love he spoke!  
blest the wine: "Share this new tes - ta - ment, my blood."  
and re - cord the full o - be - dience of your Lord."  
we shall eat the mar - riage sup - per of the Lamb.

Text: Isaac Watts, 1674–1748; hymnal version *Lutheran Book of Worship*, 1978  
Music: BOURBON, W. Hauser, *Hesperian Harp*, 1848

We remain seated as we offer our thanks.

### Prayer after Communion

Let us pray . . . Lord Jesus Christ, we thank you that in this wonderful sacrament you strengthen us with the saving power of your suffering, death, and resurrection. May the blessing of this meal so work in us, that the fruits of your love will show forth in our lives; for you live and reign, now and forever. **Amen.**

## Stripping of the Altar

*We kneel or sit during the stripping of the altar, table, and furnishings.*

*We view a symbolic representation of the barrenness of Jesus being offered to death, in preparation for Friday. At the conclusion of the psalm, the altar is washed in silence. This altar of God being washed with wine and water is a further act of care at death.*

*A soloist chants Psalm 22.*

- <sup>1</sup>My God, my God, why have you for-<sup>1</sup>saken me?  
Why so far from saving me, so far from the words<sup>1</sup> of my groaning?
- <sup>2</sup>My God, I cry out by day, but you<sup>1</sup> do not answer;  
by night, but I<sup>1</sup> find no rest.
- <sup>3</sup>Yet you are the<sup>1</sup> Holy One,  
enthroned on the prais-<sup>1</sup>es of Israel.
- <sup>4</sup>Our ancestors put their<sup>1</sup> trust in you,  
they trusted, and you<sup>1</sup> rescued 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 not human,  
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; they<sup>1</sup> shake their heads.
- <sup>8</sup>“Trust in the LORD; let the<sup>1</sup> LORD deliver;  
let God rescue him if God so de-<sup>1</sup>lights in him.”
- <sup>9</sup>Yet you are the one who drew me forth<sup>1</sup> from the womb,  
and kept me safe on 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 no<sup>1</sup> one 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 slashing and<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 strength is dried up like a potsherd; my tongue sticks to the roof<sup>1</sup> of my mouth;  
and you have laid me in the<sup>1</sup> dust of death.
- <sup>16</sup>Packs of dogs close me in, a band of evildoers<sup>1</sup> circles round me;  
they pierce my hands<sup>1</sup> and my feet.
- <sup>17</sup>I can count<sup>1</sup> all my bones  
while they stare at<sup>1</sup> me and gloat.
- <sup>18</sup>They divide my gar-<sup>1</sup>ments among them;  
for my clothing,<sup>1</sup> they cast lots.
- <sup>19</sup>But you, O LORD, be not<sup>1</sup> far away;  
O my help, hasten<sup>1</sup> to my aid.
- <sup>20</sup>Deliver me<sup>1</sup> from the sword,  
my life from the power<sup>1</sup> of the dog.
- <sup>21</sup>Save me from the<sup>1</sup> lion's mouth!  
From the horns of wild bulls you have<sup>1</sup> rescued me.
- <sup>22</sup>I will declare your name<sup>1</sup> to my people;  
in the midst of the assembly<sup>1</sup> I will praise you.
- <sup>23</sup>You who fear the LORD, give praise! All you of Jacob's<sup>1</sup> line, give glory.  
Stand in awe of the LORD, all you off-<sup>1</sup>spring of Israel.
- <sup>24</sup>For the LORD does not despise nor abhor the poor in their poverty;  
neither is the LORD's face hid-<sup>1</sup>den from them;  
but when they cry out,<sup>1</sup> the LORD hears them.
- <sup>25</sup>From you comes my praise in the<sup>1</sup> great assembly;  
I will perform my vows in the sight of those who<sup>1</sup> fear the LORD.
- <sup>26</sup>The poor shall eat<sup>1</sup> and be satisfied.  
Let those who seek the LORD give praise! May your hearts<sup>1</sup> live forever!
- <sup>27</sup>All the ends of the earth shall remember and turn<sup>1</sup> to the LORD;  
all the families of nations shall bow<sup>1</sup> before God.
- <sup>28</sup>For dominion belongs<sup>1</sup> to the LORD,  
who rules o-<sup>1</sup>ver the nations.
- <sup>29</sup>Indeed, all who sleep in the earth shall bow<sup>1</sup> down in worship;  
all who go down to the dust, though they be dead, shall kneel be-<sup>1</sup>fore the LORD.
- <sup>30</sup>Their descendants shall<sup>1</sup> serve the LORD,  
whom they shall proclaim to genera-<sup>1</sup>tions to come.
- <sup>31</sup>They shall proclaim God's deliverance to a people<sup>1</sup> yet unborn,  
saying to them, "The<sup>1</sup> LORD has acted!"

*The liturgy ends in silence and continues tomorrow at 7 pm. You may remain for prayer. Depart in silence.*

## CELEBRATE HOLY WEEK & EASTER

### Good Friday | April 3 | 7 PM

*Adoration of the Cross liturgy with reading of the passion narrative, choral & instrumental music, & prayer around the cross. Virtual Stations of the Cross available on the website & Three-Hour devotion meditations available at the Welcome Tables & online*

### The Easter Vigil at Home | April 4

*A take-home liturgy to prepare for Christ's resurrection. Available at the Welcome Tables & online*

### Easter Sunday Worship, Hospitality, & Egg Hunt | April 5 | 10 AM

*Flowering of the indoor cross before worship (bring your cut flowers)*

*Resurrection story, Holy Communion, choral & instrumental music*

*Hospitality & Egg Hunt after worship (bring a basket)*

## LEADERS IN LITURGY | APRIL 2

Ministers	All the People of God
Altar Care	Margaret Bruesch
Assisting Minister	Shannon Aguirre
Building Open/Close	Leigh Northcutt-Benson
Lector	Marilynn Olson
Livestream Minister	JP Northcutt-Benson
Music Ministers	FELC Choir; Gwen Flory, soloist; Elijah Aguirre, oboe; Cantor Bryan Rust
Presiding & Preaching	Pastor Katie Rodie
Usher	Terry Porter

## COPYRIGHTS

Portions of the liturgical text, liturgical music, and hymns are from Sundays and Seasons.com © 2026 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies Annual License #SASo12815 through March 31, 2026. Biblical texts are from the New Revised Standard Version, Updated Edition Bible (NRSVUE) © 1989, 2022 Division of Christian Education of the National Council of Churches of Christ in the United States of America. Annual License w/Podcasting Renewal, Category B #A-736003 for July 20, 2025 - July 19, 2026. All rights reserved. Cover art: Lance Brown

