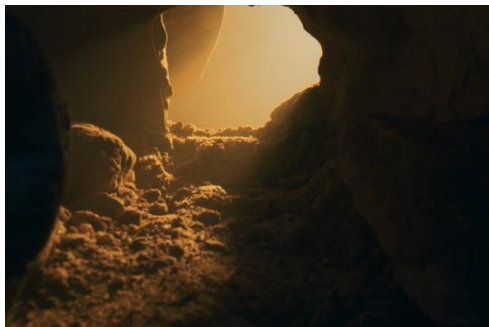
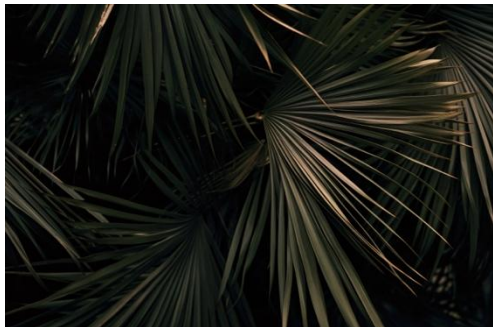


HOLY WEEK

MARCH 29-APRIL 5, 2026

This booklet serves as the bulletin for all of the Holy Week services from Palm Sunday through Easter Sunrise, and it also includes devotions for the intervening days of Holy Week.



*[God] said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know."
~ Ezekiel 37:3*



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A Reconciling in Christ congregation

HOLY WEEK AND EASTER SCHEDULE

Maundy Thursday Worship	12:15pm	Onsite
Maundy Thursday Worship	7:00pm	Onsite & online
Good Friday Worship	12:15pm	Onsite
Good Friday Worship	7:00pm	Onsite & online
Sunrise Easter Worship	6:30am	Onsite (cemetery & sanctuary)
Festival Easter Worship	9:00am	Onsite & online
Easter Egg Hunt	10:00am	meet at the front steps
Festival Easter Worship	10:30am	Onsite

We hope this booklet enables you to experience the Passion story (Jesus' suffering, death, and resurrection) in a meaningful way. In these pages, you will be able to read the story as told by John, interspersed with liturgy, songs, teaching, and moments of meditation.

This booklet is yours to take home for the devotions between now and Maundy Thursday

When you return on Thursday, Friday, and Easter sunrise for worship, please bring the booklet with you.

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L- Leader

C—Congregation

PALM SUNDAY WORSHIP

MARCH 29, 2026

9:00am & 10:30am

INTRODUCTION TO THE DAY

Dr. Karoline Lewis writes, "The triumphal entry into Jerusalem in the Fourth Gospel is a far less monumental event than the version told by the Synoptic Gospels... Clearly, the author of the Fourth Gospel is aware of this occasion in the life of Jesus, yet its purpose for John is entirely different than it is for Matthew, Mark, and Luke. For the first three Gospels, the entry into Jerusalem is the means by which Jesus gets to Jerusalem. Jesus' entire ministry has been in Galilee, and the events of the passion are all in Jerusalem. For John, Jerusalem has been present from the very beginning of this Gospel. In John, the less than triumphal entry into Jerusalem...reiterates that even here, Jesus is in control of the situation, finding his own colt on which to sit." And while those present continue to struggle to understand Jesus' words, Jesus once again illuminates his last sign, the resurrection of Lazarus. The response of the Pharisees to the reaction of the crowds points to the reason for the incarnation, that God so loves the world, "the world has gone after him."

GOD GATHERS

The congregation gathers in the narthex with palm branches.

WELCOME & ANNOUNCEMENTS

Pastor Alison Shane

PALM SUNDAY LITANY

L: Blessed is the one who comes in the name of the Lord.

C: Hosanna in the highest.

L: Poulsbo First Lutheran Church was established near water and on land stewarded since time immemorial by the Suquamish, Port Gamble S'Klallam, and other peoples of the Salish Sea.

C: We recognize that God calls all to be in right relationship with their neighbors,

L: that the tribes are sovereign nations,

C: that there is a history of broken treaties and broken trust, and that there is much reconciling work to be done.

L: As Christians, we also recognize that in Christ there is new life, forgiveness, and hope for mending what is broken.

C: We pray the Holy Spirit will lead us in this work.

Developed by PFLC and Luther Seminary in partnership with American Indian alumni, including Herb Wounded Head '04 and Marline Whiterabbit Helgemo '87.

L: As we stand with palms in hand, ready to shout "hosanna", we hold fresh in our minds the grit of ashes on our foreheads, a reminder that it is our sin that causes destruction in our lives and in this world that God loves. Ours is not a linear journey from sin to salvation; ours is the journey of the saved—wandering through times of doubt, times of denial, and times of adamant faith.

PROCESSIONAL GOSPEL John 12:12-19

L: The Holy Gospel according to St. John, the twelfth chapter.

The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting,

"Hosanna!

Blessed is the one who comes in the name of the Lord—
the King of Israel!"

Jesus found a young donkey and sat on it, as it is written:

"Do not be afraid, daughter of Zion.

Look, your king is coming,
sitting on a donkey's colt!"

His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. So the crowd that had been with him when he

called Lazarus out of the tomb and raised him from the dead continued to testify. It was also because they heard that he had performed this sign that the crowd went to meet him. The Pharisees then said to one another, "You see, you can do nothing. Look, the world has gone after him!"

L: Word of God for the people of God.

C: Thanks be to God.

BLESSING PRAYER

L: Let us pray. We praise you, O God, for redeeming the world through our Savior Jesus Christ. He entered the city of kings and redefined what it means to be king: using power for humility, service, love. Bless those who are carrying palm branches this day, proclaiming him king. Help us to live also in humility, service and love, even to the cross, so that, joined to his death and resurrection, we enter into life with you; through the same Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen

PROCESSION

L: Look, the world has gone after him! Let us also go forth in peace,

C: in the name of Christ. Amen

PROCESSIONAL ANTHEM *Sing Hosanna! Sannanina!* Cathedral Choir
 Nancy Grundahl Cynthia Gilman, Director

L: Blessed is the one who comes in the name of the Lord.

C: Hosanna in the highest!

PRAYER OF THE DAY

L: Eternal and holy God, you reign in our hearts and in all the earth, and creation gives testimony to your glory and power. Yet you are a ruler like none we have experienced: you gave all of yourself for the sake of the world. Teach us the kind of sacrificial love that can transform all things, for the sake of Jesus, in whose name we pray.

C: Amen

GOD SPEAKS

LENTEN LITANY

Psalm 118

L: Give thanks to the LORD, for the LORD is good;

C: God's mercy endures forever.

L: In distress I called to the LORD,

C: who answered by setting me free.

L: The LORD is with me; I shall not fear;

C: what can anyone do to me?

L: The LORD is with me as my helper;

C: I will look in triumph on those who hate me.

L: It is better to take refuge in the LORD,

C: than to trust in mortals.

L: It is better to take refuge in the LORD,

C: than to trust in rulers.

L: I was pressed and pressed to the point of falling,

C: but the LORD came to my help.

L: The LORD is my strength and my song,

C: and has become my salvation.

L: Hosanna! O LORD, save us!

C: We pray to you, LORD, prosper our days!

L: Blessed is the one who comes in the name of the LORD;

C: we bless you from the house of the LORD.

L: Give thanks to the LORD, for the LORD is good;

C: God's mercy endures forever.

CHILDREN'S SERMON

Jon McClung

SERMON

SILENCE FOR REFLECTION

This time of silence is an opportunity to meditate on the Word of God as spoken in Scripture and sermon.

CONFESSION OF FAITH – APOSTLES’ CREED

L: With the whole church, let us confess our faith.

C: I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, God’s only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen

PRAYERS

After each portion of the prayers:

L: God of mercy and grace,

C: We lift our prayers to you.

The prayers conclude:

L: ... In Jesus’ name we pray. **C: Amen**

INVITATION TO FAITHFUL GENEROSITY

[Online giving portal](#) →



Jesus said, "I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me...just as you did it to one of the least of these...you did it to me." ~Matthew 25:35-36, 40

L: In Jesus’ day, palm branches were a sign of the abundance of God: palm trees were native plants, and they prolifically provided nourishment, shelter, and employment. As Jesus’ followers celebrated the abundance of God in Jesus’ march, we celebrate the abundance of God in our giving out of that abundance. During this music offering, please:

- Prayerfully consider how generous you can be in this mission we share
- Fill out the Keeping in Touch form (QR code on the back of the bulletin or paper copy to add to your offering) as a symbol of offering of yourself to this mission. In the comment section, make a note of one thing you will do this week to clothe and shelter others (e.g. cleaning out your closets and donating to Fishline, working on a Habitat build, helping a neighbor keep their home safe).

GATHERING OF OFFERINGS

GOD NOURISHES

THE GREAT THANKSGIVING

L: Hosanna! God is with you!

C: And also with you.

L: Let us give thanks to our God.

C: We give God thanks and praise.

L: In the night in which he was betrayed, 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.

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

THE DISTRIBUTION

We are all united as the Body of Christ in Holy Communion today. After we sing "Lamb of God" together, the online community will commune together. Please gather your communion elements now.

The onsite community will process forward during the communion hymn and receive communion by intinction.

Lamb of God, you take a - way the sin of the world; have mer-cy on us.

Lamb of God, you take a - way the sin of the world; have mer-cy on us.

Lamb of God, you take a - way the sin of the world;

grant us peace, grant us peace.

THE ONLINE ASSEMBLY COMMUNES TOGETHER

L: The body of Christ, given for you. (*eat the bread*)

The blood of Christ, shed for you. (*drink the wine*)

COMMUNION HYMN

Bread of Life from Heaven

Susan R. Briehl/Argentine traditional, refrain; Marty Haugen stanzas

Bread of life from heav - en, your blood and bod - y giv - en,

we eat this bread and drink this cup un - til you come a - gain.

- 1. Break now the bread of Christ's sac - ri - fice; giv - ing
- 2. Seek not the food that will pass a - way; set your
- 3. Love as the one who, in love for you, gave him -
- 4. Dwell in the one who now dwells in you; make your
- 5. Drink of this cup and de - clare his death; eat this

thanks, hun - gry ones, gath - er round. Eat, all of you, and be
 hearts on the food that en - dures. Come, learn the true and the
 self for the life of the world. Come to the one who is
 home in the life - giv - ing Word. Know on - ly Christ, Ho - ly
 bread and be - lieve Eas - ter morn; trust his re - turn and, with

sat - is - fied; in Christ's pres - ence the loaves will a - bound.
 liv - ing way, that the full - ness of life may be yours.
 food for you, that your hun - ger and thirst be no more.
 One of God, and be - lieve in the truth you have heard.
 ev - 'ry breath, praise the one in whom you are re - born.

When the congregation has been united in the meal, the pastor will say the table blessing:

L: The body and blood of our Savior Jesus Christ strengthen you and keep you in God's grace.

C: Amen

POST-COMMUNION PRAYER

L: Compassionate God, you have fed us with the bread of heaven. Sustain us in our Lenten fast: may our fasting be hunger for justice; our alms, a making of peace; and our prayer, the song of grateful hearts, through Jesus Christ, our Savior.

C: Amen

GOD SENDS

SENDING HYMN *Commonwealth is God's Commandment*

Mary Louise Bringle/W. Walker

1. Com - mon-wealth is God's com - mandment; com-mon goods are meant to share.
2. Shar - ing lav - ish gifts and bless-ings, love that not one mite with-holds,
3. Gen - ders, rac - es, tribes, and na - tions, hear the Ho - ly One who calls,

Ta - bles set and doors wide o - pen wel - come an - gels un - a - ware.
stretch out arms to friends and strang-ers: God has sheep of man - y folds.
bid - ding all to work to - geth - er, bridg - ing lives and breach-ing walls.

Plead for the peace of all cre - a - tion. Pray for a place where grace is found.

Shan-ti, pax, sha - lom, mas - la - ha: com - mon good is ho - ly ground.

BIBLE READING

John 12:20-36

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." Philip went and told Andrew, then Andrew and Philip went and told Jesus. Jesus answered them, "The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain, but if it dies it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.

"Now my soul is troubled. And what should I say: 'Father, save me from this hour'? No, it is for this reason that I have come to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing there heard it and said that it was thunder. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself." He said this to indicate the kind of death he was to die. The crowd answered him, "We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?" Jesus said to them, "The light is in you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. While you have the light, believe in the light, so that you may become children of light."

After Jesus had said this, he departed and hid from them.

STRIPPING OF THE ALTAR

Altar Guild

Palm banners removed

This story will be continued on Maundy Thursday.

There is no benediction or sending on Palm Sunday; this celebration begins the weeklong observance including Maundy Thursday and Good Friday. We'll hear the benediction announced on Easter as the great celebration concludes.

POSTLUDE

Gavotte from the Sixth Suite for Cello

J. S. Bach

DEVOTIONS FOR HOLY WEEK

This part of Holy Week isn't about resolution – it's about recognition. Nothing has fallen apart yet. But everything is moving in that direction.

Jesus names what's wrong.
The systems don't change.
People don't reconsider.
They just dig in.

As John puts it, "*From that day on they planned to put him to death.*" (John 11:53)

This is the tension Holy Week unfolds within.

MONDAY OF HOLY WEEK MARCH 30, 2026

John 12:27-50

"Now my soul is troubled. And what should I say: 'Father, save me from this hour'? No, it is for this reason that I have come to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing there heard it and said that it was thunder. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself." He said this to indicate the kind of death he was to die. The crowd answered him, "We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?" Jesus said to them, "The light is in you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. While you have the light, believe in the light, so that you may become children of light."

After Jesus had said this, he departed and hid from them.

Although he had performed so many signs in their presence, they did not believe in him. This was to fulfill the word spoken by the prophet Isaiah:

“Lord, who has believed our message,
and to whom has the arm of the Lord been revealed?”

And so they could not believe, because Isaiah also said,

“He has blinded their eyes
and hardened their heart,
so that they might not look with their eyes
and understand with their heart and turn—
and I would heal them.”

Isaiah said this because he saw his glory and spoke about him.

Nevertheless many, even of the authorities, believed in him. But because of the Pharisees they did not confess it, for fear that they would be put out of the synagogue, for they loved human glory more than the glory that comes from God.

Then Jesus cried aloud: “Whoever believes in me believes not in me but in him who sent me. And whoever sees me sees him who sent me. I have come as light into the world, so that everyone who believes in me should not remain in the darkness. I do not judge anyone who hears my words and does not keep them, for I came not to judge the world but to save the world. The one who rejects me and does not receive my words has a judge; on the last day the word that I have spoken will serve as judge, for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me.”

Today – Pay Attention

Jesus can feel it. Something is coming. It hasn't happened yet – but it's already begun. Things are starting to break open, even within him.

“Now my soul is troubled.” (John 12:27)

Where can you feel something starting to break? We've all experienced this. A relationship that feels a little more distant. A patience that runs thinner than it used to. A sense that something isn't holding together the way it once did.

Where do you notice that? Not to fix it right away, not to explain it, but just to name it. Because often, what's breaking is revealing the truth.

DEVOTIONS FOR TUESDAY OF HOLY WEEK

MARCH 31, 2026

Today – Name it

Most of us can think of one. A conversation that feels uncomfortable or overdue. Maybe it's something that needs to be said, or something you're afraid to hear.

Even Jesus has to name something hard:

After saying this Jesus was troubled in spirit and declared, "Very truly, I tell you, one of you will betray me." The disciples looked at one another, uncertain of whom he was speaking. One of his disciples – the one whom Jesus loved – was reclining close to his heart; Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. So while reclining next to Jesus, he asked him, "Lord, who is it?" Jesus answered, "It is the one to whom I give this piece of bread when I have dipped it in the dish." So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. After he received the piece of bread, Satan entered into him. Jesus said to him, "Do quickly what you are going to do." Now no one knew why he said this to him. (John 13:21-28)

Avoiding the conversation can feel easier in the short term, but it also keeps things stuck.

What would it look like to take one small step toward that conversation? Not to resolve everything – just to begin.

Further reading: John 15

Jesus continues to speak

"I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine; you are the branches. Those who abide in

me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples. As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you and that your joy may be complete.

"This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing, but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me, but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another.

"If the world hates you, be aware that it hated me before it hated you. If you belonged to the world, the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world, therefore the world hates you. Remember the word that I said to you, 'Slaves are not greater than their master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. But they will do all these things to you on account of my name, because they do not know him who sent me. If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. Whoever hates me hates my Father also. If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father. It was to fulfill the word that is written in their law, 'They hated me without a cause.'

"When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. You also are to testify, because you have been with me from the beginning.

DEVOTIONS FOR WEDNESDAY OF HOLY WEEK

APRIL 1, 2026

John 16 *Jesus continues to speak*

"I have said these things to you to keep you from falling away. They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God. And they will do this because they have not known the Father or me. But I have said these things to you so that when their hour comes you may remember that I told you about them.

"I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me, yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts. Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you, but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgment: about sin, because they do not believe in me; about righteousness, because I am going to the Father, and you will see me no longer; about judgment, because the ruler of this world has been condemned.

"I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

"A little while, and you will no longer see me, and again a little while, and you will see me." Then some of his disciples said to one another, "What does he mean by saying to us, 'A little while, and you will no longer see me, and again a little while, and you will see me,' and 'because I am going to the Father'?" They said, "What does he mean by this 'a little while'? We do not know what he is talking about." Jesus knew that they wanted to ask him, so he said to them, "Are you discussing among yourselves what I meant when I said, 'A little while, and you will no longer see me, and again a little while, and you will see me'? Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. When a woman is in labor, she has pain because her hour has come. But when her

child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world. So you have pain now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you. On that day you will ask nothing of me. Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you. Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete.

“I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures but will tell you plainly of the Father. On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf, for the Father himself loves you because you have loved me and have believed that I came from God. I came from the Father and have come into the world; again, I am leaving the world and am going to the Father.”

His disciples said, “Yes, now you are speaking plainly, not in any figure of speech! Now we know that you know all things and do not need to have anyone question you; by this we believe that you came from God.” Jesus answered them, “Do you now believe? The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me. I have said this to you so that in me you may have peace. In the world you face persecution, but take courage: I have conquered the world!”

Today – Don’t avoid it

It’s not always obvious. Sometimes it’s just a quiet sense that something isn’t quite right – internally, relationally, or in the world around you. You might not have words for it yet. That’s okay.

Jesus knows that feeling. There are things forming... truths not yet ready to be spoken, realities not yet fully faced.

“I still have many things to say to you, but you cannot bear them now.” (John 16:12)

What feels off right now? Pay attention to it. Sit with it for a moment. Because that feeling –vague as it is – can be a starting point. Not everything needs clarity right away, but noticing is where honesty begins.

MAUNDY THURSDAY WORSHIP

APRIL 2, 2026

12:15pm & 7pm

INTRODUCTION TO THE DAY

Maundy Thursday begins the Triduum (see #1 below). Today we hear Jesus' parting words to his disciples. They are words of command, but they are also words of blessing. "Love one another" and "Do this in remembrance of me" are Jesus' deepest desires for his people on earth.

Here are some answers to some frequently asked questions:

1. What is the Triduum?

- ✘ The final 3 days of Lent are referred to as the 'Triduum,' which is Latin, meaning 'three.' Maundy Thursday, Good Friday and Easter are seen as a continuous commemoration of the central acts of Christianity. Each day needs the others in order to make sense.

2. What does "Maundy" mean?

- ✘ 'Maundy' is an English form of the Latin word for 'commandment.'
- ✘ The overarching theme of the day is Jesus' new commandment to his disciples: "Just as I have loved you, you also should love one another." John 13:34
- ✘ Jesus' love is demonstrated both in his example of servanthood (washing feet) and by his gift of himself in Holy Communion.

3. Why do we strip the altar and chancel area?

- ✘ The altar represents Christ and his being stripped of his power and glory.

4. Washing feet/hands?

- ✘ Some Maundy Thursday celebrations include washing feet, as Jesus did for the disciples. We will wash each other's hands, first being served by our neighbor and then in turning to serve our neighbor.
- ✘ Jesus models for us what a life of service looks like – and in communion we become what we eat and drink: the body of Christ, offering ourselves in love for the life of the world.

5. Why no benediction?

- ✘ There is no benediction throughout Holy Week to show the continuity of the story and that the story isn't over yet. On Easter we will finally be given the benediction/blessing when the story has its proper ending...or we could say, its new beginning.

PRELUDE

Ah, Jesus, Dear
J. Brahms

Miriam Haddon

CHILDREN'S SERMON

Jon McClung

INVITATION TO THE TRIDUUM

Pastor Kent Shane

Accompaniment
Rev. Meta Herrick Carlson

There is urgency rising
in search of the right thing to say
or a way to fix what is hard or hurting.

But the Spirit is pulling you gently back
to stay in the sorrow and wait in the mystery
of being together without all the answers.

Just be here, she whispers.
It is enough.
It is more than enough.

L: Friends in Christ, in this Lenten season we have heard God's call to relationship – with God through Jesus and with our neighbor in community. Yet in sin we turn away from these relationships and focus on ourselves. And still God draws us again and again back into relationship. God has found and forgiven us, which moves us to confession and repentance.

[Silence for reflection and self-examination]

L: God of love and mercy,

C: we confess that we are captive to sin and cannot free ourselves. We have sinned against you 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; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen

L: Almighty God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of ✕ Jesus Christ, your sins are forgiven. Almighty God

strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith.

C: Amen

OPENING HYMN

Will You Let Me Be Your Servant

Richard Gillard

1. Will you let me be your ser - vant, let me be as Christ to you?
2. We are pil - grims on a jour - ney, we are trav - lers on the road;
3. I will hold the Christ-light for you in the night-time of your fear;
4. I will weep when you are weep - ing; when you laugh I'll laugh with you.
5. Will you let me be your ser - vant, let me be as Christ to you?

Pray that I may have the grace to let you be my ser - vant, too.
we are here to help each oth - er walk the mile and bear the load.
I will hold my hand out to you, speak the peace you long to hear.
I will share your joy and sor - row till we've seen this jour - ney through.
Pray that I may have the grace to let you be my ser - vant, too.

PRAYER OF THE DAY

L: Let us pray. God of grace and mercy, on this night, you gave us a new commandment—that we love one another as you have loved us. Help us to see the depth and breadth of this love, and strengthen us to carry the small portion we can bear into our suffering world. In Jesus' name we pray.

C: Amen

BIBLE READING

John 13:1-11

Rev. Ron McClung

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. The devil had already decided that Judas son of Simon Iscariot would betray Jesus. And during supper Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going to God, got up from supper, took

off his outer robe, and tied a towel around himself. 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. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" 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." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

HAND WASHING

L: In the time of Jesus, it was common practice for a host to have the feet of his guests washed by a slave upon entering his home. Mary embraced that role as she knelt, anointed Jesus' feet, and wiped them with her hair. Jesus then embraced that role, the role of a slave, as he knelt, washed the feet of his followers, and wiped them dry. Then he called the disciples – and us – to do the same: to use our hands to serve, love, and give. Today we remember Jesus' call to service by washing one another's hands, which are one of our primary tools for serving and loving our neighbor.

L: Let us open our hands and pray:

God, our refuge and strength, our present help in time of trouble, care for those who tend to the needs of those nearest to them. Strengthen them in body and spirit. Refresh them when weary; console them when anxious; comfort them in grief; and hearten them in discouragement. In their acts of compassion, show them that they are your instruments. In their concerns and fears, grant them your peace. In their faithful serving, shower on them your steadfast love. May they not grow weary or faint-hearted, and may they know your peace at all times and in every way, through Christ who is our peace.

C: Amen

[Those wishing to have their hands washed may come forward up the side aisles.]

BLESSING OF SERVANT HANDS

Bless these hands.

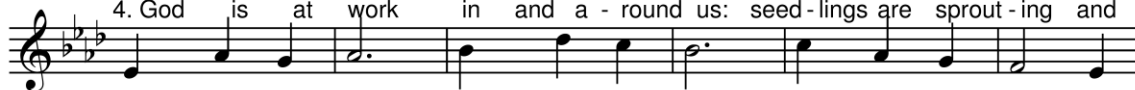
May they be both gentle and strong,
filled with courage, respect, and understanding,
bringing love and grace to all they serve.

HAND-WASHING HYMNS *God's Work, Our Hands*

Wayne L. Wold/David N. Johnson



1. God's work, our hands: work - ing to - geth - er, build - ing a fu - ture, re -
 2. God's work, our feet: trav - 'ling to - geth - er, fol - low - ing Je - sus to
 3. God's work, our voice: sing - ing to - geth - er, prais - ing, pro - claim - ing to
 4. God is at work in and a - round us: seed - lings are sprout - ing and



pair - ing the world, rais - ing up homes, plant - ing new gar - dens,
 plac - es un - known, walk - ing as friends, march - ing for free - dom,
 all who will hear, pray - ing for peace, shout - ing for jus - tice,
 bread's on the rise! Washed and set free, hum - bled and hon - ored,



feed - ing the hun - gry and shelt - 'ring the cold. Bless, God, our
 run - ning the race with God's fu - ture the goal. Bless, God, our
 claim - ing God's love for the lost and the least. Bless, God, our
 gift - ed by grace, we re - spond in God's love. Bless, God our



hands as we work in your name, shar - ing the good news of your gos - pel.
 feet as we fol - low your way, shar - ing the good news of your gos - pel.
 voice as we speak in your name, shar - ing the good news of your gos - pel.
 lives as we an - swer your call, shar - ing the good news of your gos - pel.

Ubi Caritas

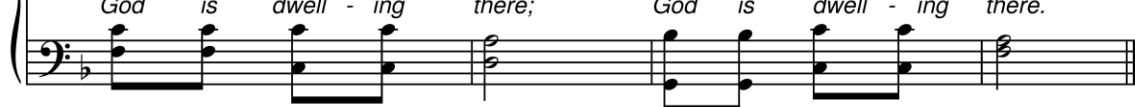
Taize Community/Jacques Berthier



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.



BIBLE READING

John 13:12-30

Sheri Juszcak

After he had washed their feet, had put on his robe, and had reclined again, he said to them, "Do you know what I have done to you? You call me Teacher and Lord, and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, slaves are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, 'The one who ate my bread has lifted his heel against me.' I tell you this now, before it occurs, so that when it does occur you may believe that I am he. Very truly, I tell you, whoever receives one whom I send receives me, and whoever receives me receives him who sent me."

After saying this Jesus was troubled in spirit and declared, "Very truly, I tell you, one of you will betray me." The disciples looked at one another, uncertain of whom he was speaking. One of his disciples—the one whom Jesus loved—was reclining close to his heart; Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. So while reclining next to Jesus, he asked him, "Lord, who is it?" Jesus answered, "It is the one to whom I give this piece of bread when I have dipped it in the dish." So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. After he received the piece of bread, Satan entered into him. Jesus said to him, "Do quickly what you are going to do." Now no one knew why he said this to him. Some thought that, because Judas had the common purse, Jesus was telling him, "Buy what we need for the festival," or that he should give something to the poor. So, after receiving the piece of bread, he immediately went out. And it was night.

STRIPPING OF THE ALTAR

Acolyte

*Candles are extinguished***BIBLE READING**

John 13:31-38

Pastor Kent Shane

When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. 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.' I give you a new commandment, that you love one another. Just as I have loved you, you

also should love one another. By this everyone will know that you are my disciples, if you have love for one another.”

Simon Peter said to him, “Lord, where are you going?” Jesus answered, “Where I am going, you cannot follow me now, but you will follow afterward.” Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.” Jesus answered, “Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times.

L: Word of God for the people of God.

C: Thanks be to God.

SERMON

STRIPPING OF THE ALTARS

Pulpit parament removed

BIBLE READING

John 14:1-17

Melinda Madamba

“Do not let your hearts be troubled. Believe in God; believe also in me. In my Father’s house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going.” Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” Jesus said to him, “I am the way and the truth and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him.”

Philip said to him, “Lord, show us the Father, and we will be satisfied.” Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me, but if you do not, then believe because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.

“If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive because it neither sees him nor knows him. You know him because he abides with you, and he will be in you.

STRIPPING OF THE ALTARS

Altar candles removed

INVITATION TO FAITHFUL GENEROSITY

[Online giving portal](#) →



Jesus said, "I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me...just as you did it to one of the least of these...you did it to me." ~Matthew 25:35-36, 40

L: There are so many neighbors we can serve each day with our hands, so many feet we can wash. Through our giving, we can also serve the neighbor we cannot see; our gifts kneel and serve where we cannot use our own hands. Keeping Jesus' commandment means loving our neighbor enough to give up what we have for the sake of that neighbor and the world. During this music offering, please:

- Prayerfully consider how generous you can be in this mission we share
- Fill out the Keeping in Touch form (QR code on the back of the bulletin or paper copy to add to your offering) as a symbol of offering of yourself to this mission. In the comment section, make a note of one thing you will do this week to clothe and shelter others (e.g. cleaning out your closets and donating to Fishline, working on a Habitat build, helping a neighbor keep their home safe).

OFFERING MUSIC (7:00PM)

Is It I, Lord?
David N. Davenport

Cathedral Choir
Cynthia Gilman, Director

OFFERING MUSIC (12:15PM)

Slow Movement
Antonio Vivaldi

Miriam Haddon

GATHERING OF OFFERINGS

INTRODUCTION TO COMMUNION

L: Early in his ministry, after Jesus had fed the people with a few small loaves and fish, he said, "...it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world." They said to him, "Sir, give us this bread always." Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. But I said to you that you have seen me and yet do not believe. Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; for I have come down from heaven, not to do my own will, but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day." (John 6:32-40)

We live into this promise and become what we eat when we eat this meal of Jesus' body and blood, given and shed for you and for all people for the forgiveness of sin.

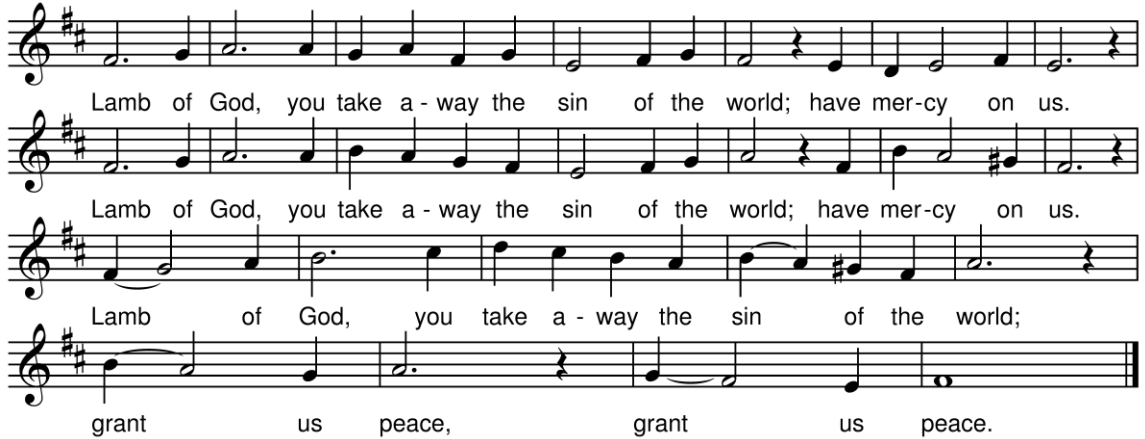
LORD'S PRAYER

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

THE DISTRIBUTION

We are all united as the Body of Christ in Holy Communion today. After we sing "Lamb of God" together, the online community will commune together. Please gather your communion elements now.

The onsite community will process forward during the communion hymn and receive communion by intinction.



Lamb of God, you take a - way the sin of the world; have mer-cy on us.

Lamb of God, you take a - way the sin of the world; have mer-cy on us.

Lamb of God, you take a - way the sin of the world;

grant us peace, grant us peace.

THE ONLINE ASSEMBLY COMMUNES TOGETHER

L: The body of Christ, given for you. (*eat the bread*)

The blood of Christ, shed for you. (*drink the wine*)

COMMUNION HYMN

Build a Longer Table

David Bjorlin/French Carol



1. Build a long - er ta - ble, not a high - er wall, feed - ing those who hun - ger,
2. Build a saf - er ref - uge, not a larg - er jail; where the weak find shel - ter,
3. Build a broad - er door - way, not a long - er fence. Love pro - tects all peo - ple,
4. When we lived as ex - iles, ref - u - gees a - broad, Christ be - came our door - way



mak - ing room for all. Feast - ing to - geth - er, strang - er turns to friend,
mer - cy will not fail. For an - y place where jus - tice is de - nied,
spar - ing no ex - pense. When we em - brace com - pas - sion more than fear,
to the reign of God. So must our ta - bles wel - come those who roam.



Christ breaks walls to piec - es; false di - vi - sions end.
Christ will breach the jail wall, free - ing all in - side.
Christ tears down our fenc - es; all are wel - come here.
None can be ex - clud - ed; all must find a home.

POST-COMMUNION BLESSING

When the congregation has been united in the meal, the pastor will say the table blessing:

L: The body and blood of our Savior Jesus Christ strengthen you and keep you in God's grace.

C: Amen

POST-COMMUNION PRAYER

L: Compassionate God, you have fed us with the bread of heaven. Sustain us in our Lenten fast: may our fasting be hunger for justice; our alms, a making of peace; and our prayer, the song of grateful hearts, through Jesus Christ, our Savior.

C: Amen

STRIPPING OF THE ALTARS

Communion Elements and Altar Book with Stand

BIBLE READING

John 14:18-24

Jessica Reiter

Jesus continues to speak

"I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me, and those who love me will be loved by my Father, and I will love them and reveal myself to them." Judas (not Iscariot) said to him, "Lord, how is it that you will reveal yourself to us and not to the world?" Jesus answered him, "Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. Whoever does not love me does not keep my words, and the word that you hear is not mine but is from the Father who sent me.

STRIPPING OF THE ALTARS*Altar paraments removed; choir removes stoles***BIBLE READING**

John 14:25-31

Jessica Reiter

Jesus continues to speak

"I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. You heard me say to you, 'I am going away, and I am coming to you.' If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. And now I have told you this before it occurs, so that when it does occur you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no power over me, but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us be on our way.

[On Maundy Thursday, there is no benediction, sending, or postlude since we celebrate these three days as one celebration. Depart in peace and silence when you are ready.]

Congregation leaves in silence

GOOD FRIDAY WORSHIP

APRIL 3, 2026

12:15pm & 7pm

INTRODUCTION TO THE DAY

Good Friday is a dark day. We think of it as the day our sin takes its toll, but instead of coming to bear on us, the Son of God suffers and dies. There are several ways theologians talk about this atonement – substitutionary (Jesus died instead of us), recapitulation (Jesus undoes the sin of Adam), and satisfaction (God demands payback for sin), to name a few. And while these themes can be heard in other places in scripture...

...for John, the crucifixion is not about atonement.

For John, the crucifixion is about the divinity of Jesus giving way to the vulnerability of the humanity of Jesus. I AM has walked among us. Human. Subject to inevitable death.

Jesus does not ask to avoid it, for the cup to be removed. Jesus says it is necessary, and he walks determinedly toward it.

Throughout John's gospel,

I AM has shown us who God is: shepherd, protector, provider, light, life, bread.

I AM has shown us what we are to be for each other: a slave who kneels, anoints, and wipes.

I AM is love. For us and for the world.

And that love is met with resistance, with violence, and finally, an attempt to destroy it.

I AM – the incarnate truth, love made known – is on his way to the cross, and tonight, you are part of the story, as we follow one question: what happens when love confronts power?

For your safety, at the end of worship, please wait for the lights to come on before exiting. Please take as much time as you like for meditation, then exit in silence.

INTRODUCTION

THE ONE WHO KNELT IN LOVE KNEELS IN PRAYER

JESUS PRAYS

John 17:1-5

PETITION 1

RESPONSE

O Lord, Hear my Prayer

Two systems of musical notation in 4/4 time, key of D major. The first system contains the first line of the response: "O Lord, hear my prayer, O Lord, hear my prayer: when I call an-swer me." The second system contains the second line: "O Lord, hear my prayer, O Lord, hear my prayer, come and lis-ten to me." Each system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff.

JESUS PRAYS

John 17:6-12

PETITION 2

RESPONSE

O Lord, Hear my Prayer

JESUS PRAYS

John 17:13-19

PETITION 3

RESPONSE

O Lord, Hear my Prayer

JESUS PRAYS

John 17:20-23

PETITION 4

RESPONSE

O Lord, Hear my Prayer

JESUS PRAYS

John 17:24-26

PETITION 5

RESPONSE

O Lord, Hear my Prayer

POWER IS THREATENED BY LOVE

READING – God abides among us

John 18:1-6

REFLECTION

REFRAIN

Forgive Your People



For-give your peo - ple, O Lord. For-give your peo - ple, for-give us, O Lord.

READING – Love is bound

John 18:7-12

REFLECTION

REFRAIN

Forgive Your People

READING – Love is denied

John 18:13-17

REFLECTION

REFRAIN

Forgive Your People

READING – Power wields violence

John 18:18-23

REFLECTION

REFRAIN

Forgive Your People

READING – Love is denied by fear

John 18:24-27

REFLECTION

REFRAIN

Forgive Your People

POWER DECLARES A WAR OF WORDS

READING – Love is persecuted

John 18:28-32

REFLECTION

REFRAIN

Forgive Your People

READING – Love is bound

John 18:33-38a

REFLECTION

REFRAIN

Forgive Your People

READING – Love is bound

John 18:38b-40

REFLECTION

REFRAIN

Forgive Your People

SHROUDING OF THE CROSS – Pioneer Chapel

POWER DECLARES A WAR WITH WEAPONS

READING – Power corrupts

John 19:1-15

REFLECTION

REFRAIN

Forgive Your People

READING – Love is pierced

John 19:16-25

REFLECTION

HYMN

Ah, Holy Jesus

Johann Heermann/Johann Crüger

1. Ah, ho - ly Je - sus, how hast thou of - fen - ded, 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 have in hate pre - ten - ded? 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 - ed, God in - ter - ced - ed.
and thy bit - ter pas - sion, for my sal - va - tion.
and thy love un - swerv - ing, not my de - serv - ing.

READING – Love is lost. Love is found.

John 19:26-30

REFLECTION

READING

John 19:31-37

SILENCE

ANTHEM

Were You There
African American Spiritual

Cathedral Choir

SHROUDING OF THE CROSS

LOVE BEGETS LOVE

READING

John 19:38-42

REFLECTION

SILENCE

For your safety, at the end of worship, please wait for the lights to come on before exiting. Please take as much time as you like for meditation, then exit in silence.

DEVOTIONS FOR
SATURDAY OF HOLY WEEK/EASTER VIGIL
APRIL 4, 2026

Holy Saturday

Rev. Meta Herrick Carlson

The sky is still dark,
or maybe it has come
and gone again.

This is a vigil,
but not for Easter.

Keeping time is tragic,
so we drift
in and out of sleep,
and puffy eyes observe
only the piles of ointment
and death clothes
stacked and weary
near the back door.

Maybe you can
decorate and bake,
but some of us can only wait
in the silence between
what is already and not yet.
These are holy hours
to consider how far
God is willing to go
for love.

John 17-19

17 After Jesus had spoken these words, he looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ, whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

"I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you, for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you, and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine, and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves. I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth.

"I ask not only on behalf of these but also on behalf of those who believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see

my glory, which you have given me because you loved me before the foundation of the world.

“Righteous Father, the world does not know you, but I know you, and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them and I in them.”

18 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. Now Judas, who betrayed him, also knew the place because Jesus often met there with his disciples. 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. Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these people go.” This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” 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. Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

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

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, 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. The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” 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.

Then the high priest questioned Jesus about his disciples and about his teaching. 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. Why do you ask me? Ask those who heard what I said to them; they know what I said." 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?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

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." 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?" Again Peter denied it, and at that moment the cock crowed.

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. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." 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." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" 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?" Jesus answered, "My kingdom does not belong to this world. If my kingdom belonged to this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." 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." 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. 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?" They shouted in reply, "Not this man but Barabbas!" Now Barabbas was a rebel.

19 Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. 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." So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" 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." 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."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. 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?" 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." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of Caesar. Everyone who claims to be a king sets himself against Caesar."

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. Now it was the day of Preparation for the Passover, and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

So they took Jesus, and carrying the cross by himself he went out to what is called the Place of the Skull, which in Hebrew is called Golgotha. There they crucified him and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." 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. 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.'" Pilate answered, "What I have written I have written." 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. 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."

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. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." 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. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

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. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth, so that you also may continue to believe.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

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. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 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. And so, because it was the Jewish day of Preparation and the tomb was nearby, they laid Jesus there.

Thoughts on Holy Week...

On how far God is willing to go for love...

EASTER SUNRISE CELEBRATION WORSHIP

APRIL 5, 2026

6:30am

INTRODUCTION TO THE DAY

Easter Sunday is the day that God uses to reveal Godself most clearly. Even death cannot silence love. Even death cannot stop love. Love has power that earthly powers cannot understand.

We celebrate today because the Word made flesh who was with God in the beginning and who was God, was raised from the dead by love and power from above.

In his death, resurrection, and ascension, the One who is the great I Am has gone to prepare a place for you, and joins you to God's love for the world in sending you to serve your neighbor as if washing their feet.

WORDS OF WORSHIP

GOD GATHERS

HYMN

In Silence We Wait

Susan Masters



In si-lence we wait, in dark-ness you come to us; bring us your light.

PREPARATION

L: Assembled in the cemetery, we are reminded of the walk that Mary Magdalene made to the tomb in the garden that first Easter morning. The surroundings remind us that death is inevitable for all of creation, and that death brings a somber and solemn tone to all living things. Yet, we are Easter people; we know that death is not the final word. Just as Mary arrived at the tomb to find the stone removed from the tomb, so we are greeted this morning by the morning light, the light of Christ shining in the darkness. This day we bear witness to the promise that the darkness has not overcome the light. And, this particular day we are reminded that, just as God raised Christ from the dead, for Jesus' sake God will also raise us to live with Jesus in his eternal kingdom.

GOSPEL

John 20:1-10

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus's head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed, for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

HYMN

In Deepest Night

Susan Palo Cherwien/Thomas Pavlechko



1. In deep - est night, in dark - est days, when harps are hung,
2. When friend was lost, when love de - ceived, dear Je - sus wept,
3. When through the wa - ters winds our path, a - round us pain,



no songs we raise, when si - lence must suf - fice as praise,
God was be - reaved; so with us in our grief God grieves,
a - round us death: deep calls to deep, a sav - ing breath,



yet sound-ing in us qui - et - ly there is the song of God.
and round a - bout us mourn-ful - ly there are the tears of God.
and found be - side us faith - ful - ly there is the love of God.

REMEMBRANCE

L: God gathers us in the early dawn as we remember that most holy night when our Savior Jesus Christ passed from death to life. Through light and the Word, through bread and wine, we proclaim Christ's death and resurrection, share Christ's triumph over sin and death, and await Christ's coming again in glory.

C: Amen. Come, risen Jesus.

READING

Romans 6:3-11

Cheryl Davis

Do you not know that all of us who were baptized into Christ Jesus were baptized into his death? Therefore, we were buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life.

For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, so we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin once for all, but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

L: Word of God for the people of God. **C: Thanks be to God.**

PRAYER OF THE DAY

L: Risen God, you call us by name, and the dawning truth of your resurrection breaks through the darkness of our grieving. Slow us down to savor this moment of unexpected wonder, that we might prepare our hearts to carry the good news to the world. In your holy name we pray. **C: Amen**

BIBLE READING

John 20:11-16

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb, and she saw two angels in white sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher).

PROCESSION

L: Let us go now with Mary whom Jesus called by name. Please take flowers with you, and go into the sanctuary via the sacristy door, the bell tower door, or the narthex doors. Before finding a seat, please place the flowers on the stairs leading to the altar. Let us go forth in peace,

C: in the name of Christ. Amen

GOSPEL ACCLAMATION *Hallelujah! We Sing Your Praises*

South African folk song

Hal - le - lu - jah! We sing your prais-es, all our hearts are filled with glad -
ness. Hal - le - lu - jah! We sing your prais-es all our hearts are filled with glad - ness.

During the acclamation, shrouds are removed, chancel lights are turned on, candles are lit, and the congregation places flowers in chancel and go to pews.

GREETING

L: The grace and peace of Jesus Christ, who was raised from the dead to bring everlasting hope, be with you all.

C: And also with you.

SERMON

SILENCE FOR REFLECTION

This time of silence is an opportunity to meditate on the Word of God as spoken in Scripture and sermon.

HYMN OF THE DAY

Woman Weeping in the Garden

Daniel Charles Damon/Thomas Pavlechko



1. Wom-an, weep-ing in the gar-den, who has pushed the stone a-side?
2. Wom-an, wait-ing in the gar-den, af-ter men have come and gone,
3. Wom-an, walk-ing in the gar-den, Je-sus takes you by sur-prise;
4. Wom-an, weep-ing in the gar-den, weep for joy, for you have seen
5. Wom-an, danc-ing from the gar-den, find the oth-ers and pro-claim



Who has tak-en Je-sus' bod-y, Je-sus Christ the cru-ci-fied?
af-ter an-gels give their wit-ness, si-lent-ly you watch the dawn.
when the gar-d'ner calls you, "Mar-y!" faith and joy meet in your eyes.
Je-sus, the Mes-si-ah, ris-en; Christ, of whom the proph-ets dream.
Christ is ris-en as he prom-ised; tell the world he knew your name!

CONFESSION OF FAITH – APOSTLES' CREED

L: With the whole church, let us confess our faith.

C: I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen

PRAYERS

After each portion of the prayers:

L: God of renewed life,

C: hear our prayer.

The prayers conclude:

L: ... for the sake of our risen savior, Jesus Christ.

C: Amen

INVITATION TO FAITHFUL GENEROSITY

Online giving portal →



Jesus said, "I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me...just as you did it to one of the least of these...you did it to me." ~Matthew 25:35-36, 40

L: Your donations to PFLC support ministries that welcome the stranger all over the world, including Lutheran Community Services NW (check out their ministries at <https://lcsnw.org/our-impact/refugee-and-immigrant-services>), Reconciling Works (<https://www.reconcilingworks.org>), Eli's Place (<https://ywcakitsap.org/elis-place>), and Global Refuge (Globalrefuge.com, formerly Lutheran Immigration and Refugee Service) as well as help PFLC itself to be a space of welcome and a people who follow Jesus' call to love others without limits. During this music offering, please:

- Prayerfully consider how generous and welcoming you can be in this mission we share
- Fill out the Keeping in Touch form (QR code on the back of the bulletin or paper copy to add to your offering) as a symbol of offering of yourself to this mission. In the comment section, make a note of one thing you will do this week to welcome the stranger (learn about or help address the plight of refugees in this country, the situation of victims of abuse, the complexities of neurodivergence in the church, etc.)

MUSIC OFFERING

Salvation Now Is Come to Earth

J. S. Bach

GATHERING OF OFFERINGS

GOD NOURISHES

INTRODUCTION TO COMMUNION

L: Three days ago we celebrated the last meal that our Lord shared with his disciples. At that meal he washed their feet and gave them the commandment to love each other as he had loved them. This early morning we share again in the meal that binds us together as Jesus' own people, and we share in the call to love one another and the world.

WORDS OF INSTITUTION

L: In the night in which he was betrayed, 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.

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

THE DISTRIBUTION

We are all united as the Body of Christ in Holy Communion today. The community will process forward during the communion hymn and receive communion by intinction.

COMMUNION HYMN

Come, Let Us Eat

Billema Kwillia/Gilbert E. Doan Jr./Margaret D. Miller



1. Come, let us eat, for now the feast is spread,
2. Come, let us drink for now the wine is poured,
3. In Je - sus' pres - ence now we meet and rest,
4. Rise, then, to spread a - broad God's might - y word,



come, let us eat, for now the feast is spread.
come let us drink for now the wine is poured.
in Je - sus' pres - ence now we meet and rest.
rise, then, to spread a - broad God's might - y word.



Our Lord's bod - y let us take to - geth - er,
Je - sus' blood poured let us drink to - geth - er,
In the pres - ence of our Lord we gath - er,
Je - sus ris - en will bring in the king-dom,



our Lord's bod - y let us take to - geth - er.
Je - sus' blood poured let us drink to - geth - er.
in the pres - ence of our Lord we gath - er.
Je - sus ris - en will bring in the king-dom.

POST-COMMUNION BLESSING

L: The body and blood of our Savior Jesus Christ strengthen you and keep you in his grace.

C: Amen

POST-COMMUNION PRAYER

L: Gracious God, in this meal, you have set aside our sin, covered us in forgiveness, and nourished us in grace. As we emerge from this gathering to share your love and acts of mercy, hold us in your care, give us the strength to be peacemakers, and keep us ever mindful of ways to serve in your world, through Jesus Christ, our risen Savior.

C: Amen

GOSPEL

John 20:17-18

Cheryl Davis

L: Jesus said to her, "Do not touch me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went and announced to the disciples, "I have seen the Lord," and she told them that he had said these things to her.

RESURRECTION ANNOUNCEMENT

L: Christ is risen!

C: Christ is risen indeed!

L: Christ is risen!

C: Christ is risen indeed!

L: Christ is risen!

C: Christ is risen indeed! Alleluia!*GOD SENDS***BENEDICTION**

L: May the "I Am" of creation sustain you.

May the "I Am" of the Exodus rescue you when you are lost.

May the "I Am" who called Samuel make clear your vocation in your life.

May the "I Am" Jesus proclaimed be known in your life:

The good shepherd protect and provide for you,

The way be clear to you.

The light of the world shine through you.

C: Amen

SENDING HYMN

Jesus Christ is Risen Today

Latin Carol/Charles Wesley/J. Walsh

1. Je - sus Christ is ris'n to - day, Al - - - le - lu - ia!
 2. Hymns of praise then let us sing, Al - - - le - lu - ia!
 3. But the pains which he en-dured, Al - - - le - lu - ia!
 4. Sing we to our God a - bove, Al - - - le - lu - ia!

our tri - um - phant ho - ly day, Al - - - le - lu - ia!
 un - to Christ, our heav'n - ly king, Al - - - le - lu - ia!
 our sal - va - tion have pro-cured; Al - - - le - lu - ia!
 praise e - ter - nal as his love; Al - - - le - lu - ia!

who did once up - on the cross, Al - - - le - lu - ia!
 who en - dured the cross and grave, Al - - - le - lu - ia!
 now a - bove the sky he's king, Al - - - le - lu - ia!
 praise him, all you heav'n - ly host, Al - - - le - lu - ia!

suf - fer to re - deem our loss. Al - - - le - lu - ia!
 sin - ners to re - deem and save. Al - - - le - lu - ia!
 where the an - gels ev - er sing. Al - - - le - lu - ia!
 Fa - ther, Son, and Ho - ly Ghost. Al - - - le - lu - ia!

DISMISSAL

L: Go in peace. Announce the good news.

C: Christ is risen! Alleluia, alleluia!

POSTLUDE

Joyful, Joyful, We Adore Thee
Carolyne M. Taylor, Ludwig van Beethoven

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SERVING THE ASSEMBLY THIS WEEK

Altar Guild: Sharon Brown, Judy Driscoll, Hildur Gleason
Marti Williamson, Eric Kerttula, Sam Ronning

Palm Sunday Presider: Pastor Alison Shane

Palm Sunday Worship Leaders: Elizabeth Vander Esch (9:00)

Laurie Musick (10:30)

Palm Sunday Acolytes: Marti Williamson (9:00), Eric Kerttula (10:30)

Palm Sunday Streaming Technician: Lynn Gleason

Palm Sunday Ushers: Rick Gunderson (9:00)

Dan & Diane Lambert (10:30)

Maundy Thursday Presider: Pastor Kent Shane

Maundy Thursday Readers (7:00): Ron McClung, Sheri Juszcak,

Melinda Madamba, Jessica Reiter

Maundy Thursday Acolytes: Laurie Musick (12:15), Eric Kerttula (7:00)

Maundy Thursday Streaming Technicians: Paul Davis, Lynn Gleason

Good Friday Worship Leaders (7:00): Pastor Alison Shane

Pr. Ron McClung, Paul Davis

Elizabeth Vander Esch, Jessica Reiter

Good Friday Streaming Technicians: Jeff Hora, Lynn Gleason

Easter Sunrise Reader: Cheryl Davis

Easter Sunrise Acolyte: Eric Kerttula

Easter Sunrise Presider: Pastor Kent Shane

Thank you to all who served in worship this week, including choir members
and cantors under the direction of Cynthia Gilman

PFLC STAFF

Pastors: Alison & Kent Shane

Intergenerational & Community Ministry Director: Jon McClung

Office Manager: Melinda Madamba

Worship Accompanist: Miriam Haddon

Choir Accompanist: Sheri Juszcak

Custodian: Sam Ronning

VISION STATEMENT

People gathered and sent in the love of Christ.

MISSION STATEMENT

To build community – To share the love of Jesus.



Let PFLC staff know you were here by filling out the Keeping in Touch/prayer request card or online form.

