

Good Friday Worship



April 18, 2025 @ 7:00pm

Peace Lutheran Church



West Seattle, Washington

We continue with the second part of the great Three Days—the act of God’s rescue of us through the dying and rising of our Lord Jesus Christ. Tonight we gather with the church throughout the world around the cross of Christ. We hear the words of the passion of Jesus through the Gospel of John.

In John’s Gospel the cross is the hour of Jesus’ glory. Jesus dies, not with a cry of abandonment, but with “It is finished”— he accomplished what he came to do.

His cross comes into our midst both as the sign of God's solidarity with all human suffering and as a symbol of God’s triumph over sin, death, and evil. Standing with women disciples at the foot of the cross, we hear the testimony of the Scriptures and pray for the whole world in the ancient bidding prayer, as Christ’s death offers life to all.

We gather in solemn devotion, but always with the promise that the Tree around which we assemble is indeed the Tree of Life.

+ GATHERING +

We gather in silence

PRAYER OF THE DAY

P Let us pray. Merciful God, your Son was lifted up on the cross to draw all people to himself. Grant that we who have been born out of his wounded side may at all times find mercy in him, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C Amen.

+ WORD +

FIRST LESSON:

Isaiah 52:13-53:12

Scott Sunde

Low voices BOLD print. High voices LIGHT print;

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high.

¹⁴Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—

¹⁵so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard?

And to whom has the arm of the LORD been revealed?

**²For he grew up before him like a young plant
and like a root out of dry ground;**

he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.

**³He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces he was despised,
and we held him of no account.**

**⁴Surely he has borne our infirmities and carried our diseases;
yet we accounted him stricken, struck down by God, and afflicted.**

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

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

**⁷He was oppressed, and he was afflicted, yet he did not open his mouth;
like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent,
so he did not open his mouth.**

**⁸By a perversion of justice he was taken away. Who could have imagined his future?
For he was cut off from the land of the living, stricken for the transgression of my people.**

⁹They made his grave with the wicked and his tomb with the rich,
although he had done no violence, and there was no deceit in his mouth.

¹⁰Yet it was the will of the LORD to crush him with pain.

**When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the LORD shall prosper.**

¹¹Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.

The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.

¹²**Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;**

because he poured out himself to death, and was numbered with the transgressors;
yet he bore the sin of many, and made intercession for the transgressors.

L The Word of the Lord.

C **Thanks be to God.**

PSALM 22 *Read responsively*

My God, my God, why have you forsaken me?

Why so far from saving me, so far from the words of my groaning?

**My God, I cry out by day, but you do not answer;
by night, but I find no rest.**

Yet you are the Holy One, enthroned on the praises of Israel.

**Our ancestors put their trust in you, they trusted,
and you rescued them.**

They cried out to you and were delivered;

they trusted in you and were not put to shame.

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

All who see me laugh me to scorn; they curl their lips;

They shake their heads.

**"Trust in the LORD; let the LORD deliver;
let God rescue him if God so delights in him."**

Yet you are the one who drew me forth from the womb,
and kept me safe on my mother's breast.

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

Be not far from me, for trouble is near, and there is no one to help.

Many young bulls encircle me; strong bulls of Bashan surround me.

They open wide their jaws at me, like a slashing and roaring lion.

**I am poured out like water; all my bones are out of joint;
my heart within my breast is melting wax.**

My strength is dried up like a potsherd; my tongue sticks to the roof of my mouth;
and you have laid me in the dust of death.

**Packs of dogs close me in, a band of evildoers circles round me;
they pierce my hands and my feet.**

I can count all my bones while they stare at me and gloat.

They divide my garments among them; for my clothing, they cast lots.

But you, O LORD, be not far away; O my help, hasten to my aid.

Deliver me from the sword, my life from the power of the dog.

Save me from the lion's mouth!

From the horns of wild bulls you have rescued me.

(Pause)

I will declare your name to my people;
in the midst of the assembly I will praise you.

You who fear the LORD, give praise!

All you of Jacob's line, give glory.

Stand in awe of the LORD, all you offspring of Israel.

For the LORD does not despise nor abhor the poor in their
poverty; neither is the LORD's face hidden from them;
but when they cry out, the LORD hears them.

From you comes my praise in the great assembly;

**I will perform my vows in the sight of those who
fear the LORD.**

The poor shall eat and be satisfied,
Let those who seek the LORD give praise!
May your hearts live forever!

**All the ends of the earth shall remember and turn to the LORD; all the families of
nations shall bow before God.**

For dominion belongs to the LORD,
who rules over the nations.

**Indeed, all who sleep in the earth shall bow down in worship;
all who go down to the dust, though they be dead,
shall kneel before the LORD.**

Their descendants shall serve the LORD,
whom they shall proclaim to generations to come.

**They shall proclaim God's deliverance to a people yet
unborn, saying to them, "The LORD has acted!"**

+ THE PASSION OF OUR LORD ACCORDING TO JOHN +

P The Passion of our Lord according to John.

C **Glory to you, O Lord.**

John 18:1-14

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. ²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So 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. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” ⁵They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them.

⁶When Jesus said to them, “I am he,” they stepped back and fell to the ground. ⁷Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” ⁸Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” ⁹This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.”

¹⁰Then 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. ¹¹Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?” ¹²So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Judeans that it was better to have one person die for the people.

HYMN

What Wondrous Love Is This

ELW #666, vs 1

1 What won-drous love is this, O my soul, O my soul! What
won - drous love is this, O my soul! What won-drous love is this
that caused the Lord of bliss to bear the dread-ful curse for my
soul, for my soul, to bear the dread-ful curse for my soul?

John 18:15-27

¹⁵Simon 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, ¹⁶but 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. ¹⁷The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” ¹⁸Now 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.

¹⁹Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰Jesus answered, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the people come together. I have said nothing in secret. ²¹Why do you ask me? Ask those who heard what I said to them; they know what I said.” ²²When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” ²³Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” ²⁴Then Annas sent him bound to Caiaphas the high priest. ²⁵Now 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.” ²⁶One 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?” ²⁷Again Peter denied it, and at that moment the cock crowed.

HYMN

What Wondrous Love Is This

ELW #666, vs 2

2 When I was sink - ing down, sink - ing down, sink - ing down, when

I was sink - ing down, sink - ing down, when I was sink - ing down

be - neath God's righ - teous frown, Christ laid a - side his crown for my

soul, for my soul, Christ laid a - side his crown for my soul.

John 18:28-40

²⁸Then 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. ²⁹So Pilate went out to them and said, “What accusation do you bring against this man?” ³⁰They answered, “If this man were not a criminal, we would not have handed him over to you.” ³¹Pilate said to them, “Take him yourselves and judge him according to your law.” The Judeans replied, “We are not permitted to put anyone to death.” ³²(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

³³Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” ³⁴Jesus answered, “Do you ask this on your own, or did others tell you about me?” ³⁵Pilate 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?" ³⁶Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Judeans. But as it is, my kingdom is not from here." ³⁷Pilate 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." ³⁸Pilate asked him, "What is truth?" After he had said this, he went out to the Judeans again and told them, "I find no case against him. ³⁹But 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?" ⁴⁰They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

HYMN

What Wondrous Love Is This

ELW #666, vs 3

3 To God and to the Lamb I will sing, I will sing; to
 God and to the Lamb I will sing; to God and to the Lamb,
 who is the great I AM, while mil-lions join the theme, I will
 sing, I will sing, while mil-lions join the theme, I will sing.

John 19:1-16a

Then Pilate took Jesus and had him flogged. ²And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. ⁴Pilate 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." ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" ⁶When 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." ⁷The Judeans 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." ⁸Now when Pilate heard this, he was more afraid than ever. ⁹He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. ¹⁰Pilate 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?" ¹¹Jesus 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." ¹²From then on Pilate tried to release him, but the Judeans cried out, "If you release this man, you are no friend of the

emperor. Everyone who claims to be a king sets himself against the emperor.” ¹³When 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. ¹⁴Now it was the day of Preparation for the Passover; and it was about noon. He said to the Judeans, “Here is your King!” ¹⁵They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” ¹⁶Then he handed him over to them to be crucified.

HYMN

What Wondrous Love Is This

ELW #666, vs 4

4 And when from death I'm free, I'll sing on, I'll sing on; and
 when from death I'm free, I'll sing on; and when from death I'm free,
 I'll sing God's love for me, and through e - ter - ni - ty I'll sing
 on, I'll sing on; and through e - ter - ni - ty I'll sing on.

John 19:16b-25

So they took Jesus; ¹⁷and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” ²⁰Many of the Judeans 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. ²¹Then the chief priests said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” ²²Pilate answered, “What I have written I have written.”

²³When 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. ²⁴So 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.” ²⁵And 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.

SOLO

Sing, My Tongue

ELW 355, vs. 1, 5

John 19:26-42

²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” ²⁷Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home. ²⁸After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” ²⁹A 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. ³⁰When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

³¹Since it was the day of Preparation, the Judeans 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. ³²Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) ³⁶These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” ³⁷And again another passage of scripture says, “They will look on the one whom they have pierced.”

³⁸After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Judeans, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. ³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹Now 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. ⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

P The Passion of our Lord.

C Praise to you, O Christ.

SOLO

Sing, My Tongue

ELW 355, vs. 6-7

✚ THE BIDDING PRAYER ✚

A Siblings in Christ, we’ve come to the time in this service when we enter into prayer for the whole world using an ancient pattern passed down to us through the generations.

At this moment in time — as we lament the discord, inequity, and violence that tear apart communities and nations, as wars and conflicts rage, as people are forced to abandon their homes, and as hunger and disease continue to be felt across the globe—our prayers are particularly bent toward those who suffer, those who serve us, and those who work to restore damaged bodies and spirits. Christ’s life is offered for the healing of the nations. The cross brings hope for our world.

A After each bid or focus for prayer is enunciated, a time of silence will follow. At the end of that silence, Pastor Erik will lead us in a collect that summarizes each concern and places it in the hands of God.

✝ PRAYER AROUND THE CROSS ✝

*Prayer around the cross is a way of expressing our invisible communion
not only with the crucified Jesus but with all who suffer:
all the victims of disease, abandonment, abuse, discrimination or torture.*

P People of God, we enter now into a time of prayer for individual persons, concerns, and situations that are close to our hearts. Before you are a series of candle boxes laid out in the shape of a cross. In each box a central candle has been lit. At this time, we invite you to come forward as you are moved to do so, to light and place the candle as a symbol of your petition.

You may remain near the cross for as long as you wish.

During the prayers, we invite you to join in voice or in spirit with the chants below.

O Lord, Hear My Prayer

ELW #751

O Lord, hear my prayer, O Lord, hear my prayer: when I call, answer me
O Lord, hear my prayer, O Lord, hear my prayer: come and listen to me.

Jesus, Remember Me

ELW #616

Jesus, remember me, when you come into your kingdom.

Come and Fill Our Hearts

ELW #528

Come and fill our hearts with your peace.
You alone, O Lord, are holy.
Come and fill our hearts with your peace.
Bring us peace, O Lord.

O Lord, Hear Me, Heed My Supplication

O Lord, hear me, heed my supplication.
Come in love to heal my broken spirit.

Take, Oh, Take Me As I Am

ELW #814

Take, oh, take me as I am; summon out what I shall be;
Set your seal upon my heart and live in me.

P As we close this time of prayer, let us join together to pray for all those things for which our Lord would have us ask.

C **Our Father in heaven, hallowed be your name,
your kingdom come, your will be done on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial and deliver us from evil.
For the kingdom, the power, and the glory are yours, now and forever. Amen.**

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.

*Following the hymn, you are invited to stay as long as you wish.
God keep you close as you await the celebration of Christ's resurrection.*

CONTACT INFORMATION

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 Find us on  at **People of Peace Lutheran**

SERVING IN WORSHIP

Pastor	Rev. Erik Kindem
Minister of Music, Soloist	Jon Lackey
Liturgical Assistant	Marian Christjaener
Lectors	Scott Sunde, Janet Cruse
Greeter	Helen Hundley
Ushers	Scott Sunde
Production Techs	Alan Jarvimaki, Alex Wren

LOOKING AHEAD TO EASTER VIGIL ~ APRIL 19

Tomorrow evening we will gather for the third and final service of the Triduum – the Easter Vigil. Striking the new fire, we will follow Christ's journey as he passes over from death to life.

CELEBRATE THE RESURRECTION – APRIL 20th

Easter Sunday at Peace begins with Easter Brunch from 9:00am – 10:00am served by our young people, followed by Children's activities at 9:45am. Festival Worship begins @ 10:30am, with special music provided by the Peace Ringers and the Peace Choir.

PRAYER LIST

Please continue to remember the sick and home-bound of our congregation and others who have sought our prayers: Sick/Recovering: Rich Albers; Brittany Baker; Marlen Boivin; Deric Bevier; Jan Burt; Jeff & Dolly Chale; Cortney; Mike & Marsha Davis; Georgine Epley; Jeffry Epley; Stephen Fuller; Bob Gaines; Ann Gault; Jon Gault; Caity Gerhardt; Donna Heiland; Ellen Heritage; Maria Iriarte; Mary Jacob; Beth Jacob-Files; Sandy Kaduce; Ken Keyes; Kari Kindem; Gordon Knight; John Lindsay; Jan Madsen; Evelyn Martinez; Pete & Kelly McIntyre; Steve Metzler; Kathy Peters; Michelle Pierce; Kelly Renfro; Aaden Smith; Nancy Spannaus; Doug Sprague; Dave Stansbury; Sean Stephens; Sarah Taylor; Michele Tomseth; Megan Kindem Webber; Pam

Webber; Roger Wingfield; Audrey Zemke.

Homebound: Connie Benjamin; Lu Kramer; Marjorie Johnson; Inta Zagars

PROTOCOL FOR PRAYER LIST We will keep people on the prayer list for one month unless otherwise specified or unless you contact the Peace office to extend the time.

RECONCILING IN CHRIST AFFIRMATION OF WELCOME



Christ calls us to reconciliation and wholeness in a world that can be filled with alienation and brokenness. In faithfulness to the Gospel and to our Lutheran heritage, we answer Christ's call to be agents of healing and safety, particularly for people who have been marginalized by our society. As a Christian community, we recognize that our congregation is strengthened by diversity, the embrace of equity, and our commitment to anti-racism. We welcome and celebrate the inclusion of those of any race, ethnicity, sexual orientation, gender identity, or gender expression into the life and mission of our congregation. We invite all people to join us as we work to better understand the meaning of grace for our lives.

LAND ACKNOWLEDGEMENT

We respectfully acknowledge that we gather on the ancestral homeland of the DUWAMISH PEOPLE. We recognize the DUWAMISH and other SALISH PEOPLES, the FIRST STEWARDS of this land, who have called this region home—and continue to call it home—from time immemorial. We join with them and with all people who see the Earth, its creatures, watersheds, and habitats, as part of an integral whole reflecting our Creator's intention for wholeness and balance.

PERMISSIONS

The cover image comes from the film, *The Gospel of John*, a word for word adaptation of the Gospel of John directed by David Batty with Selva Rasalingam in the role of Jesus and El Mahmoudi M'Barek in the role of Simon Peter. Lions Gate Films.

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Sing, My Tongue Text: Venantius Honorius Fortunatus; tr. John Mason Neale, alt.. Music: Plainsong mode III, Vatican collection. Public domain

O Lord, Hear Me, Heed My Supplication Text: Selected verses from Psalm 143 adapt. Hal H. Hopson Music: Based on a ground bass from the *Seventh Suite*, G.F. Handel, arr. Hal. H. Hopson. Text and music © 2000 Lorenz Publishing Company. Used by permission of OneLicense.net, License #A-708444, all rights reserved.

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Ubi caritas et amor Text: Latin antiphon, 9th cent.; Taize Community; tr. *With One Voice*. Music: Jacques Berthier. Text and music: © 1979 Les Presses de Taize, admin. GIA Publications, Inc. Tr. © 1995 Augsburg Fortress. Used by permission of OneLicense.net, License # A-708444, all rights reserved.