

The First Station

The Last Supper



Invocation

P: In the name of the Father and the Son and the Holy Spirit. C: Amen

The Last Supper

Jack Stewart

Pieces of torn bread on the tablecloth.
Plates empty in front of them as if they
have just removed the halos they will wear
in a few years. Jesus holds out his arms
like he is scolding them for such a mess.
They look startled, like they are seeing it
for the first time: it couldn't be their fault.

Leonardo claimed this is the moment
of Christ's announcement of betrayal,
and of course it is not clear who Judas is.
But what I notice is the wine—or seeming
lack of it. No goblets. No chalice.
The grail no bigger than a shot glass.
Yet somehow that makes sense.

That makes sense. A bartender measures
as reminder of the power that he serves.
We sip liqueurs between our fingertips.
It takes so little to be satisfied.
It takes so little to linger
in camaraderie. Only a heartbeat
of belief is necessary.
By small increments we learn to taste.



Be still and know that I am God; (be still,) be

still and know that I am God.

Text: Psalm 46; Steven C. Warner
Tune: Steven C. Warner ©1993 World Library Publications, Inc.

Silence

Confession

P: Let us confess our sin in the presence of God and of one another.

C: I confess to God Almighty, before the whole company of heaven, and to you, my brothers and sisters, that I have sinned in thought, word, and deed by my fault, by my own fault, by my own most grievous fault; wherefore I pray God Almighty to have mercy on me, forgive me all my sins, and bring me to everlasting life. Amen.

Preserve me, O God, for in you I take refuge. I say to the Lord, "You are my Lord; I have no good apart from you."

As for the saints in the land, they are the excellent

ones, in whom is all my delight.

The sorrows of those who run after another god shall multiply; their drink offerings of blood I will not pour out or take their names on my lips.

The Lord is my chosen portion and my cup; you hold my lot.

The lines have fallen for me in pleasant places; indeed, I have a beautiful inheritance.

**I bless the Lord who gives
me counsel; in the night
also my heart instructs me.**

*I have set the Lord always
before me; because the Lord
is at my right hand, I shall
not be shaken.*

**Therefore my heart is glad,
and my whole being
rejoices; my flesh also
dwells secure.**

*For you will not abandon my
soul to Sheol, or let your
holy one see corruption.*

**You make known to me the
path of life; in your
presence there is fullness of
joy; at your right hand are
pleasures forevermore.**

Psalms 37



Lucas Cranach (the Elder or Younger)

Lutheran artists of Luther's time. Luther is depicted among the disciples at the table! This altar screen is still in us in the Evangelische Stadtkirche St. Marien, Wittenberg

Am G F Am G F C

mp 1. For what we have done and left un - done, we
2. For what You have done, Your life of love, You

Am F G C Am G

fall on Your count-less mer - cies. For sins that are known and
per-fect - ly lived, we praise You. Though tempt-ed and tried, You

F C Am F G C

those un - known, we call on Your name so ho - ly. For
fixed Your eyes, You fin - ished the work God gave You. And

G Am F C

en - vy and pride, for clos - ing our eyes, for scon - ing our ver - y
there on the tree, a King a-mong thieves, You bled for a world's be -

G^{sus} G G Am

neigh-bor. In thought word and deed we've failed You our King; how
tray - al. You loved to the end, our mer - ci - ful friend: how

F C G C F G

deep - ly we need a Sav - ior. *f* Lord have mer - cy,
pure and for - ev - er faith - ful.

Am Bm C G G

Christ have mer - cy, Lord have mer - cy on us.

F G Am Bm C F G^{sus} C

Lord have mer-cy, Christ have mer-cy, Lord have mer-cy on us.

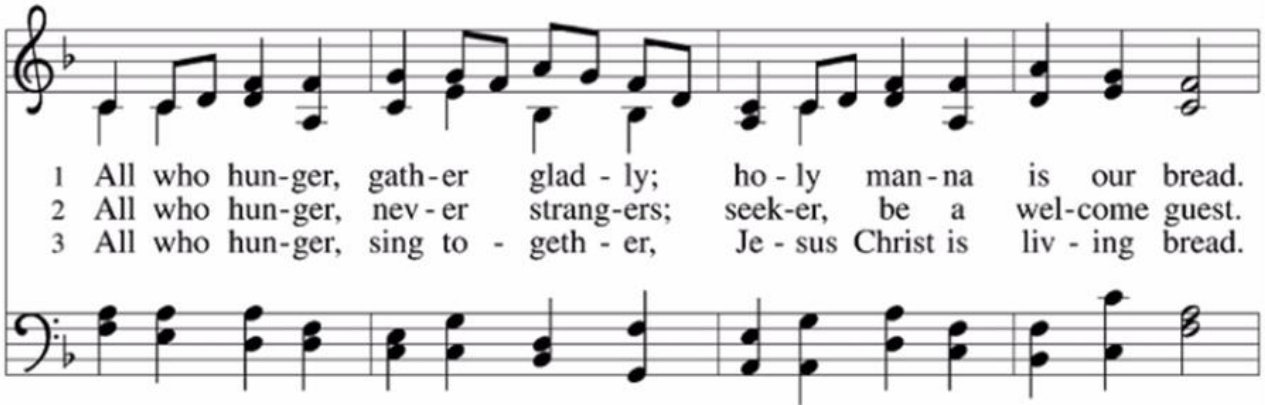
Reading

1 Corinthians 11

Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. When you come together, it is not really to eat the Lord's supper. For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you! For I received from the Lord that which I handed over to you, that the Lord Jesus in the night which he was handed over, took bread, gave thanks, broke it, and said, "This is my body that is for you. Do this for my remembrance." And likewise the cup after the meal, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, for my remembrance." For as often as you are eating this bread and drinking the cup, you are proclaiming the Lord's death until he comes. . . So then, my brothers and sisters, when you come together to eat, wait for one another. If you are hungry, eat at home, so that you may not come together into judgment.

Reader: The Word of the Lord. **Congregation: Thanks be to God**

Silence



1 All who hun-ger, gath-er glad - ly; ho - ly man-na is our bread.
2 All who hun-ger, nev - er strang-ers; seek-er, be a wel-come guest.
3 All who hun-ger, sing to - geth - er, Je - sus Christ is liv - ing bread.

Come from wil-der - ness and wan - d'ring. Here in truth we will be fed.
Come from rest-less - ness and roam-ing. Here in joy we keep the feast.
Come from lone - li - ness and long - ing. Here in peace we have been fed.

You that yearn for days of full-ness, all a - round us is our food.
We that once were lost and scat-tered in com - mu - nion's love have stood.
Blest are those who from this ta - ble live their days in grat-i - tude.

Taste and see the grace e - ter - nal. Taste and see that God is good.
Taste and see the grace e - ter - nal. Taste and see that God is good.
Taste and see the grace e - ter - nal. Taste and see that God is good.

Stations of the Cross #1 : The Feast of Unleavened Bread Luke 22:1 38

Narrator Jesus Peter John

Narrator: Every day Jesus was teaching in the temple, and at night he would go out and spend the night on the Mount of Olives, as it was called. And all the people would get up early in the morning to listen to him in the temple.

Now the festival of Unleavened Bread, which is called “the Passover,” was near. The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people.

Then Satan entered into Judas, called “Iscariot,” who was one of the twelve; he went away and talked with the chief priests and officers of the temple police about how he might hand Jesus over to them. And they rejoiced and agreed to give him money. And he gave praise and was seeking an opportunity to hand him over to them without the crowd being around.

Then the day of Unleavened Bread arrived, on which the Passover lamb had to be sacrificed.

So, Jesus sent Peter and John, saying . . .

Jesus: Go and prepare the Passover meal for us that we may eat it.

John & Peter: Where do you want us to make preparations for it?

Jesus: Listen, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters and say to the owner of the house, "The teacher asks you, "Where is the guest room, where I may eat the Passover with my disciples?" He will show you a large room upstairs, already furnished. Make preparations for us there.

Narrator: So they went and found everything as he had told them; and they prepared the Passover meal.

When the hour came, he took his place at the table, and the apostles with him.

Jesus: “It is my desire to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God.”

Take this cup and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.”

Narrator: And having taken bread, he thanked, he broke, and he gave saying,

Jesus: "This is my body, being given on your behalf. Do this for my remembrance."

Narrator: And after dining, he did almost the same with the cup saying,

Jesus: “However, behold, the hand of the one handing me over is with me on the table, because the Son of Man proceeds according to what has been determined, however, I feel deep sadness for that man through whom he is being handed over!"

Narrator: Then they began to discuss with one another, which one of them it could be who would do this.

Narrator: A dispute also arose among them as to which one of them was to be regarded as the greatest.

Jesus: The kings of the Gentiles lord it over them; and those in authority over them are called “benefactors.” But not so with you; rather, the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

O, Simon, Simon, behold! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, having turned back, strengthen your brothers.

Peter: Lord, I am ready to go with you to prison and to death!

Jesus: I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.

When I sent you out without a purse, bag, or sandals, did you lack anything?"

Peter & John: No, not a thing.

Jesus: But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, '*And he was counted among the lawless*'; [Is 53:12] and indeed, what is written about me is being fulfilled."

Peter & John: Lord, behold, here are two swords.

Jesus: It is enough.

Silence for Meditation and Contemplation

Themes for Meditation:

Promises kept by God, you and others;

Special times of gathering around the Lord's Table or other tables;

Who you have difficulty welcoming or serving; God's grace in your life;

Your spiritual hungers and whether they are being satisfied . . .

Within Our Darkest Night

With - in our dark - est night, you kin - dle the

fire that nev - er dies a - way, nev - er dies a -

way. With - in our dark - est night, you kin - dle the

fire that nev - er dies a - way, nev - er dies a - way.

The musical score is written for piano and voice. It features a key signature of one sharp (F#) and a 4/4 time signature. The score is divided into four systems, each with a vocal line and a piano accompaniment line. Chord symbols are placed above the vocal line: B, em, D, G, C, G, D, G, em, C, B, em, B, em, f#dim, B. The lyrics are: 'With - in our dark - est night, you kin - dle the fire that nev - er dies a - way, nev - er dies a - way. With - in our dark - est night, you kin - dle the fire that nev - er dies a - way, nev - er dies a - way.' The score ends with a double bar line and repeat dots.

Meditation on Communion

Soren Kierkegaard

Kierkegaard is a famous Danish Lutheran philosopher of the 19th Century.

It is well known that Christ consistently used the expression “follower.” He never asks for admirers, worshippers, or adherents. No, he calls Disciples. It is not adherence of a teaching, but followers of a life that Christ is looking for. Christ understood that being a disciple was in innermost and deepest harmony with what he said about himself. Christ claimed to be the way and the truth and the life for this reason he could never be satisfied with “adherents” who accepted his teaching - especially with those who in their lives ignored it or let things take their usual course. His whole life on earth from beginning to end, was destined solely to have “followers” and to make “admirers” impossible.



What then, is the difference between an “admirer” and a “follower?” A follower is or strives to be what he admires. An admirer, however, keeps himself personally detached. He fails to see that what is admired involves a claim upon him, and thus he fails to be or strive to be what he admires.

To want to “admire” instead of “follow” Christ is not necessarily an invention by bad people. No, it is more an invention by those who spinelessly keep themselves detached, who keep themselves at a safe distance. Admirers are related to the admired only through the excitement of the imagination. To them he is like an actor on the stage except that, this being real life, the effect he produces is somewhat stronger. But for their part, admirers make the same demands that are made in the theater: to sit safe and calm. Admirers are only too willing to serve Christ as long as proper caution is exercised, lest one personally come in contact with danger. They refuse to accept that Christ's life is a demand. In actual fact, they are offended by him. His radical, bizarre character so offends them that when they honestly see Christ for who he is, they are no longer able to experience the tranquility they so much seek after. They know full well that to associate with him too closely amounts to being up for examination. Even though he says nothing against them personally, they know that his life tacitly judges theirs.

And Christ's life indeed makes it manifest, terrifyingly manifest, what dreadful untruth it is to admire the truth instead of following it. When there is no danger, when there is dead calm, when everything is favorable to our Christianity, then it is all too easy to confuse an “admirer” with a “follower.” And this can happen very quietly. The admirer can be under the delusion that the position he takes is the true one, when all he is doing is playing it safe. Give heed, therefore, to the call of discipleship!

Suppose that there is no longer any special danger, as it no doubt is in so many of our Christian countries, bound up with publicly confessing Christ. Suppose there is no longer

a need to journey in the night. The difference between following and admiring still remains. Forget about danger connected with confessing Christ and think rather of the real danger which is inescapably bound up with being a Christian! Does not The Way – Christ’s requirement to die to the world and deny self - does this not contain enough danger? The admirer never makes any true sacrifices. He always plays it safe. Though in his word he is inexhaustible about how highly he prizes Christ, he renounces nothing, will not reconstruct his life, and will not let his life express what it is he supposedly admires. Not so for the follower. No, no. The follower aspires with all his strength to be what he admires. And then, remarkably enough, even though he is living amongst a Christian people, he incurs the same peril as he did when it was dangerous to openly confess Christ. And because of the “follower’s” life, it will become evident who the “admirers” are, for the “admirers” will become agitated with him. Even these words will disturb many - but then they must likewise belong to the “admirers.”

The Prayers

At the beginning of the prayer and between each petition, the congregation will sing the response.

O Lord, hear my prayer, O Lord, hear my prayer:

when I call an - swer me. O Lord, hear my prayer, O

Lord, hear my prayer. Come and lis - ten to me. O

L: Heavenly Father, we give thanks for the promise of grace and presence your Son gives to us through the table offering of bread and wine. Inspire us with the Spirit to always answer his invitation to come, reconciled in the communion of being your people of one body and one mind, to reflect and enjoy a moment of the manifestation of your kingdom in our midst. O Lord, hear . . .

L: Stir up our joy in the face of the darkness within and around us. Make us agents of your transformative love, grace and compassion. Send us your joyful presence to those who are in need of liberation, hope and the means to live. O Lord, hear . . .

L: Stir up our joy in meditating on your word through its study, reading, and preaching. Awaken our pleasure in hearing its call to obedience. Awaken our curiosity to its enlightenment. Awaken our commitment to preserving its Holy History in our memories. O Lord, hear . . .

L: Increase our joy in those very moments and situations where others would expect that we have no reason to be joyful because they are not seeing the world through the eyes of faith. And by our unanticipated joy, may we reveal your glory and presence in our lives. O Lord, hear . . .

L: Healer of our every ill, come and restore the health and wholeness of those we bring before you now . . . O Lord, hear . . .

L: Savior, my Lord, answer my prayers for myself . . .

**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.

Forgive us our trespasses, as we forgive those who trespass against us.

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.

Capo 1: (D) (A) (Bm) (D) (G) (A7) (D)
 Eb Bb Cm Eb Ab Bb7 Eb

1 A - bide with me! Fast falls the e - ven - tide. The dark-ness
 2 Swift to its close ebbs out life's lit - tle day. Earth's joys grow
 3 I need thy pres - ence ev - 'ry pass - ing hour. What but thy
 4 I fear no foe, with thee at hand to bless. Ills have no
 5 Hold then thy cross be - fore my clos - ing eyes. Shine through the

(G) (D) (Em) (E7) (A) (D) (A) (Bm) (D)
 Ab Eb Fm F7 Bb Eb Bb Cm Eb

deep - ens; God, with me a - bide. When oth - er help - ers
 dim, its glo - ries pass a - way. Change and de - cay in
 grace can foil the tempt - er's pow'r? Who like thy - self my
 weight, and tears no bit - ter - ness. Where is death's sting? Where,
 gloom, and point me to the skies. Heav'n's morn - ing breaks, and

(G) (B7) (Em) (A7) (D) (Bm) (Em) (D/A) (A7) (D)
 Ab C7 Fm Bb7 Eb Cm Fm Eb/Bb Bb7 Eb

fail, and com - forts flee, help of the help - less, O a - bide with me.
 all a - round I see. O thou who chang - est not, a - bide with me.
 guide and stay can be? Through cloud and sun - shine, O a - bide with me.
 grave, thy vic - to - ry? I tri - umph still, if thou a - bide with me.
 earth's vain shad - ows flee. In life and death, O God, a - bide with me.

✠

I Believe

✠

**Learning
in
Lent**

Holy Spirit

✠

Son

✠

Father

✠

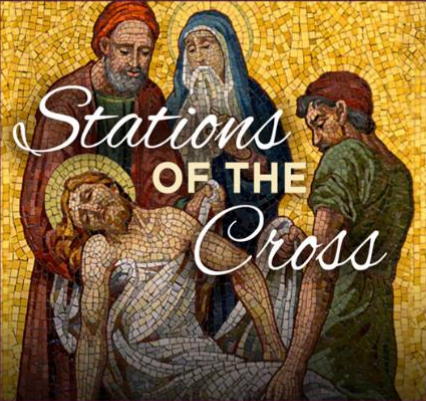
FEBRUARY 25

8:30 A.M.

11:00 A.M.

IN-PERSON & ON-LINE

GRACE LUTHERAN CHURCH



*Stations
OF THE
Cross*

**Lenten
Wednesday
Prayers**

Bring Dinner 6:30 P.M.

Worship 7:00 P.M.

IN-PERSON & ON-LINE

GRACE LUTHERAN CHURCH



**BRING YOUR
OWN DINNER
PARTY**

**TUESDAY, SEPT
29 • 6PM • THE
RIVERWALK
PAVILION**

**Lenten
Wednesday
Dinners**

6:30 p.m.

Gather in the Narthex

GRACE LUTHERAN CHURCH