

St. John Evangelical Lutheran Church

A Family Connecting in Christ



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WELCOME TO ST. JOHN EVANGELICAL LUTHERAN CHURCH

At this time our services are for people wearing masks and social distancing!

Please know that even as we experience this awkwardness, your Good Shepherd holds you close to his heart and goes with you to share his love!

To Our Guests

- We pray that you receive a warm welcome and are blessed by the message of God's Word in our lessons and hymns. If you have questions, please ask!
- Our service is designed to focus us on Jesus Christ as Lord and Savior. The Holy Spirit does that by exposing our need for Christ and by showing us the wonders of God's grace in Christ – forgiveness and peace, help and hope for life in this world, and life forever with God in heaven.

Our Communion Practice

We practice close communion, the Biblical and ancient practice of the church.

We invite our congregation members and visitors from sister WELS or ELS congregations to join us, but ask Christians from other denominations to kindly respect our practice. Further explanation is in the pew racks or from our pastor.

We Care about Your Children

We love to have children with us in worship.

- If your children are crying loudly, our nursery, Gathering Area (back of church), and downstairs Fellowship Hall are audio-equipped for you and your young children. When your children are ready, come back so we can worship together.

We Care about Your Special Needs

- **Large Print** Service Folders are available from an usher.
- **Hearing Assistance** for those with hearing aids is provided through our Hearing Loop or personal hearing devices available at the "sound table."
- A **wheelchair lift** is available for your assistance; please ask an usher.



Our Facilities

Restrooms are in our Fellowship Hall, downstairs and to the right of the kitchen.

Our Ministry

St. John offers an excellent preschool-8th grade school program. We are members of the Wisconsin Evangelical Lutheran Synod (WELS) - www.wels.net.

THE HANDS OF THE PASSION
HANDS OF BETRAYAL (JUDAS)

OPENING HYMN

“Jesus, Refuge of the Weary”
Hymn 108

Jesus, Refuge of the weary, Blest Redeemer, whom we love,
Fountain in life’s desert dreary, Savior from the world above,
Oh, how oft your eyes, offended, Gaze upon a sinner’s fall!
Yet, upon the cross extended, You endured the pain of all.

Dare we pass that cross unheeding, Breathing no repentant vow,
As we see you wounded, bleeding, See your thorn-encircled brow?
Since your sinless death has brought us Life eternal, peace, and rest,
Only what your grace has taught us Calms the sinner’s deep distress.

Jesus, may our hearts be burning With more fervent love for you!
May our eyes be ever turning To behold your cross anew,
Till in glory, parted never From the blessed Savior’s side,
Graven in our hearts forever, Dwell the cross, the Crucified!

M: In the name of the Father and of the Son † and of the Holy Spirit.

C: **Amen.**

M: This is the message we have heard from him and declare to you:

C: **God is light; in him there is no darkness at all.**

M: If we claim to have fellowship with him yet walk in the darkness,

C: **We lie and do not live by the truth.**

M: If we claim to be without sin,

C: **We deceive ourselves and the truth is not in us.**

C: Father, I have sinned against you and am no longer worthy to be called your child. Yet in mercy you sacrificed your only Son to purge away my guilt. For his sake, O God, be merciful to me, a sinner, and in the joy of the Holy Spirit let me serve you all my days.

Silence for private confession.

M: If we confess our sins, he is faithful and just and will forgive our sins and purify us from all unrighteousness. Upon this, your confession, I forgive you all your sins in the name of the Father and of the Son † and of the Holy Spirit.

C: Thanks be to God. Amen.

PRAYER

M: Lord God, we thank you for this new day of grace. Stay with us and warm our hearts with your forgiving love in Christ. May your Word keep our faith burning brightly that we may walk in the light of your presence through the darkness of this world.

Come and bless us as we worship you: Father, Son, and Holy Spirit.

C: Amen.

PSALM 14 (CWS)

Refrain

Come, Lord Je - sus, come. Come, Lord Je - sus,
come. Re - store your peo-ple and bless them.

Psalm Tone

The fool says in his heart, "There is no God."

They are corrupt, their deeds are vile; there is no one who does good.

The Lord looks down from heaven on the sons of men

To see if there are any who understand, any who seek God.

All have turned aside, they have together become corrupt;

There is no one who does good, not even one.

Refrain

Will evildoers never learn

Those who devour my people and do not call on the Lord?

You evildoers frustrate the plans of the poor,

But the Lord is their refuge.

Oh, that salvation for Israel would come out of Zion!

When the Lord restores the fortunes of his people, let Israel rejoice
and be glad!

Glory be to the Father and to the Son

And to the Holy Spirit,

As it was in the beginning,

Is now, and will be forever. Amen.

Refrain

PSALM PRAYER

M: O Lord, spare us from the folly of wickedness and the pursuit of evil. Make us rejoice in your saving acts that we who have been redeemed by your Son may abound in works of faith, hope, and love; through Jesus Christ, your Son, our Lord. Amen.

THE PASSION HISTORY OF OUR LORD JESUS CHRIST

The Scripture readings that begin today are called the Passion History. Unlike the ordinary meaning of the word *passion*, the meaning of this word as it applies to the series of readings during Lent is based on the ancient original Latin and Greek. *Passio* (Latin) and *pascha* (Greek) speak of suffering as reflected in our contemporary word *compassion* (“suffering with someone”). So we read a history of the suffering and death of our Savior. The readings each week are a composite account taken from all four gospels. They relate the events in their sequential order, therefore providing us with the full story of the suffering and death of our Lord.

LESSON ONE

The Festival of Unleavened Bread, which is called the Passover, was approaching. Jesus said to his disciples, “You know that after two days it will be the Passover, and the Son of Man will be handed over to be crucified.”

Then the chief priests and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas. They plotted together how to arrest Jesus in some deceitful way and kill him. But they said, “Not during the Festival, or else there might be a riot among the people.”

Satan entered Judas, called Iscariot, who was one of the Twelve. He went away and spoke with the chief priests and officers of the temple guard about how he could betray Jesus to them. They were glad and agreed to give him money. He promised to do it and was looking for an opportunity to betray Jesus to them away from the crowd.^a

On the first day of the Festival of Unleavened Bread, when the Passover lamb is sacrificed, his disciples asked him, “Where do you want us to go and prepare for you to eat the Passover?” He sent two of his disciples and said to them, “Go into the city, and there a man carrying a jar of water will meet you. Follow him. Wherever he enters, tell the owner of the house that the Teacher says, ‘Where is my guest room, where I may eat the Passover with my disciples?’ He will show you a large upper room, furnished and ready. Make preparations for us there.”

They went and found things just as he had told them, and they prepared the Passover. When the hour had come, Jesus reclined at the table with the twelve apostles. He said to them, "I have eagerly desired to eat this Passover with you before I suffer, for I tell you, I will not eat it again until it is fulfilled in the kingdom of God."^b

A dispute arose among the disciples about which of them was considered to be greatest. But he told them, "The kings of the Gentiles lord it over them, and those who have authority over them are called Benefactors. But it is not to be that way with you. Instead, let the greatest among you become like the youngest, and the one who leads like the one who serves. For who is greater, one who reclines at the table or one who serves? Isn't it the one who reclines at the table? But I am among you as one who serves. You are those who have remained with me in my trials. I am going to grant a kingdom to you, just as my Father granted to me, 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."^c

Before the Passover Festival, Jesus knew that the time had come for him to leave this world and go to the Father. Having loved those who were his own in the world, he loved them to the end.^a

By the time the supper took place, the Devil had already put the idea into the heart of Judas, son of Simon Iscariot, to betray Jesus.

Jesus knew that the Father had given all things into his hands, and that he had come from God and was going back to God. He got up from the supper and laid aside his outer garment. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

He came to Simon Peter, who asked him, "Lord, are you going to wash my feet?"

Jesus answered him, "You do not understand what I am doing now, but later you will understand."

Peter told him, "You will never, ever, wash my feet!"

Jesus replied, "If I do not wash you, you have no part with me."

"Lord, not just my feet," Simon Peter replied, "but also my hands and my head!"

Jesus told him, "A person who has had a bath needs only to wash his feet, but his body is completely clean. And you^b are clean, but not all of you." Indeed,

he knew who was going to betray him. That is why he said, “Not all of you are clean.”

After Jesus had washed their feet and put on his outer garment, he reclined at the table again. “Do you understand what I have done for you?” he asked them. “You call me Teacher and Lord. You are right, because I am. Now if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. Yes, I have given you an example so that you also would do just as I have done for you. Amen, Amen,^c I tell you: A servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, you are blessed if you do them.”^d

He took a cup, gave thanks, and said, “Take this and divide it among yourselves, for I tell you, from now on I will not drink of the fruit of the vine until the kingdom of God comes.”^e

While they were reclining and eating, Jesus said, “Amen I tell you: One of you will betray me, one who is eating with me.” They were very sad and began to say to him one after another, “Surely, not I, Lord?”

He said to them, “It is one of the Twelve, one who is dipping bread with me in the dish. Indeed, the Son of Man is going to go just as it has been written about him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.”^a

After saying this, Jesus was troubled in his spirit and testified, “Amen, Amen, I tell you: One of you will betray me.”

The disciples were looking at each other, uncertain which of them he meant.

One of his disciples, the one Jesus loved, was reclining at Jesus’ side. Simon Peter motioned to him to find out which one Jesus was talking about.

So leaning back against Jesus’ side, he asked, “Lord, who is it?”

Jesus replied, “It is the one to whom I will give this piece of bread, after I have dipped it in the dish.” Then he dipped the piece of bread and gave it to Judas, the son of Simon Iscariot. As soon as Judas took the bread, Satan entered into him.

So Jesus told him, “What you are about to do, do more quickly.”

None of those reclining at the table understood why Jesus said this to him. Because Judas kept the money box, some thought that Jesus was telling him,

“Buy what we need for the Festival,” or to give something to the poor. As soon as Judas had taken the bread, he went out. And it was night.

After Judas left, Jesus said, “Now the Son of Man is glorified, and God is glorified in him.^b If God is glorified in him, God will also glorify the Son in himself and will glorify him at once.”^c

SEASONAL RESPONSE

ALL: All we like sheep have gone astray, and the Lord has laid on him the iniquity of us all. By his wounds we are healed.

HYMN - See Pages 14 & 15

“When You Woke That Thursday Morning”

Hymn 717

SERMON

John 13: 18-30

Their hands worked together. They ate together, their hands passing food back and forth. They drank together, their hands pouring for each other. They laughed together, their hands slapping each other on the back. They cried together, their hands maybe squeezing each other on the shoulder. They shared secrets together, made plans together; shared their hopes and their fears together. They worked together; they hugged together.

Until one betrayed the other. Was it Ahithophel, David’s wise, trusted counselor, who sided with David’s treacherous son Absalom when Absalom tried to steal the kingdom from his dad? Was it Joab, David’s trusted general, who sided with David’s sneaky son Adonijah against David and Solomon when Adonijah tried to steal the kingdom away from Solomon? Either way, David knew the pain of betrayal. He knew the betrayal of his sons turning against him; he knew the betrayal of his most trusted friends turning against him. And it hurt. In Psalm 41, he shares his pain with the LORD: **“Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me.”**

The LORD could have answered: “You had it coming.” But David already knew that. He knew how he had betrayed the LORD and Bathsheba by stealing her from her husband. David knew how he had betrayed the LORD and Bathsheba’s husband, his faithful soldier Uriah, scheming against him, offering him food, offering him drink, eating with him, drinking with him, and then having him killed. David knew the pain of betrayal, and he knew he had it coming.

What does it mean to betray someone?

Today we hear Jesus echo David: “**he who shares my bread has lifted up his heel against me.**” Like David, Jesus knew the pain of betrayal, and he knew he had it coming. Not in the same way that David had it coming; Jesus didn’t deserve to be betrayed - he had always been faithful, no matter the cost. But Jesus knew what was coming. He knew the Judas he had called to follow him, the Judas he had warned; the Judas he had worked with, ate with, drank with; the Judas he had shared secrets with, made plans with, shared hopes with - Jesus knew that Judas would betray him with a hug and a kiss. And it hurt.

We know the hurt we feel when we are betrayed. How might Jesus’ hurt have been similar? How might Jesus’ hurt have been different?

It made for a strange scene, but betrayal always makes for a strange scene, doesn’t it? Jesus and Judas and the rest of the disciples are celebrating Passover together, a thanksgiving meal - “We have a God who saves!” We imagine Jesus in the place of honor; John is on one side of him, Judas, perhaps, on the other side of Jesus. You see, they didn’t sit at tables like we do; they stretched out on eating couches. Head toward the table, feet away, they would lean on their left side, and eat with their right hand. Jesus and Judas must have been close at the table. We’re told that Judas was close enough to Jesus that Jesus could reach out and share a morsel with Judas. So Judas must have been close when Jesus echoed David: “**he who shares my bread has lifted up his heel against me.**” Judas must have been close when Jesus testified: “**I tell you the truth, one of you is going to betray me.**”

Why might Jesus have had his betrayer sit so close?

What lessons (warning, comfort ...) might we learn from this?

Jesus knew who, and Judas knew. Judas had already made plans with Jesus’ enemies to betray Jesus, to sell him out to his enemies. Why? We’re told Judas had a money problem; he was a thief - as treasurer, holder of the money bags, Judas was helping himself, skimming off the top, stealing from what people gave to support Jesus and the disciples. Add to that, Judas may have had a guilt problem, a bitterness problem. It seems that not long before Judas made his arrangements to betray Jesus, Jesus had scolded Judas for his greed. We don’t know all what was going through Judas’ mind, but we do know that he had opened the door of his heart to Satan, and Satan took over.

In what ways do people open their hearts to Satan?

Jesus knew. Judas knew. But not the rest of the disciples, so when Jesus says: “**I tell you the truth, one of you is going to betray me,**” the rest of the disciples ask: “Is it I?” Peter motions for John to ask Jesus. Jesus tells John: “**It’s the one I give this morsel.**” And he turns to Judas and gives him the morsel. In the chaos and confusion, Judas joins in to look good: “Is it I?” Jesus answers: “You said it.” And Jesus adds: “What you are about to do, do more quickly.” In the chaos and confusion the disciples didn’t hear all of what was said. But Jesus knew, and Judas knew.

And we know. We know how Judas betrayed Jesus with a kiss. And we know how we have betrayed Jesus, don’t we? The times we sold Jesus out to pad the wallet, to get ahead in the world, to be a bit more comfortable in the world. The times we pretended not to know Jesus. The times we chose someone, something else over Jesus. We know how we have betrayed Jesus, don’t we? And so we should know what we have coming. To have God sell us out. To have God pretend not to know us. To have God choose someone else over us.

How do people betray Jesus today?

But that’s not what God does to us. Instead, that’s what God did to Jesus. He turned against Jesus; sent him to the cross. He turned his back on Jesus; gave Jesus the treatment that we deserve. And it hurt - “**My God, my God, why have you forsaken me?**” It hurt, but Jesus didn’t quit. It hurt, but Jesus didn’t turn bitter and angry. It hurt, but Jesus didn’t sell out. Jesus stood true to God and true for you. Even though we have betrayed Jesus, he says to you: “I love you.” No matter how we have hurt him, he says to you: “I forgive you.” And in spite of all the ways we have hurt and betrayed him, he promises: “I’m here for you.”

Amazing, isn’t it? We all know the pain of betrayal. We’ve all had friends turn on us. We’ve all had friends choose someone else. We all know the pain of betrayal. When you feel that pain, think of Jesus. Knowing your pain, knowing a taste of his pain, hearing how Jesus was betrayed, how he knew what was coming, how he knew the hurt that was coming, and how he still he didn’t back away ... that makes it all the more clear - doesn’t it? - all the more clear how much he loves you. Amen.

CREATE IN ME

Cre - ate in me a
pure heart, O God, and re - new a right spir - it with -
in me. Do not cast me a - way from your
pres - ence or take your Ho - ly Spir - it from
me. Re - store to me the joy of your sal - va - tion, and up -
hold, up - hold me with your free Spir - it.

The musical score is written on six staves in a single system. It begins with a treble clef and a common time signature. The melody is simple and melodic, with lyrics printed below the notes. The lyrics are: "Cre - ate in me a pure heart, O God, and re - new a right spir - it with - in me. Do not cast me a - way from your pres - ence or take your Ho - ly Spir - it from me. Re - store to me the joy of your sal - va - tion, and up - hold, up - hold me with your free Spir - it." The score ends with a double bar line.

PRAYER AND LORD'S PRAYER

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 SACRAMENT

(Guests, please see our communion practice on page 2.)
(Individually packaged wafers are gluten-free.)

M: The Lord be with you.

C: **(Spoken) And also with you.**

M: Lift up your hearts.

C: **We lift them up unto the Lord.**

M: Let us give thanks to the Lord, our God.

C: **It is good and right so to do.**

M: It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who brought the gift of salvation to all people by his death on the tree of the cross, so that the devil, who overcame us by a tree would in turn by a tree be overcome.

WORDS OF INSTITUTION

M: Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my † body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my † blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

M: The peace of the Lord be with you always.

C: **Amen.**

LAMB OF GOD

Agnus Dei

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 your peace. A - men.

BEFORE COMMUNION PRAYER

Lord, I am not worthy to be a guest at your holy table. But you are the friend of sinners, and you will not cast me out. This bread is your body, which bore my sins upon the tree. This wine is your blood, which purifies me from all guilt. At your invitation, I come rejoicing. Receive me, my Savior.

AFTER COMMUNION PRAYER

Thank you, Lord Jesus Christ, for nourishing me in this sacrament with your body and blood. You have given me forgiveness, life, and salvation. Let me always remain in you as a branch remains in the vine. Send me out in the power of your Spirit to live and work to your praise and glory.

Jesus, grant that balm and healing In your holy wounds I find,
 Ev'ry hour that I am feeling Pains of body and of mind.
 Should some evil thought within Tempt my treach'rous heart to sin,
 Show the peril, and from sinning Keep me from its first beginning.

Should some lust or sharp temptation Fascinate my sinful mind,
 Let me think about your passion, And new courage I shall find.
 Or should Satan press me hard, Let me then be on my guard,
 Saying, "Christ for me was wounded," That the tempter flee confounded.

If the world my heart entices With the broad and easy road,
 With seductive, sinful vices, Let me think about the load
 You were willing to endure; Then I'll flee all thoughts impure,
 Mastering each wild temptation, Calm in prayer and meditation.

Ev'ry wound that pains or grieves me By your wounds, Lord, is made
 whole;
 When I'm weak, your cross revives me, Granting new life to my soul.
 Yes, your comfort renders sweet Ev'ry bitter cup I meet;
 For your all-atoning passion Has procured my soul's salvation.

O my God, my Rock and Tower, Grant that in your death I trust,
 Knowing death has lost his power Since you crushed him in the dust.
 Savior, let your agony Ever help and comfort me;
 When I die be my protection, Light and life and resurrection.

CLOSING PRAYER

M: We give you thanks, O Lord, for the foretaste of the heavenly banquet that you have given us to eat and to drink in this sacrament. Through this gift you have fed our faith, nourished our hope, and strengthened our love. By your Spirit help us to live as your holy people until that day when you will receive us as your guests at the wedding supper of the Lamb, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

BLESSING

M: The Lord bless you and keep you.
The Lord make his face shine on you and be gracious to you.
The Lord look on you with favor and give you peace. Amen.

CLOSING HYMN

“On My Heart Imprint Your Image”
Hymn 319

On my heart imprint your image,
Blessed Jesus, King of grace,
That life’s riches, cares, and pleasures
Have no pow’r to hide your face.
This the superscription be:
Jesus, crucified for me,
Is my life, my hope’s foundation,
And my glory and salvation.

OFFERING

*If you prefer online giving, you may scan this
code with your mobile device.*



Notes On the Passion Reading

a Matthew 26:1-5; Mark 14:1-2; Luke 22:1-6
b Matthew 26:17-20; Mark 14:12-17; Luke 22:7-17
c Luke 22:24-30

a Or to the fullest extent

b You is plural.

c Usually people say Amen at the end of a prayer, but Jesus used this Hebrew word at the beginning of a statement, which was unique. The inspired writer simply transliterated the Hebrew word that Jesus spoke, instead of using a Greek term. This translation does the same in English. The basic meaning is I solemnly tell you the truth. Here it is emphasized by being used twice. See FAQ #1 at wartburgproject.org/faqs/

d John 13:1-17

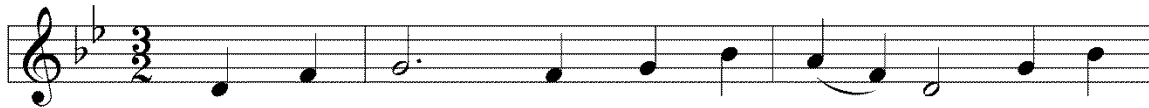
e Luke 22:17-18

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HYMN

“When You Woke That Thursday Morning”

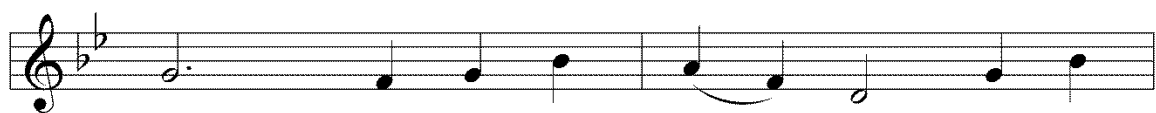
Hymn 717



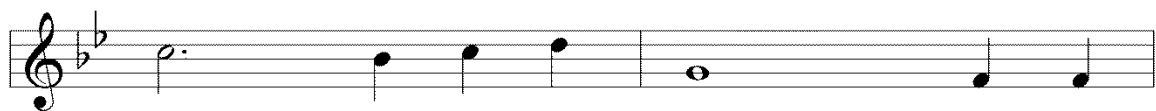
1 When you woke that Thurs-day morn - ing, Sav - ior,
2 Nev - er so a - lone and lone - ly, long - ing
3 What was there that you could give them that would
4 One in faith, in love u - nit - ed, all one
5 One day all the Church will cap - ture that bright



Teach - er, faith - ful Friend, Thoughts of
with tor - ment - ed heart To be
nev - er be out - spent, What great
bod - y, you the head, When we
vis - ion glo - ri - ous, And your



self and safe - ty scorn - ing, know - ing
 with your dear ones on - ly for a
 gift that would out - live them, what last
 meet, by you in - vit - ed, you are
 saints will know the rap - ture that your



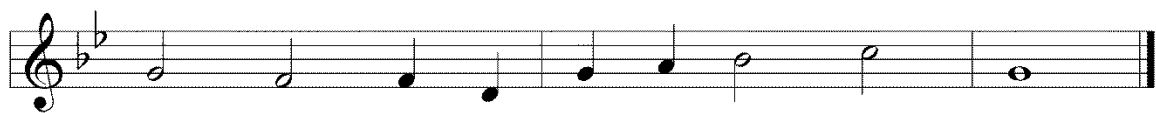
how the day would end; Lamb of
 qui - et hour a - part; Sin - less
 will and tes - ta - ment? "Show me
 with us, as you said. One with
 heart de - sired for us, When the



God, fore - told for ag - es, now at last the
 Lamb and fall - en crea - tures, one last pas - chal
 and the world you love me, know me as the
 you and one an - oth - er in a u - ni -
 longed - for peace and un - ion of the great - est



hour had come When but One could pay sin's
 meal to eat, One last les - son as their
 Lamb of God; Do this in re - mem - brance
 ty sub - lime, See in us your sis - ter,
 and the least Meet in joy - ous, blest com -



wag - es: you as - sumed their dread - ful sum.
 teach - er, wash - ing your dis - ci - ples' feet.
 of me, eat this bod - y, drink this blood."
 broth - er, one in ev - 'ry place and time.
 mun - ion in your nev - er - end - ing feast.