

## **Grace Lutheran Church**

*Companion Congregation: Msindo Parish in Tanzania*

### **Welcome to Worship**

**Good Friday**

March 29, 2024

6:30 p.m.

Liturgical worship with organ

Setting 4

### **OUR STATEMENT OF MISSION**

**Grace Lutheran Church is a community of faith, centered in worship, held in grace, strengthened in love, sent forth in mission, in Jesus' name.**

## Gathering Notes

Our worship service today is a different take on the Stations of the Cross. Together, we will journey through Jesus' final moments through the eyes of his disciple, Peter. In Peter, we see a little of all of us—he is devout and resolute, zealous and rash, and even fearful and flawed. If any of us can locate ourselves in the crucifixion story, it is likely we can see ourselves in Peter. This is a service of confession, lament, and repentance. Through Peter's experience, we will consider our own. We will look closely at the events of Good Friday to help us honestly assess who we are. As Jesus tells Peter the truth about himself, we will consider the truth about ourselves. James Baldwin once said, "Not everything that is faced can be changed, but nothing can be changed until it is faced."<sup>2</sup> Let us journey together through this difficult

## About The Liturgy

This creative liturgy invites you to walk "the way of sorrows" to the cross, but through the eyes and experiences of one of Jesus' closest disciples. As a nod to the Stations of the Cross," this service highlights Peter's role in the crucifixion narrative. In this way, we follow Jesus to his death with Peter as our companion. By focusing on Peter, we imagine how we might have acted and behaved had we been there as one of Jesus' followers and friends.

Each station provides multisensory ways to engage, confess, and lament. The 6 stations focus on the following narratives:

- 1. John 13:1-20** (*Peter resists then receives the foot washing*)
- 2. John 13:31-38** (*Jesus foretells Peter's denials*)
- 3. John 18:1-11** (*Peter draws his sword*)
- 4. John 18:12-18** (*Jesus is arrested and Peter denies Christ*)
- 5. John 18:19-27** (*Peter denies Christ again and again*)
- 6. John 19:1-30** (*Jesus is crucified*)

## Prelude

Choral prelude on "As Jesus Hung on the Cross"

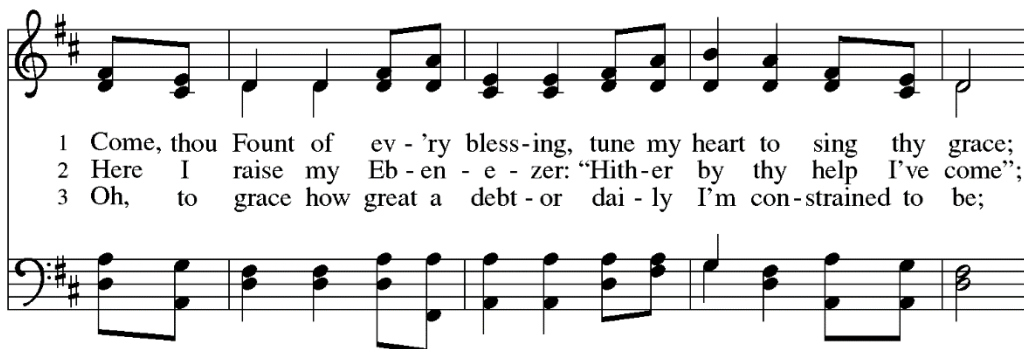
Weissenfels arranged by J. S. Bach

## Gathering Prayer

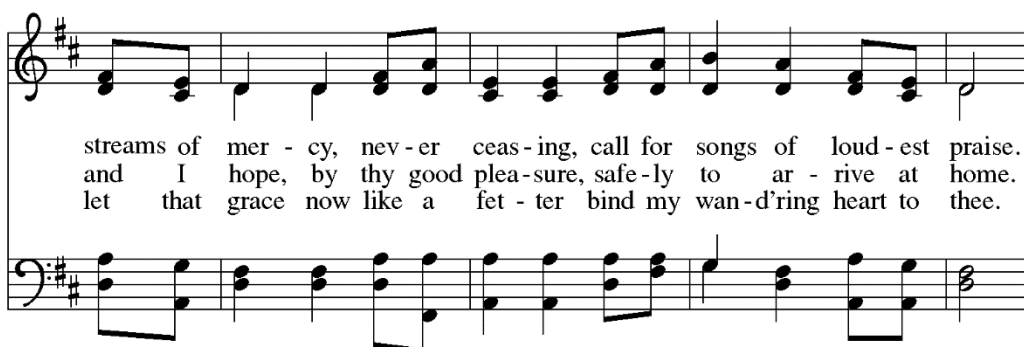
L: Holy God, as we journey through this familiar story, help us to understand it anew. Show us, O God, where we find ourselves in the narrative, and move us toward a more just and compassionate future.

C: Amen.

## Opening Hymn "Come Thou Fount Of Every Blessing" ELW #807



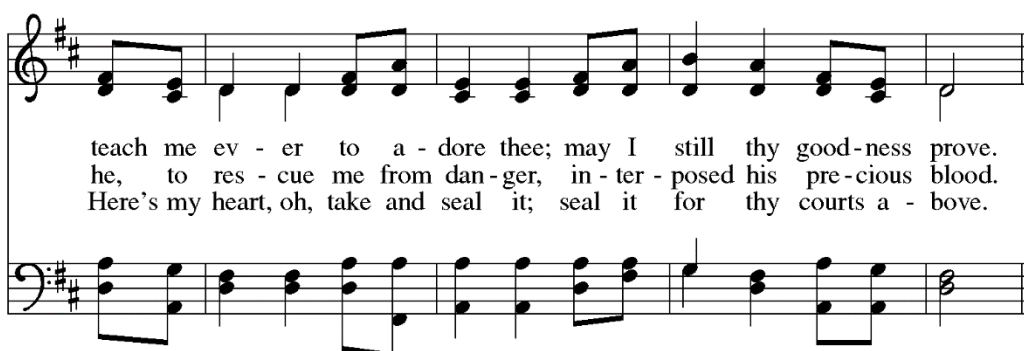
1 Come, thou Fount of ev - 'ry bless-ing, tune my heart to sing thy grace;  
2 Here I raise my Eb - en - e - zer: "Hith-er by thy help I've come";  
3 Oh, to grace how great a debt - or dai - ly I'm con-strained to be;



streams of mer - cy, nev - er ceas-ing, call for songs of loud - est praise.  
and I hope, by thy good plea-sure, safe-ly to ar - rive at home.  
let that grace now like a fet - ter bind my wan-d'ring heart to thee.



While the hope of end-less glo - ry fills my heart with joy and love,  
Je - sus sought me when a strang - er, wan-d'ring from the fold of God;  
Prone to wan - der, Lord, I feel it; prone to leave the God I love.



teach me ev - er to a - dore thee; may I still thy good-ness prove.  
he, to res - cue me from dan-ger, in - ter - posed his pre-cious blood.  
Here's my heart, oh, take and seal it; seal it for thy courts a - bove.

Text: Robert Robinson, 1735–1790, alt.

Music: NETTLETON, J. Wyeth, *Repository of Sacred Music*, Part II, 1813

**Station 1: Peter resists then receives the foot washing | JOHN 13:1-20**



**Reader 1:** Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. <sup>2</sup> The devil had already decided<sup>[a]</sup> that Judas son of Simon Iscariot would betray Jesus. And during supper <sup>3</sup> Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going to God, <sup>4</sup> got up from supper, took off his outer robe, and tied a towel around himself. <sup>5</sup> Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. <sup>6</sup> He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" <sup>7</sup> Jesus answered, "You do not know now what I am doing, but later you will understand." <sup>8</sup> Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." <sup>9</sup> Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" <sup>10</sup> Jesus said to him, "One who has bathed does not need to wash, except for the feet,<sup>[b]</sup> but is entirely clean. And you<sup>[c]</sup> are clean, though not all of you." <sup>11</sup> For he knew who was to betray him; for this reason he said, "Not all of you are clean."

<sup>12</sup> After he had washed their feet, had put on his robe, and had reclined again, he said to them, "Do you know what I have done to you?" <sup>13</sup> You call me Teacher and Lord, and you are right, for that is what I am. <sup>14</sup> So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup> For I have set you an example, that you also should do as I have done to you. <sup>16</sup> Very truly, I tell you, slaves are not greater than their master, nor are messengers<sup>[d]</sup> greater than the one who sent them. <sup>17</sup> If you know these




things, you are blessed if you do them. <sup>18</sup>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<sup>[e]</sup> has lifted his heel against me.’ <sup>19</sup>I tell you this now, before it occurs, so that when it does occur you may believe that I am he.<sup>[f]</sup> <sup>20</sup>Very truly, I tell you, whoever receives one whom I send receives me, and whoever receives me receives him who sent me.”

**Reader 2:** We have heard the words of scripture. Let us now use our holy imaginations to read between the words and consider how Peter might have felt in these moments. Hear now a dramatic reading inspired by John 13:1-20.


**Reader 3 (Peter):** This feels . . . strange. What does Jesus mean by all this? What does he mean by saying that not all of us are clean? He washed our feet, which was . . . strange. But I trust my teacher. I’ve given up everything to follow him. Is that not love? His words seem . . . strange. What does he know? What is he not saying?

### Hymn “Jesu, Jesu, Fill Us with Your Love” ELW #708

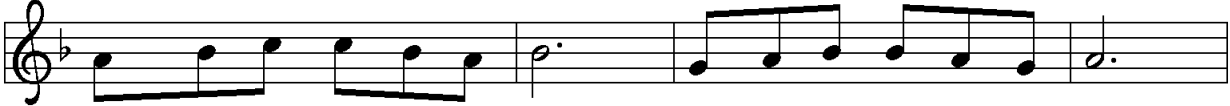
*Refrain*



Je - su, Je - su, fill us with your love, show




us how to serve the neigh-bors we have from you.



1 Kneels at the feet of his friends, si - lent - ly wash - es their feet,  
 2 Neigh-bors are wealth-y and poor, var - ied in col - or and race,  
 3 These are the ones we will serve, these are the ones we will love;  
 4 Kneel at the feet of our friends, si - lent - ly wash - ing their feet:

*Refrain*



mas - ter who acts as a slave to them.  
 neigh-bors are near - by and far a - way.  
 all these are neigh - bors to us and you.  
 this is the way we will live with you.

Text: Tom Colvin, 1925–2000, alt.

Music: CHEREPONI, Ghanaian folk tune, adapt. Tom Colvin

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**Reader 1:** <sup>31</sup>When he had gone out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him. <sup>32</sup>If God has been glorified in him,<sup>[a]</sup> God will also glorify him in himself and will glorify him at once. <sup>33</sup>Little children, I am with you only a little longer. You will look for me, and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’ <sup>34</sup>I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. <sup>35</sup>By this everyone will know that you are my disciples, if you have love for one another.”

<sup>36</sup>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.” <sup>37</sup>Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.” <sup>38</sup>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.


Hymn "Our Father, We Have Wandered" ELW # 606




1 Our Fa - ther, we have wan - dered and hid - den from your face;  
2 And now at length dis - cern - ing the e - vil that we do,  
3 O Lord of all the liv - ing, both ban - ished and re - stored,



in fool-ish-ness have squan - dered your leg - a - cy of grace.  
be - hold us, Lord, re - turn - ing with hope and trust to you.  
com-pas-sion-ate, for - giv - ing, and ev - er - car - ing Lord,



But now, in ex - ile dwell - ing, we rise with fear and shame,  
In haste you come to meet us and home re - joic - ing bring,  
grant now that our trans - gress - ing, our faith - less - ness may cease.



as, dis - tant but com - pel - ling, we hear you call our name.  
in glad-ness there to greet us with calf and robe and ring.  
Stretch out your hand in bless - ing, in par - don, and in peace.

Text: Kevin Nichols, 1929–2006

Music: HERZLICH TUT MICH VERLANGEN, Hans Leo Hassler, 1564–1612; arr. Johann Sebastian Bach, 1685–1750

Text from *Resource Collection of Hymns and Service Music for the Liturgy*, © 1981 International Committee on English in the Liturgy, Inc.



### Station 3: *Peter draws his sword* | JOHN 18:1-11



**Reader 1:** <sup>1</sup>[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.<sup>2</sup>Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. <sup>3</sup>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. <sup>4</sup>Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” <sup>5</sup>They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. <sup>6</sup>When Jesus said to them, “I am he,” they stepped back and fell to the ground. <sup>7</sup>Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” <sup>8</sup>Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” <sup>9</sup>This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” <sup>10</sup>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. <sup>11</sup>Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

**Reader 2:** Violence in all its forms is a public health issue. The Centers for Disease Control estimates that 41% of women and 26% of men have experienced some form of intimate partner violence in their lifetimes. According to the American Public Health Association, violence “disproportionately impacts people of color and other oppressed groups... and those living below the poverty line. Communities living without adequate resources and those facing unfair treatment are more susceptible to all health issues. Exposure to violence is the greatest predictor of future violence.”



Reader 2: Holy One,

**C: We are convicted of the prevalence of violence in our society. We bemoan the staggering statistics of intimate partner violence. Yet, we confess our own complicity in the pain of our neighbors. Whether we have picked up a weapon, uttered harmful words about each other, or simply refused to acknowledge another's pain, we have betrayed the peace you left with us. We have built war economies that make conflict profitable. We have created societies that justify the violence of food and housing insecurity, racism, discrimination, and marginalization. God of grace, have mercy upon us, and save us from weak resignation to these evils. Amen.**

Hymn "'Go To Dark Gethsemane" ELW #347 vs. 1 and 2

1 Go to dark Geth-se-ma - ne, all who feel the tempt - er's pow'r;  
2 Fol - low to the judg - ment hall, view the Lord of life ar - rained;  
3 Cal - v'ry's mourn - ful moun - tain climb; there, a - dor - ing at his feet,  
4 Ear - ly has - ten to the tomb where they laid his breath - less clay;

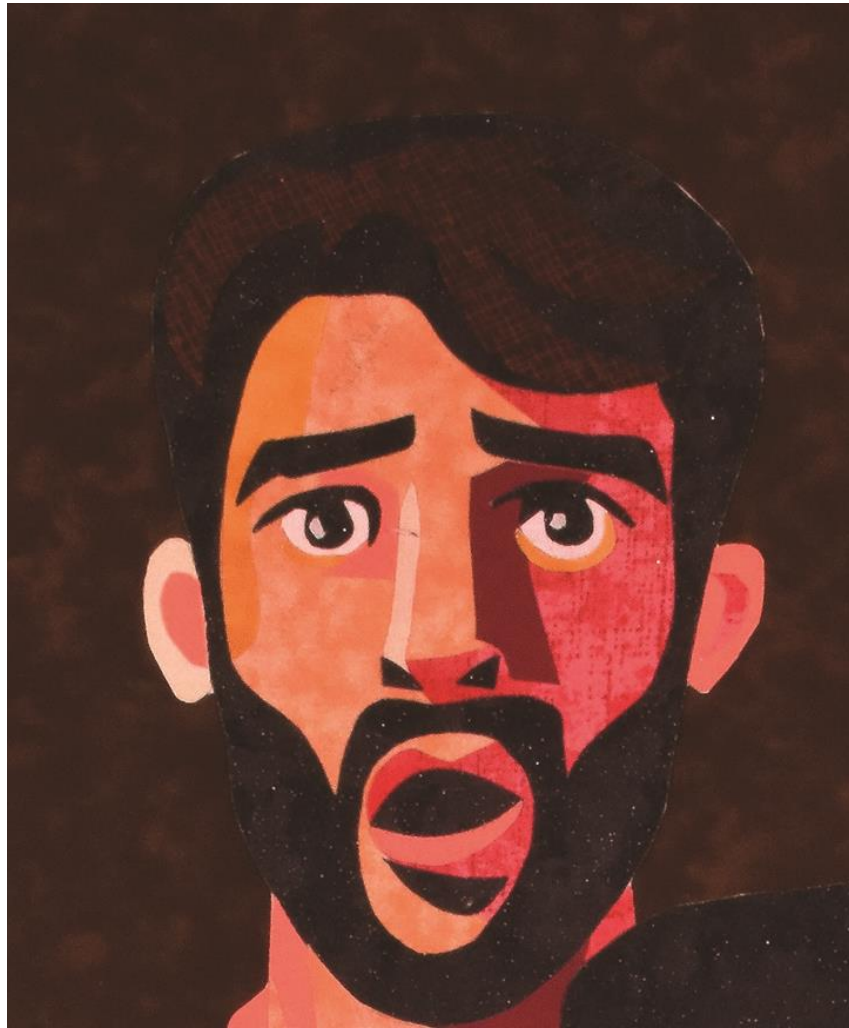
your Re - deem - er's con - flict see. Watch with him one bit - ter hour;  
oh, the worm - wood and the gall! Oh, the pangs his soul sus - tained!  
mark that mir - a - cle of time, God's own sac - ri - fice com - plete.  
all is sol - i - tude and gloom. Who has tak - en him a - way?

turn not from his griefs a - way; learn from Je - sus Christ to pray.  
Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.  
"It is fin - ished!" hear him cry; learn from Je - sus Christ to die.  
Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

Text: James Montgomery, 1771–1854

Music: GETHSEMANE, Richard Redhead, 1820–1901

**Station 4: Jesus is arrested and Peter denies Christ | JOHN 18:12-18**



**Reader 1:** <sup>12</sup>So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. <sup>13</sup>First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. <sup>14</sup>Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

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

**Reader 2:** I invite you to turn your attention to the image printed in your bulletins (*or projected on the screen*) which shows a portion of an artwork created by Rev. T. Denise Anderson, inspired by Peter denying Christ. Of this piece, the artist writes:

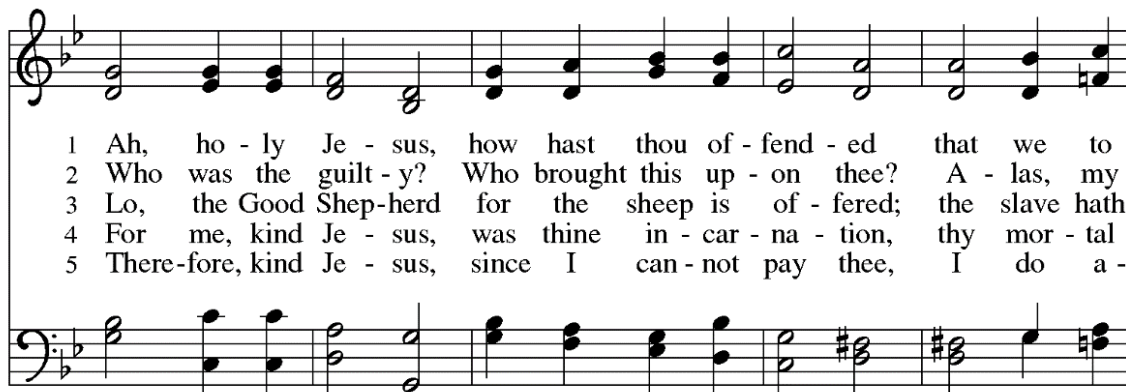
“Here, I try to capture Peter’s initial paralysis when he’s first asked if he’s one of Jesus’ disciples. When Jesus was arrested, Peter had only begun to see the full extent of the empire’s cruelty. ‘Would they do to me what they’ve done to him?’ he must have asked himself. Maybe he could be so zealous for Jesus in the past because it was all an abstraction. Now, things have gotten frighteningly real.”

—Rev. T. Denise Anderson

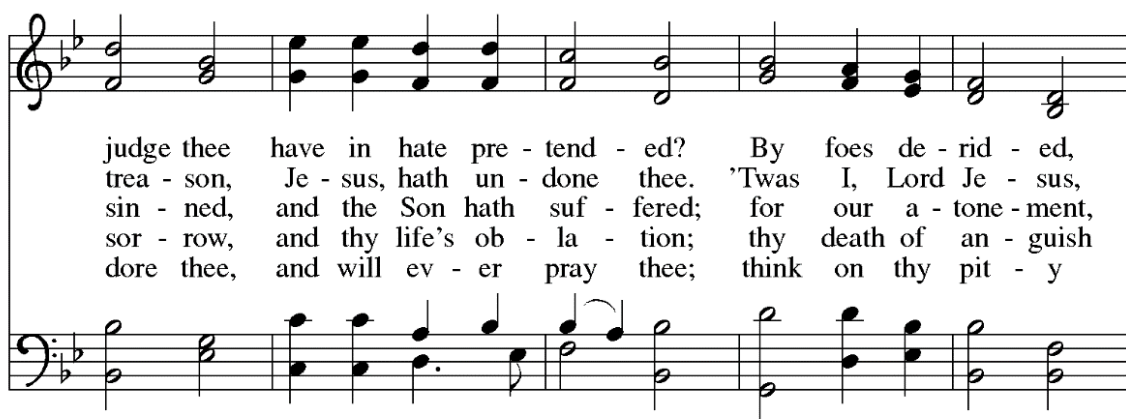
**Reader 2:** Friends, when we think of violence, we think of calculated, deliberate, or impassioned action. In this station, we are confronted with the violence of inaction. Peter has now seen the lengths that power would go to silence Jesus. When asked if he was one of Jesus' disciples, Peter freezes. He must suspect that, if his association to Jesus were made known, he might be met with the same violence. Please join me in prayer:

Merciful God, we confess that, too often, we've been inactive bystanders in the face of someone else's victimization. Forgive us for choosing self-preservation over justice. Amen.

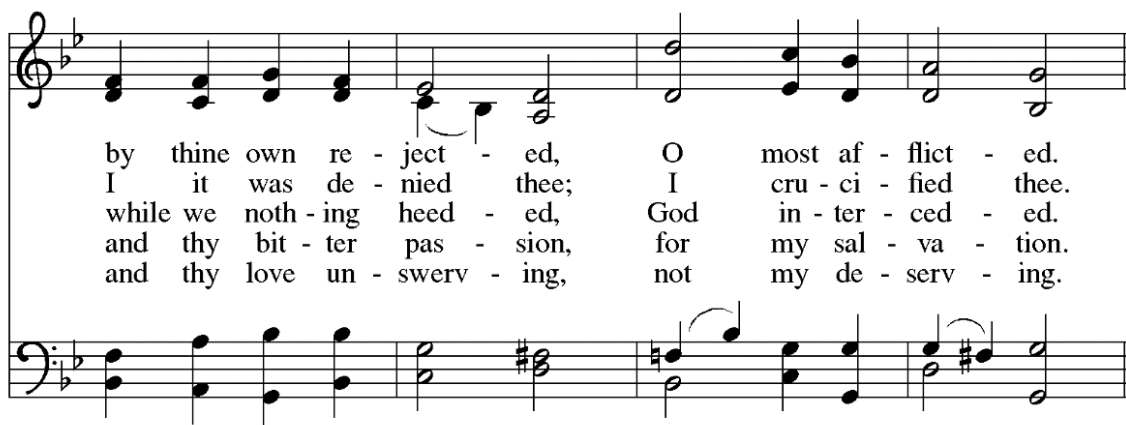
Hymn "Ah, Holy Jesus" ELW #349 vs. 1-3



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed 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 - tend - ed? 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.



**Station 5: Peter denies Christ again and again | JOHN 18:19-27**



artwork titled *The Descent* by Rev. T. Denise Anderson, which is printed in your bulletin (or projected on the screen). This is a piece created entirely out of fabric. Anderson shares these words about the artwork as a whole:

“From [the top], Peter descends into more fear—the kind that does not help us to be our best selves. I depict him going from stunned to defensive and then to belligerent, navigating the full spectrum of the fight, flight, or freeze responses to perceived

**Reader 1:** <sup>19</sup>Then the high priest questioned Jesus about his disciples and about his teaching. <sup>20</sup>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. <sup>21</sup>Why do you ask me? Ask those who heard what I said to them; they know what I said.” <sup>22</sup>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?” <sup>23</sup>Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” <sup>24</sup>Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup>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.” <sup>26</sup>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?” <sup>27</sup>Again Peter denied it, and at that moment the cock crowed.

**Reader 3 (Peter):** *(Lamentful)*  
Jesus was right. My Lord, what have I done?

**Reader 2:** I invite you to now gaze upon the complete

threat. By the time the cock crows as Jesus predicted (see if you can make out the bird's faint silhouette in the lower right-hand corner), Peter probably no longer recognizes himself. He must feel deflated and ashamed. At the end of his descent he is different, so I depict him differently from his three prior denials. He has much less fire in his countenance and can't even open his eyes to face what he's done. The flames recall the fire where Peter warmed himself, but they also represent purification and illumination. Peter is forced to see himself as he truly is—as Jesus had already shown him. Who will he choose to be after this? When we are confronted with who we truly are, who will we choose to be after that confrontation? As we look at Peter's journey, it's my prayer that we will consider and meditate on our own."

—Rev. T. Denise Anderson

# **Hymn "In Deepest Night" ELW #699**



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



hung, no songs we raise, when si - lence must  
 wept, God was be - reaved; so with us in  
 pain, a - round us death: deep calls to deep,



suf - fice as praise, yet sound-ing in us qui - et - ly  
 our grief God grieves, and round a - bout us mourn-ful - ly  
 a sav - ing breath, and found be - side us faith - ful - ly



there is the song of God.  
 there are the tears of God.  
 there is the love of God.

Text: Susan Palo Cherwien, b. 1953

Music: DEEP BLUE, Thomas Pavlechko, b. 1962

Text © 1995 Susan Palo Cherwien, admin. Augsburg Fortress.

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**Station 6: Jesus is Crucified | JOHN 19:1-30**



**Reader 1:** <sup>19:1</sup>Then Pilate took Jesus and had him flogged. <sup>2</sup>And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup>They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. <sup>4</sup>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.” <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” <sup>6</sup>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.” <sup>7</sup>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.”

<sup>8</sup>Now when Pilate heard this, he was more afraid than ever. <sup>9</sup>He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. <sup>10</sup>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?” <sup>11</sup>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.” <sup>12</sup>From then on Pilate tried to release him, but the Jews 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.”

<sup>13</sup>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. <sup>14</sup>Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” <sup>15</sup>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 the emperor.” <sup>16</sup>Then he handed him over to them to be crucified.

So they took Jesus; <sup>17</sup>and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. <sup>18</sup>There they crucified him, and with him two others, one on either side, with Jesus between them. <sup>19</sup>Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” <sup>20</sup>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. <sup>21</sup>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.’” <sup>22</sup>Pilate answered, “What I have written I have written.” <sup>23</sup>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. <sup>24</sup>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.”

<sup>25</sup>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. <sup>26</sup>When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” <sup>27</sup>Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home.

<sup>28</sup>After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” <sup>29</sup>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. <sup>30</sup>When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

### **Reader 3 (Peter):**

When you know the world is grieving and you are partly responsible,  
what words of solace can you offer?

When you could have done something— anything—  
and you did nothing, what then can you do?

The earth is shaken, and so am I. But do I deserve to grieve?

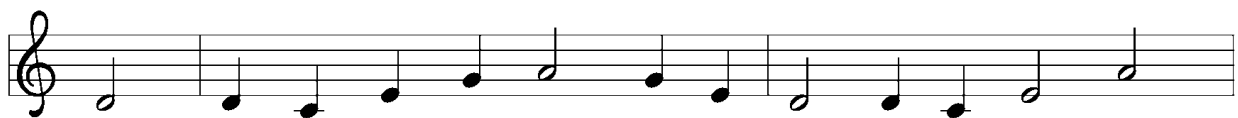
Have I brought this on myself? Have I brought this on him?

On us?

I have not earned these tears. I do not deserve this catharsis. But what else can I do?

Congregational Response (*Singing then departing in silence*)

## Hymn "What Wondrous Love Is This" ELW #666



1 What won-drous love is this, O my soul, O my soul! What  
2 When I was sink - ing down, sink - ing down, sink - ing down, when  
3 To God and to the Lamb I will sing, I will sing; to  
4 And when from death I'm free, I'll sing on, I'll sing on; and



won - drous love is this, O my soul! What won-drous love is this  
I was sink - ing down, sink - ing down, when I was sink - ing down  
God and to the Lamb I will sing; to God and to the Lamb,  
when from death I'm free, I'll sing on; and when from death I'm free,



that caused the Lord of bliss to bear the dread-ful curse for my  
be - neath God's righ-teous frown, Christ laid a - side his crown for my  
who is the great I AM, while mil - lions join the theme, I will  
I'll sing God's love for me, and through e - ter - ni - ty I'll sing



soul, for my soul, to bear the dread-ful curse for my soul?  
soul, for my soul, Christ laid a - side his crown for my soul.  
sing, I will sing, while mil - lions join the theme, I will sing.  
on, I'll sing on; and through e - ter - ni - ty I'll sing on.

Text: North American folk hymn, 19th cent., alt.  
Music: WONDROUS LOVE, W. Walker, *Southern Harmony*, 1835

## Dismissal

**Reader 2:** "Prone to wander, Lord, we feel it, prone to leave the God we love." Friends, we are more like Peter than we may like to admit. Our Lord has died and we were not there. And so, tonight we grieve with Peter. Our wandering hearts are heavy. But as you leave this place, remember: your wandering heart is always tethered to the love of God. God's abundant grace existed for Peter and it exists for you. God's love will never run out. So go now in peace, trusting that streams of mercy shall find us all. Amen.

*All worshipers depart in silence.*