

GOOD FRIDAY
APRIL 18, 2025
8:00 PM



Swamp Evangelical Lutheran Church
Reinholds, Pennsylvania

WELCOME TO WORSHIP AT SWAMP LUTHERAN CHURCH

Visitors are welcome and invited to make themselves at home. If you're interested in learning more about Swamp Lutheran, have questions, or are looking for a church home, speak with Pastor Scott or church members. Please complete a visitor card and place it in the offering plate or sign guest register in narthex.

Restrooms are located off the narthex (lobby) by the coat rack.

The worship service is printed in this bulletin. **Hymns** are found in the red hymnal Evangelical Lutheran Worship. **Children's** active presence is welcomed in our worship. There are special kids bulletins available in the narthex and at the side entrance.

Offering plates are passed. Additionally, there is an offering drop box in the narthex. Online giving via cell phone is easy and secure. Just use this QR code from your phone's camera app.



Our worship is rooted in the ancient pattern of the church—gathering, word, meal, sending. The shape of this liturgy and much of the actual words/prayers come directly from scripture. Though we make seasonal shifts, the constancy of our worship reflects God's constant love and promises through forgiveness, scripture, and the sacraments of baptism and communion. Following this liturgical pattern, as well as the Revised Common Lectionary, a three-year cycle of scripture readings, connects us through our worship with Christians around the world and throughout time.

All baptized Christians are welcome to receive **Holy Communion**. We believe "Holy Communion is the body and blood of our Lord Jesus Christ given with bread and wine, instituted by Christ himself for us to eat and drink." (Small Catechism, Martin Luther) Children who do not yet receive Holy Communion are welcome to come forward for a blessing.

Website – Be sure and check our website www.swamplutheran.org regularly for updates and schedules of ongoing activities of the church. Full prayer list is in the newsletter each month.

WELCOME AND ANNOUNCEMENTS

PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray.

Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and ever. **Amen.**

Sit

WORD

God speaks to us in scripture reading, preaching, and song

READING: **Hebrews 10:16-25**

In the death of Jesus, forgiveness of sins is accomplished and access to God is established. Hence, when we gather together for worship and when we love others, we experience anew the benefits of Jesus' death.

[After the Holy Spirit says,] ¹⁶"This is the covenant that I will make with them after those days, says the Lord:

I will put my laws in their hearts,

and I will write them on their minds," ¹⁷he also adds,

"I will remember their sins and their lawless deeds no more."

¹⁸Where there is forgiveness of these, there is no longer any offering for sin.

¹⁹Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, ²⁰by the new and living way that he opened for us through the curtain (that is, through his flesh), ²¹and since we have a great priest over the house of God, ²²let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. ²³Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. ²⁴And let us consider how to provoke one another to love and good deeds, ²⁵not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

The Word of the Lord.

Thanks be to God.

ANTHEM

IS THIS THE KING?

JOSEPH M. MARTIN

HOLY GOSPEL: John 18:1-19:42

The Holy Gospel according to John.

Glory to you, O Lord.

The congregation is invited to sing one stanza of ELW 349 between verses of the Passion according to John.

Chapter 18:1-14

The passion of our Lord Jesus Christ according to John.

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

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



Ah, ho - ly Je - sus, how hast thou of - fend - ed that we do



judge thee have in hate pre - tend - ed? By foes de - rid - ed,



by thine own re - ject - ed, O most af - flict - ed

Chapter 18:15-27

¹⁵ 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, ¹⁶ 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. ¹⁷ The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." ¹⁸ 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.

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

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

Ah, Holy Jesus

Stanza 2

ELW 349



Who was the quilt - y? Who brought this up - on thee? A - las, my



trea - son, Je - sus, hath un - done thee. Twas I, Lord Je - sus



I it was de - nied thee; I cru - ci - fied thee.

Chapter 18:28-19:16

²⁸ Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. ²⁹ So Pilate went out to them and said, “What accusation do you bring against this man?” ³⁰ They answered, “If this man were not a criminal, we would not have handed him over to you.” ³¹ Pilate said to them, “Take him yourselves and judge him according to your law.” The Jews replied, “We are not permitted to put anyone to death.” ³² (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

³³ Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” ³⁴ Jesus answered, “Do you ask this on your own, or did others tell you about me?” ³⁵ Pilate replied, “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?” ³⁶ Jesus 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 Jews. But as it is, my kingdom is not from here.” ³⁷ Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” ³⁸ Pilate asked him, “What is truth?”

After he had said this, he went out to the Jews again and told them, “I find no case against him. ³⁹ But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?” ⁴⁰ They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

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

⁸ Now when Pilate heard this, he was more afraid than ever. ⁹ He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. ¹⁰ 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?” ¹¹ 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.” ¹² 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.”

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



Lo, the Good Shep-herd for the sheep is offered; the slave hath



sin - ned, and the Son hath suf - fered; for our a - tone - ment



while we noth-ing head - ed, God in - ter - ced - ed

Chapter 19:17-27

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

²⁵ 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.

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

Ah, Holy Jesus Stanza 4

ELW 349



For me, kind Je - sus, was thine in - car - na - tion, my mor - tal



sor - row, and thy life's ob - la - tion; thy death of an-guish



and thy bit - ter pass - sion, for my sal - va - tion.

Chapter 19:28-37

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

³¹ Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. ³² Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³ But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴ Instead, 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.) ³⁶ These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” ³⁷ And again another passage of scripture says, “They will look on the one whom they have pierced.”



There – fore, kind Je – sus, since I can – not pay thee, I do a-



dore thee, and will ev – er pray thee; think on thy pit - y



and thy love un – swer – ving. nor my de – serv - ing.

Chapter 19:38-42

³⁸ After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. ³⁹ Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰ They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹ Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. ⁴² And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

The Gospel of the Lord.

Praise to you, O Christ.

SERMON

Stand

BIDDING PRAYER

After each petition:

We ask this through Christ our Lord,
Amen

LORD'S PRAYER

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**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.**

PROCESSION OF THE CROSS

Behold the life-giving cross, on which was hung the Savior of the whole world.
Oh, come let us worship him.

OUR LORD'S SEVEN LAST WORDS

The congregation is invited to follow behind the cross to the front of the nave.

1. "Father, forgive them; for they know not what they do."

(Luke 23:34)

It is apparently spoken while Jesus was prone on the ground. His hands being nailed to the cross piece.

2. "Truly, I say to you, today you will be with me in Paradise."

(Luke 23:43)

This was spoken to one of the two felons, crucified with him, who had said: "Remember me when you come in your kingly power."

3. "Woman, here is your son!...Here is your mother!"

(John 19:26-27)

This was spoken to Jesus' mother and to the disciple whom Jesus loved.

4. "My God, my God, why have you forsaken me?"

(Matthew 27:46: Mark 15:34)

Jesus quotes from Psalm 22:1. It would naturally be in Jesus' mind as he was dying.

5. "I am thirsty."

(John 19:28)

In response to the cry, a sponge full of vinegar was held to Jesus' mouth.

6. "It is finished."

(John 19:30)

7. "Father, into your hands I commend my spirit."

(Luke 23:46)

This prayer, based on Psalm 31:5, had long been used by Jews at evening.

Three nails will be hammered into the cross, and then silence is kept in meditation on the mystery of the crucified Savior, the mystery of redemption. Christ's light is removed signifying death while 33 chimes are rung for the 33 years of Christ's life on earth. When the light of Christ returns we rejoice.

We adore you, O Christ, and we bless you.

By your holy cross you have redeemed the world.

Worshippers may remain for prayer and meditation, to bow before the cross, to touch it, or to kiss it as a sign of devotion. Please leave the Sanctuary in silence.

ANNOUNCEMENTS

CIRCLE OF PRAYER - Hunter Leisey, John Frantz, Ed Miller, John Wesner, Michael Wargo, Jeff Kappenstein, Nettie Kriener, Clair Sweigart, Faith Moyer, Michael A. Crowther, Reba Ranck, Grace Ranck, Ray Fox, Gene Miller, Jean Wolf, Bobby Hershey, Marilyn Gelsinger, Edith Snyder, Teresa Sweigart, Mel and Troy Ulrich, Earl Myers, Elizabeth Sherman, Judy Habecker, Anna Rose Schannauer, Linda Mohn, Pauline Wassmer, Jerry Landis, Mary Beth Jenkins, Evelyn Gehman, Joan Leed, Ron Adams, Kevin Williams, Karen Laudenslager, Susan Levan, Larry Eberly, Anson Kauffman, Janet Bingaman, Dwayne Dimitris, Gladys Eckenroad, Bonnie Koehle-Koon, Ross Houck, Chris Zander, Kathleen Troutman, Sally Bergman, Keith Reimert, Larry Hagy, Pam Heisey, Cathy Stine, Connie Malafarina, family of Molly Weitzel.

ALTAR FLOWER/CANDLE UPDATE: Thank you to everyone who donated to the Altar Flower and Sanctuary Candle ministry. The 2025 Flower Calendar is posted in the Narthex. The Sanctuary Candle cost will remain at \$5.00 and the cost of the Altar Flowers remains at \$40.00 (subject to change).

OFFERING ENVELOPES – If you give via the online option, let us know by email (secretary@swamplutheran.org) or by phone to the office so that you will no longer receive offering envelopes for 2024.

FOOD BANK – Needs of the food bank are ongoing and need replenished monthly. There is a need for paper towels, toilet paper, canned tuna, chicken, vegetables and soup. Thank you for helping as you are able. We distribute on the 2nd Wednesday each month. Please check for a current expiration date.

ACTION FUND – Donations are sought for Swamp Action Fund to help the needy in our community. Write "Action Fund" in the comment line of your check payable to Swamp Lutheran Church.



Knitters and Crocheters: We have been asked to provide baby blankets for Veteran Families. Please use SOFT yarn with not too loose of a pattern and no more than 32" X 32," but not less than 27" square or rectangular. There are some copies of baby blanket patterns in the library at church where the shawls/blankets are being collected. We need more boy colors than girl colors.

SERVICE COMMITTEE LWR Personal Care Kits.

During the months of March and April we will be collecting items for personal care kits. The following items are included in each kit, you may donate a complete kit or individual items.

- 1 light-weight bath size towel (maximum 52"X27"), dark color recommended
- 2 bath size bars (4 or 5 oz) of soap in original wrapping
- 1 adult size toothbrush in its original packaging
- 1 sturdy comb, remove packaging
- 1 metal nail clippers, remove packaging

Do not add other items than those that are listed. All items should be new. All kits, soap, and quilts can be collected for LWR until Sunday, October 1st. Thank you for your support of Lutheran World Relief's worldwide mission! Jane Leshar 717-471-2974.

ATTENTION THRIVENT FINANCIAL MEMBERS. The Thrivent "Action Teams" program is an opportunity for Thrivent members to lead projects that provide service and outreach to the community. Thrivent Financial will provide funds of \$250 for each project to get started and pay for associated expenses. You may request two grants per year. Swamp Lutheran has many needs that qualify under this program. If you wish to direct your grant request to help with Swamp Lutheran's activities, please reach out to Lori Gockley who will assist you with the process. Email: lgockley2@gmail.com or call 717-203-8551.

Greeter Schedule April

20 Delores D' Aiello
27 John Frantz

Greeter Schedule for May

4 Denise Kidwell
11 Deb Kohl
18 Deb Sweigert
25 Glenn & Linda Beard

Week in the Parish (April 19- 21)

April 19	10-12:00PM	Community Easter Egg Hunt
April 20	EASTER SUNDAY	
April 20	6:00AM	Sunrise Service
April 20	7:00AM	Breakfast
April 20	8:30AM	Worship
April 20	No Sunday School	
April 21	OFFICE CLOSED	

UPCOMING EVENTS

April 22		No Zoom Bible Study
April 22	7:00PM	Cocalico Builders of Hope
April 23	7:00PM	Choir
April 27	8:30AM	Worship
April 27	9:45AM	Sunday School



HOLY WEEK BREAKFAST MENU
2025

EASTER SUNDAY 7 AM

- Creamed Chipped Beef
- Home Fries
- Toast
- Scrambled Eggs
- Honky Eggs
- Bacon
- Sausage
- Fruit

Other Readings for today

Isaiah 52:13—53:12

The fourth servant poem promises ultimate vindication for the servant, who made his life an offering for sin. The servant pours himself out to death and is numbered with the transgressors, images that the early church saw as important keys for understanding the death of Jesus.

¹³ See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

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

¹⁵ so 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.

^{53:1} Who has believed what we have heard?
And to whom has the arm of the LORD been revealed?

² For 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.

³ He 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.

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

⁵ But 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.

⁶ All 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.

⁷ He 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.

⁸ By 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.

⁹ They 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.

¹⁰ Yet 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.

¹¹ Out 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.

GOSPEL MESSAGE

April 18, 2025

GOOD FRIDAY

Our Ending

John 13:1, which we read yesterday on Maundy Thursday, proclaims, “Having loved his own who were in the world, [Jesus] loved them to the end.” Today, on Good Friday, Jesus speaks his last word from the cross before his death: “It is finished” (19:30). This is the end, or completion, of Jesus’ love for “his own.” On the cross, God’s love for the world (3:16-17) is shown in Jesus’ life laid down for his friends (15:13). You have been claimed as Jesus’ friend, and the completion of Jesus’ love is yours. This Friday, made good through Easter hope, is the day to be grounded in the end.

The truth of Jesus’ claim upon you—indeed, upon the world—is a puzzle to the principalities and powers set against him. In John’s passion reading appointed to be read on Good Friday, Pilate embodies the principalities and powers as he presides over Jesus’ trial. Throughout his exchanges with Jesus, Pilate fails to discern, “What is truth?” (18:38). Ironically, the truth stands before Pilate—the Word made flesh in Jesus, “full of grace and truth” (1:14)—and Pilate is unable or unwilling to receive it.

Emphasizing the destabilization of the powers of this world that rebel against God and God’s ways, the narrator shows us, through Pilate’s physical movements, that he is floundering. Seven times throughout this passage, Pilate moves from inside his headquarters to outside and back again. Back and forth he ping-pongs as the story’s setting reveals the unsure footing of Pilate; that is, we see that the principalities and powers of the world are unhinged. Jesus is the stabilizing force, the Word that conquers the world (16:33) through the completion of God’s love for all. This is the truth that, by way of the cross, is ours. This is the final and finished gift in Christ Jesus, “grace upon grace” (1:16)—our ultimate ending.

Swamp Evangelical Lutheran Church

717-336-2849

www.swamplutheran.org

secretary@swamplutheran.org

Office Hours: Monday – Friday 8:30AM – 12:00 noon

The Rev. Scott V. Brubaker, Pastor

Cell: 717-598-4663 Email: pastor@swamplutheran.org

Terri Renninger, Church Secretary – 717-336-2849

Jonathan Gyorke, Sexton – 717-435-3091

Sue Kreitz, Organist/Choir Director – 717-336-3272

Grady Daub, Assistant Organist – 717-917-2430

Doug Kulp, Bell Choir Director – 717-336-7798

Lori Gockley, Council President – 717-733-1095

SUNDAY WORSHIP 8:30AM

SUNDAY SCHOOL 9:45AM

You are Welcome Here!

At Swamp Lutheran Church, *Grace is Spoken Here!* We welcome with full participation and inclusion all who are seeking God's love and grace. We welcome all because God welcomes all, regardless of race or culture, sexual orientation, gender identity, or relationship status. We welcome all without regard to addictions, imprisonment, physical or mental health, socio-economic circumstances or anything that too often divides us. Together as one in the Spirit, our unity is in Jesus Christ.

Notice Regarding Audio/Video Recording and/or Photography of Services/Events:

Persons participating in events or worship services sponsored by Swamp Evangelical Lutheran Church are subject to being recorded by photographic, video, and/or audio devices. Your photo/recording may be used without your written permission. By attending a Swamp Evangelical Lutheran Church service or event, you release our employees and officers and all persons involved from any liability connected with the taking, recording, digitizing, and/or publication of photographs, computer images, video and/or sound recordings.

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