

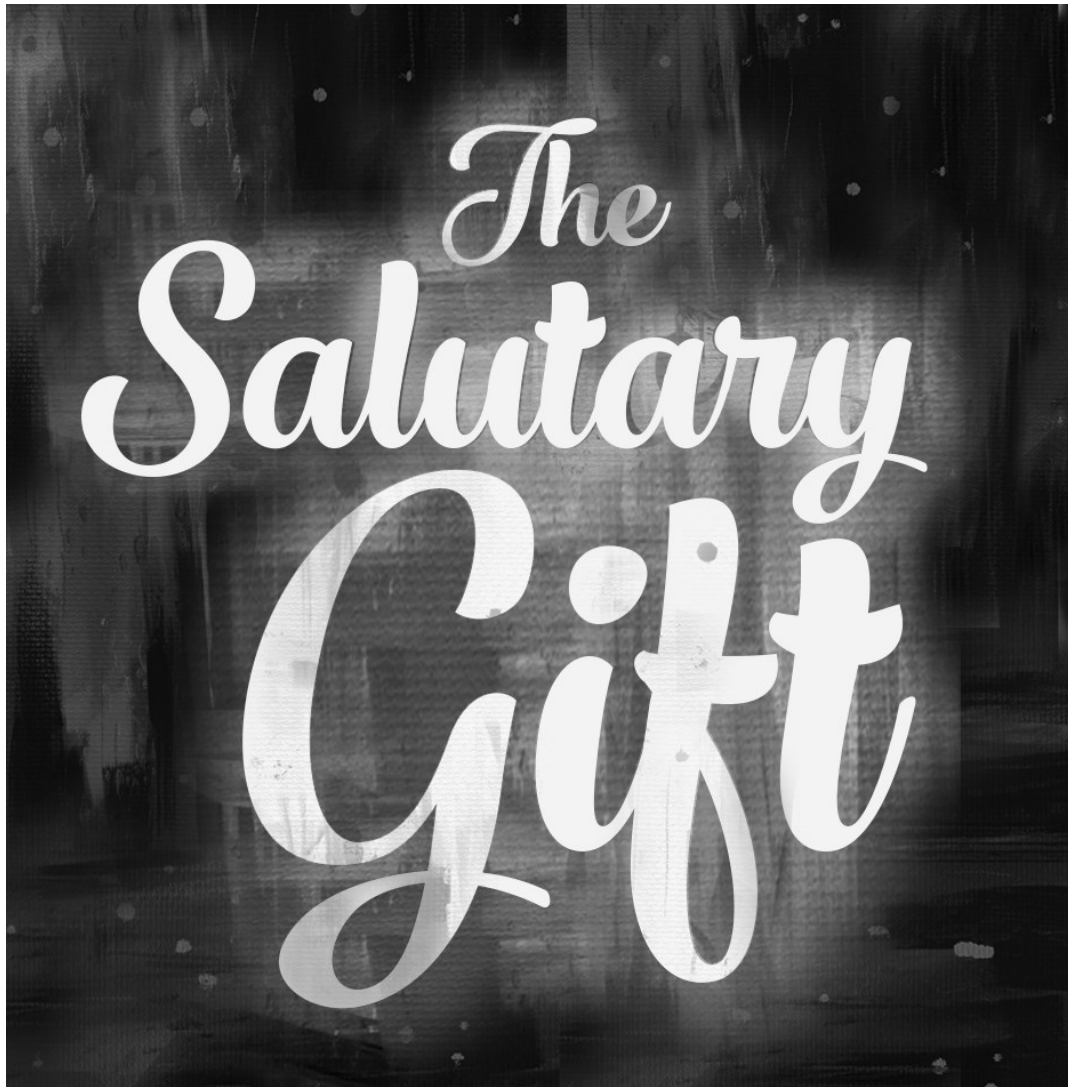
Our Savior Lutheran Church

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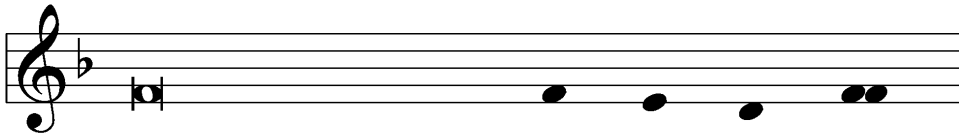
Fifth Wednesday in Lent

April 9, 2025

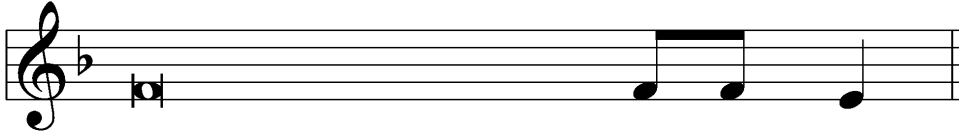
Evening Prayer

Service of Light

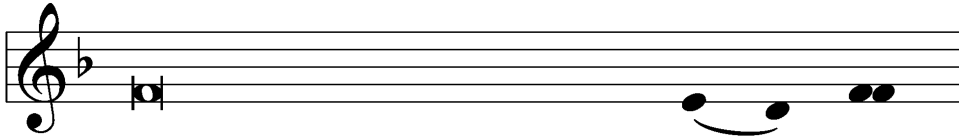
LSB 243



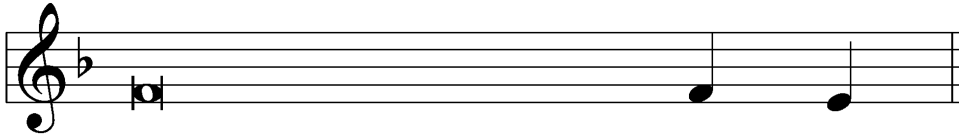
L Jesus Christ is the Light of the world,



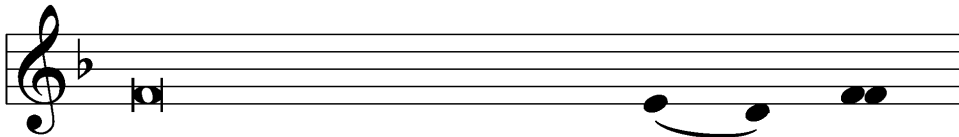
C the light no darkness can o - ver - come.



L Stay with us, Lord, for it is eve - ning,



C and the day is almost o - ver.



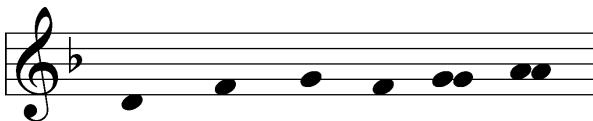
L Let Your light scatter the dark - ness



C and il - lu - mine Your Church.

Phos Hilaron

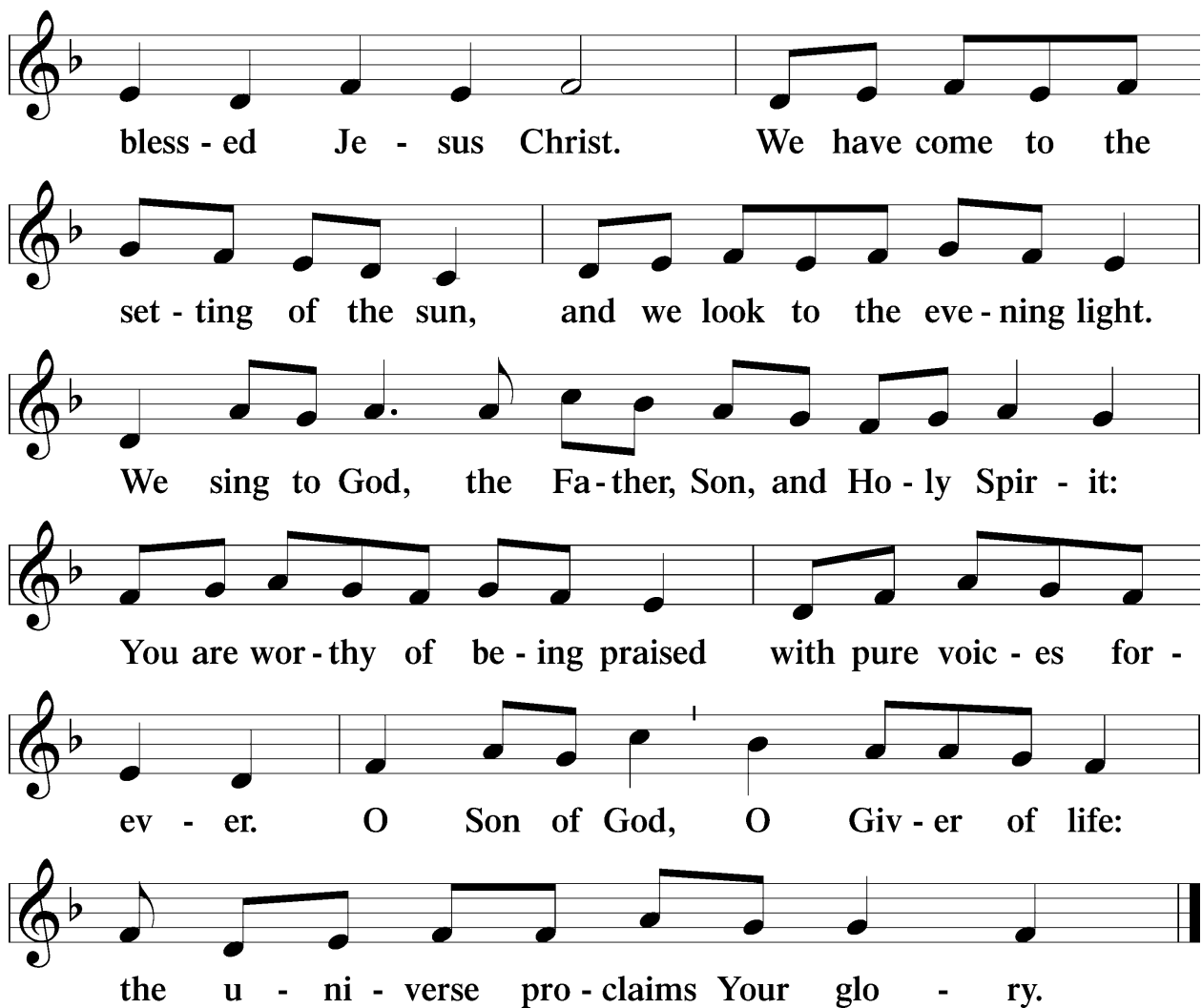
LSB 244



L Joy - ous light of glo - ry:



C of the im - mor - tal Fa - ther; heav - en - ly, ho - ly,

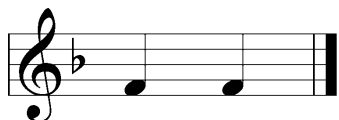


bless - ed Je - sus Christ. We have come to the
set - ting of the sun, and we look to the eve - ning light.
We sing to God, the Fa - ther, Son, and Ho - ly Spir - it:
You are wor - thy of be - ing praised with pure voic - es for -
ev - er. O Son of God, O Giv - er of life:
the u - ni - verse pro - claims Your glo - ry.

Thanksgiving for Light

LSB 245

- L** Blessèd are You, O Lord our God, king of the universe, who led Your people Israel by a pillar of cloud by day and a pillar of fire by night. Enlighten our darkness by the light of Your Christ; may His Word be a lamp to our feet and a light to our path; for You are merciful, and You love Your whole creation and we, Your creatures, glorify You, Father, Son, and Holy Spirit.



C A - men.



C Let my prayer rise be - fore You as in - cense,



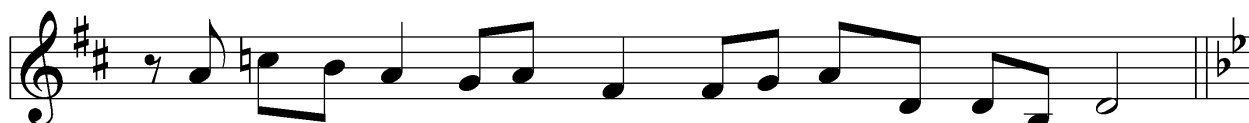
the lift - ing up of my hands as the eve - ning sac - ri - fice.



I O Lord, I call to You; come to me quick - ly; hear my voice



when I cry to You. **C** Let my prayer rise be - fore You as in - cense,



the lift - ing up of my hands as the eve - ning sac - ri - fice.



II Set a watch be - fore my mouth, O Lord, and guard the door of my lips.



I Let not my heart in - cline to an - y e - vil thing;



let me not be oc - cu - pied in wick - ed - ness with e - vil - do - ers.



II But my eyes are turned to You, O God; in You I take ref-uge.



Strip me not of my life. **C** Glo-ry be to the Fa-ther and



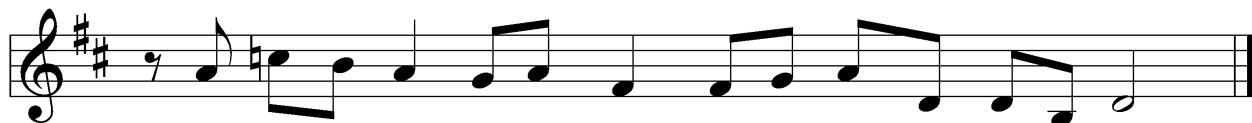
to the Son and to the Ho-ly Spir-it; as it was in



the be-gin-ning, is now, and will be for-ev-er. A-men.



Let my prayer rise be-fore You as in-cense,



the lift-ing up of my hands as the eve-ning sac-ri-fice.



1 Up - on the cross ex - tend - ed See, world, your
 2 Come, see these things and pon - der, Your soul will
 3 Who is it, Lord, that bruised You? Who has so
 4 I caused Your grief and sigh - ing By e - vils



Lord sus - pend - ed. Your Sav - ior yields His breath.
 fill with won - der As blood streams from each pore.
 sore a - bused You And caused You all Your woe?
 mul - ti - ply - ing As count - less as the sands.



The Prince of Life from heav - en Him - self has free - ly
 Through grief be - yond all know - ing From His great heart came
 We all must make con - fes - sion Of sin and dire trans -
 I caused the woes un - num - bered With which Your soul is



giv - en To shame and blows and bit - ter death.
 flow - ing Sighs well - ing from its deep - est core.
 gres - sion While You no ways of e - vil know.
 cum - bered, Your sor - rows raised by wick - ed hands.

5 Your soul in griefs unbounded,
 Your head with thorns surrounded,
 You died to ransom me.
 The cross for me enduring,
 The crown for me securing,
 You healed my wounds and set me free.

6 Your cords of love, my Savior,
 Bind me to You forever,
 I am no longer mine.
 To You I gladly tender
 All that my life can render
 And all I have to You resign.

7 Your cross I place before me;
Its saving pow'r restore me,
Sustain me in the test.
It will, when life is ending,
Be guiding and attending
My way to Your eternal rest.

Text: Paul Gerhardt, 1607–76; tr. John Kelly, 1833–90, alt.
Tune: Heinrich Isaac, c. 1450–1517
Text and tune: Public domain

Passion Reading - Calvary

The soldiers now had charge of Jesus. Carrying His own cross, He went out of the city to a place called Skull Hill, in Hebrew, *Golgotha*. As they led Him away, they laid hold of Simon of Cyrene, the father of Alexander and Rufus, who was coming in from the country. On him they laid the cross that he might bear it after Jesus. Following him was a great company of people and of women who bewailed and lamented Him. Jesus turned to them and said,

“Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. The days are surely coming when they will say, ‘Blessed are the barren and the wombs that never bore, and the breasts that never gave suck.’ Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’ For if they do these things with a green tree, what will happen with a dry one?”

There were also two others, criminals whom they led along to be put to death with Him. When they came to the place called Golgotha, they gave Him wine mingled with gall to drink, but when He tasted it, He would not drink it.

It was the third hour, and there they crucified Him.

Jesus said, “Father, forgive them, for they know not what they do.”

The two criminals they also crucified with Him—one on His right, the other on His left, with Jesus in the middle. The Scripture was then fulfilled which says, “And He was numbered with the transgressors.”

When the soldiers had crucified Jesus, they cast lots to divide His clothes and decide what each should take. They made four parts, one for each soldier. There remained His tunic, which was without seam, woven in one piece from the top to the bottom. They said to one another, “Let us not tear it, but cast lots for it to decide who shall have it.” The Scripture was thus fulfilled which says, “They divided My garments among them and cast lots for My clothing.” These things the soldiers did and, sitting down, they kept watch over Him there.

Over His head was put the charge against Him. Pilate wrote the notice to be put on the cross. It read, JESUS OF NAZARETH, KING OF THE JEWS. This title was read by many of the Jews, for the place where Jesus was crucified was near to the city, and it was written in Hebrew, Greek and Latin. The chief priests of the Jews then said to Pilate, “You should not write, ‘The King of the Jews,’ but ‘This man said, I am the King of the Jews.’”

Pilate answered, “What I have written, I have written.”

“Jesus, I Will Ponder Now”

LSB 440
(verses 1-2)

1 Je - sus, I will pon - der now On Your ho - ly pas - sion;
2 Make me see Your great dis - tress, An - guish, and af - flic - tion,
With Your Spir - it me en - dow For such med - i - ta - tion.
Bonds and stripes and wretch - ed - ness And Your cru - ci - fix - ion;
Grant that I in love and faith May the im - age cher - ish
Make me see how scourge and rod, Spear and nails did wound You,
Of Your suf - f'ring, pain, and death That I may not per - ish.
How for them You died, O God, Who with thorns had crowned You.

Text: Sigismund von Birken, 1626–81; tr. August Crull, 1845–1923, alt.
Tune: Melchior Vulpus, c. 1570–1615
Text and tune: Public domain

People stood by, watching. Those who passed by derided Him, wagging their heads, and saying, “Aha! You who would destroy the Temple and build it in three days, save yourself. If you are the Son of God, come down from the cross.”

So also the chief priests, with the scribes and elders, mocked Him to one another saying, “He saved others; he cannot save himself. Let the Christ, the King of Israel, now come down from the cross that we may see and believe. He trusts in God; let God deliver him now, if He wants him, for he said, ‘I am the Son of God.’”

The soldiers also mocked Him, coming to Him and offering Him wine, and saying, “If you are the King of the Jews, save yourself.” The thieves who were crucified with Him also reviled Him. And one of the criminals who hung there with Him railed at Him:

“Are you not the Christ? Save yourself and us.”

But the other rebuked him, saying, “Do you not fear God since you are under the same condemnation? And we indeed justly, for we are getting what we deserve for what we’ve done; but this man has done nothing wrong.” Then he said, “Jesus, remember me when You come into Your kingdom.”

Jesus said to him, “Truly, I say to you, today you will be with Me in Paradise.”

Near to the cross of Jesus stood His mother, His mother’s sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus saw His mother and the disciple whom He loved standing near, He said to His mother, “Woman, behold your son!” Then He said to the disciple, “Behold your mother!” And from that hour the disciple took her into his own home.

About the ninth hour Jesus cried out with a loud voice, “*Eli, Eli, lama sabachthani?*” which means, “My God, My God, why have You forsaken Me?”

When some of them that were standing there heard it, they said, “He is calling Elijah.”

After this, Jesus knew that all things were accomplished. Fulfilling the Scripture He said, “I thirst.” There was a jar of wine standing there. One of them ran immediately to get a sponge. He filled it with wine, put it on a reed, held it up to His mouth, and gave it to Him to drink.

Others said, “Wait and see if Elijah will come and save him.”

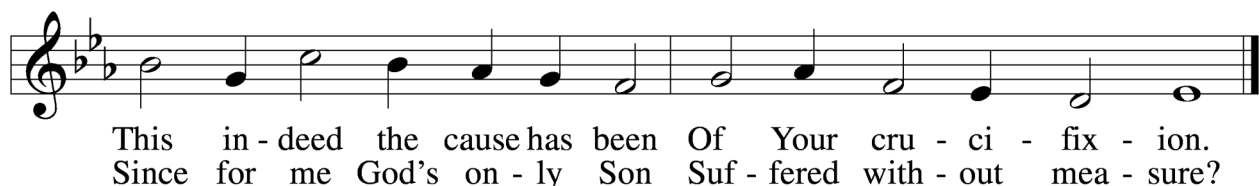
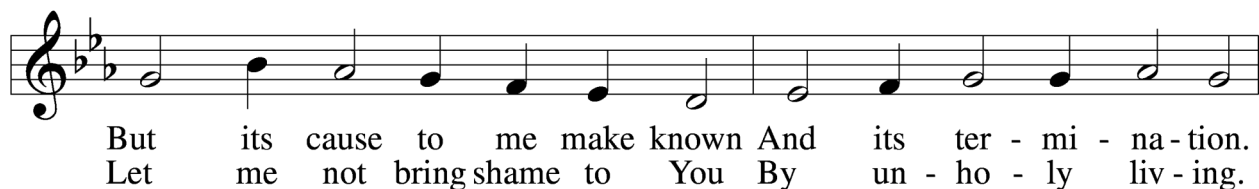
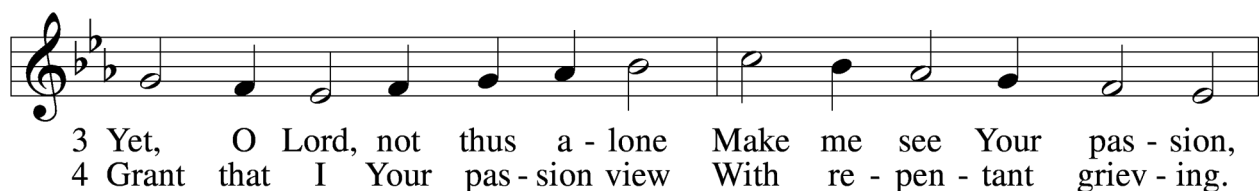
When Jesus had received the wine, He cried with a loud voice, “It is finished!” Then He said, “Father, into Your hands I commend My spirit.” Having said this, He bowed His head and gave up His spirit.

At that moment the curtain of the Temple was torn in two from top to bottom. The earth shook and the rocks split. The tombs broke open and the bodies of many holy people who had died were raised to life. They came out of the tombs, and after Jesus’ resurrection they went into the holy city and appeared to many people.

When the centurion who stood facing Him saw how He died, he said, “Truly, this man was the Son of God.”

“Jesus, I Will Ponder Now”

LSB 440
(verses 3-4)



Text: Sigismund von Birken, 1626–81; tr. August Crull, 1845–1923, alt.
Tune: Melchior Vulpinus, c. 1570–1615
Text and tune: Public domain

All the people who had gathered to see the sight, when they saw what had happened, turned away beating their breasts. Those who had known Him stood at a distance, as also the women who had followed Him from Galilee. Among them was Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome the mother of the sons of Zebedee.

It was the day of Preparation before the Sabbath, and this was Passover Sabbath. Therefore, so that the bodies should not remain on the crosses during the Sabbath, the Jews asked Pilate to have the legs broken and the bodies removed. So the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs, but one of the soldiers pierced His side with a spear, and at once there came out blood and water. One who saw it is our witness, and his testimony is true. He knows that he tells the truth that you also may believe. These things were done that the Scripture should be fulfilled, “Not one of His bones shall be broken.” And again, another Scripture says, “They shall look on Him whom they pierced.”

By this time evening had come. A respected member of the Council, Joseph of Arimathea, was one who was looking for the kingdom of God, a good and righteous man who had not consented to their purpose and deed. He was a disciple of Jesus secretly, for he feared the Jews. Now he took courage and went to Pilate and asked for the body of Jesus.

Pilate was astonished that He could be dead already. He called for the centurion and asked him whether Jesus was already dead. When he was assured by the centurion that it was so, Pilate granted Joseph the corpse and commanded that it be given over to him.

Joseph bought fine linen and came and took the body of Jesus. Nicodemus came also, bringing a mixture of myrrh and aloes, about a hundred pound weight. It was he who had first come to Jesus by night. They then took the body of Jesus and wrapped it in linen cloths with the spices, as is the burial custom of the Jews.

Now in the place where He was crucified there was a garden; and in the garden a new tomb, where no one had ever been buried. Joseph laid the body in his own new tomb, which he had hewn out in the rock, and rolled a great stone to the door of the tomb, and departed.

Mary Magdalene and Mary the mother of Joses were sitting there opposite the sepulcher and saw where He was laid. Then they returned and prepared spices and ointments. On the Sabbath day they rested according to the commandment.

On the next day, the day after the Preparation, the chief priests and Pharisees went together to Pilate and said, “Sir, we remember what that imposter said, while he was still alive, ‘After three days I will rise again.’ Therefore command that the sepulcher be made secure until the third day to stop his disciples from coming and stealing him and saying to the people, ‘He has risen from the dead,’ making the final deception worse than the first.”

Pilate said to them, “You have a guard of soldiers. Go and make it as secure as you know how.” So they went and made the tomb secure, sealing the stone and setting a watch.

“Jesus, I Will Ponder Now”

*LSB 440
(verses 5-6)*



5 If my sins give me a - larm And my con-science grieve me,
6 Gra - cious - ly my faith re - new; Help me bear my cross - es,



Let Your cross my fear dis - arm; Peace of con-science give me.
Learn - ing hum - ble - ness from You, Peace mid pain and loss - es.



Help me see for - give - ness won By Your ho - ly pas - sion.
May I give You love for love! Hear me, O my Sav - ior,



If for me He slays His Son, God must have com - pas - sion!
That I may in heav'n a - bove Sing Your praise for - ev - er.

Text: Sigismund von Birken, 1626–81; tr. August Crull, 1845–1923, alt.
Tune: Melchior Vulpus, c. 1570–1615
Text and tune: Public domain

Readings

Isaiah 61:10-62:5

Revelation 21:1-4

Matthew 22:1-14

L In many and various ways, God spoke to His people of old by the prophets.

C But now in these last days, He has spoken to us by His Son.

Sermon

“Nuptial Feast”

Isaiah 61:10-62:5

Magnificat

LSB 248

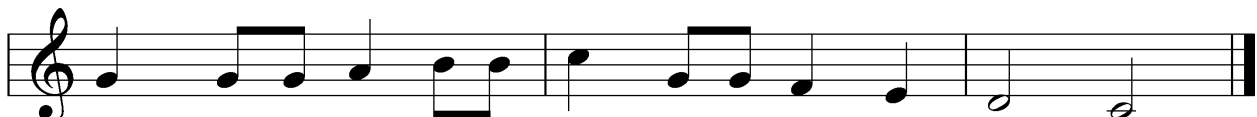
Refrain



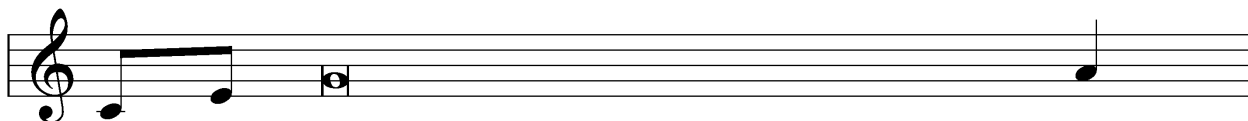
C My soul mag-ni - fies the Lord, and my spir - it re -



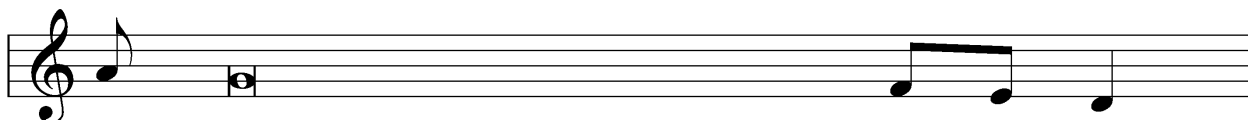
joic - es in God, my Sav - ior. My soul mag-ni-fies the



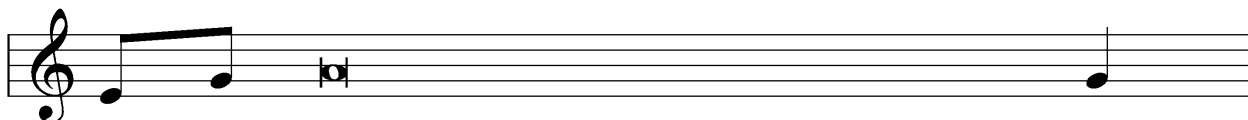
Lord, and my spir - it re - joic - es in God, my Sav - ior.



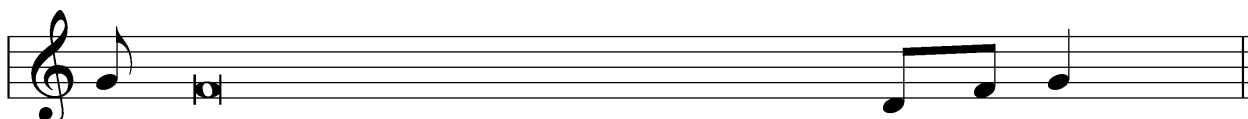
1 For _____ He has re - - - - - garded
 2 For the Mighty One has done great things to me,
 3 He has shown strength with His arm;
 4 He has filled the hungry with good things,
 5 Glo - ry be to the Father and to the Son



1 the lowliness of His hand - maiden.
 2 and holy is His name;
 3 He has scattered the proud in the imagination of their hearts.
 4 and the rich He has sent emp - - - - - ty a - way.
 5 and to the Ho - ly Spirit;



1 For be - hold, from this day
 2 and His mercy is on those who fear Him
 3 He has cast down the mighty from their thrones
 4 He has helped His servant Israel in remembrance of His mercy
 5 as it was in the be - - - - - ginning,



1 all generations will call me blessed.
 2 from generation to gen - er - ation. *Refrain*
 3 and has exalt - - - - - ed the lowly.
 4 as He spoke to our fathers, to Abraham and to his seed for - ever.
 5 is now, and will be forever. A - - - - - men. *Refrain*

Offering

Litany

LSB 249

L In peace let us pray to the Lord:

C Lord, have mercy.

L For the peace from above and for our salvation, let us pray to the Lord:

C Lord, have mercy.

- L** For the peace of the whole world, for the well-being of the Church of God, and for the unity of all, let us pray to the Lord:
- C** Lord, have mercy.
- L** For this holy house and for all who offer here their worship and praise, let us pray to the Lord:
- C** Lord, have mercy.
- L** For ... for all pastors in Christ, for all servants of the Church, and for all the people, let us pray to the Lord:
- C** Lord, have mercy.
- L** For ... for all public servants, for the government and those who protect us, that they may be upheld and strengthened in every good deed, let us pray to the Lord:
- C** Lord, have mercy.
- L** For those who work to bring peace, justice, health, and protection in this and every place, let us pray to the Lord:
- C** Lord, have mercy.
- L** For those who bring offerings, those who do good works in this congregation, those who toil, those who sing, and all the people here present who await from the Lord great and abundant mercy, let us pray to the Lord:
- C** Lord, have mercy.
- L** For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord:
- C** Lord, have mercy.
- L** For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord:
- C** Lord, have mercy.
- L** For . . . let us pray to the Lord:
- C** Lord, have mercy.
- The prayers then continue:*

- L** For the faithful who have gone before us and are with Christ, let us give thanks to the Lord:
- C** Thanks be to God.

- L** Help, save, comfort, and defend us, gracious Lord.

Silence for individual prayer may follow.

- L** Rejoicing in the fellowship of all the saints, let us commend ourselves, one another, and our whole life to Christ, our Lord:
- C** To You, O Lord.

Collect for Peace

L O God, . . . one God, now and forever.

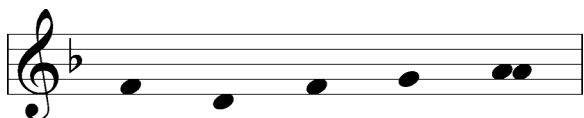
C Amen.

Lord's Prayer

C 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.

Benedicamus

LSB 252



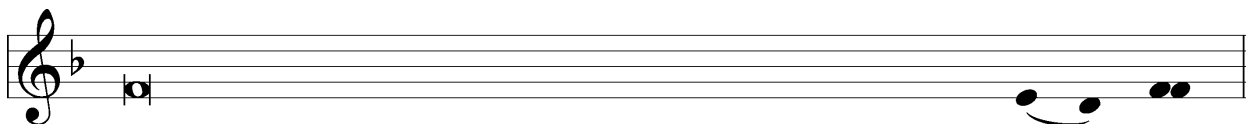
L Let us bless the Lord.



C Thanks be to God.

Benediction

LSB 252



Closing Hymn

"Soul, Adorn Yourself with Gladness"

LSB 636



1 Soul, a - dorn your - self with glad - ness, Leave the
2 Has - ten as a bride to meet Him, And with
3 He who craves a pre - cious trea - sure Nei - ther
4 Now in faith I hum - bly pon - der O - ver



gloom - y haunts of sad - ness, Come in - to the day - light's
lov - ing rev - 'rence greet Him. For with words of life im -
cost nor pain will mea - sure; But the price - less gifts of
this sur - pass - ing won - der That the bread of life is



splen - dor, There with joy your prais - es ren - der.
mor - tal He is knock - ing at your por - tal.
heav - en God to us has free - ly giv - en.
bound - less Though the souls it feeds are count - less:



Bless the One whose grace un - bound - ed This a - maz - ing
O - pen wide the gates be - fore Him, Say - ing, as you
Though the wealth of earth were prof - fered, None could buy the
With the choic - est wine of heav - en Christ's own blood to



ban - quet found - ed; He, though heav'n - ly, high, and
there a - dore Him: Grant, Lord, that I now re -
gifts here of - fered: Christ's true bod - y, for you
us is giv - en. Oh, most glo - rious con - so -



ho - ly, Deigns to dwell with you most low - ly.
ceive You, That I nev - er - more will leave You.
riv - en, And His blood, for you once giv - en.
la - tion, Pledge and seal of my sal - va - tion!

(continued on next page)

- 5 Jesus, source of lasting pleasure,
Truest friend, and dearest treasure,
Peace beyond all understanding,
Joy into all life expanding:
Humbly now, I bow before You;
Love incarnate, I adore You;
Worthily let me receive You
And, so favored, never leave You.
- 6 Jesus, sun of life, my splendor,
Jesus, friend of friends, most tender,
Jesus, joy of my desiring,
Fount of life, my soul inspiring:
At Your feet I cry, my maker,
Let me be a fit partaker
Of this blessed food from heaven,
For our good, Your glory, given.
- 7 Lord, by love and mercy driven,
You once left Your throne in heaven
On the cross for me to languish
And to die in bitter anguish,
To forego all joy and gladness
And to shed Your blood in sadness.
By this blood redeemed and living,
Lord, I praise You with thanksgiving.
- 8 Jesus, bread of life, I pray You,
Let me gladly here obey You.
By Your love I am invited,
Be Your love with love requited;
By this Supper let me measure,
Lord, how vast and deep love's treasure.
Through the gift of grace You give me
As Your guest in heav'n receive me.

Text: Johann Franck, 1618–77; (sts. 1, 4–5): tr. Lutheran Book of Worship, 1978; (sts. 2–3, 6–8): tr. Catherine Winkworth, 1827–78, alt.
Tune: Johann Crüger, 1598–1662
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