

# WHAT WONDROUS LOVE IS THIS

Good Friday, April 3, 2026  
Seven o'clock in the evening



ST. PAUL'S LUTHERAN CHURCH  
701 S. College Avenue, Newark, Delaware 19713



**PRELUDE**

“What Wondrous Love Is This”

arr. Sterling

*All gather in silence allowing the music to focus their attention  
on the mystery of the crucified Savior,  
the mystery of redemption.*

*Please stand, as you are able.*

**LITANY**

O crucified Jesus, Son of the Father, conceived by the Holy Spirit,  
born of the Virgin Mary, eternal Word of God,  
**we worship you.**

O crucified Jesus, holy temple of God, dwelling place of the Most High,  
gate of heaven, burning flame of love,  
**we worship you.**

O crucified Jesus, sanctuary of justice and love,  
full of kindness, source of all faithfulness,  
**we worship you.**

O crucified Jesus, ruler of every heart,  
in you are the treasures of wisdom and knowledge,  
in you dwells the fullness of the Godhead,  
**we worship you.**

Jesus, Lamb of God,  
**have mercy on us.**

Jesus, bearer of our sins,  
**have mercy on us.**

Jesus, redeemer of the world,  
**grant us peace.**

*A brief silence.*

Almighty God, look with mercy on your family for whom our Lord Jesus Christ  
was willing to be betrayed and 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.**

*Be seated.*





let your Spir - it now en - dow me for med - i - ta - tion.  
 bonds and blows and wretch - ed - ness and your cru - ci - fix - ion;  
 but its cause to me make known and its ter - mi - na - tion.  
 nor pre - pare a - gain your cross by un - ho - ly liv - ing.



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,  
 For I al - so and my sin wrought your deep af - flic - tion;  
 May I give you love for love! Hear me, O my Sav - ior,



of your suf - f'ring, pain, and death, that I may not per - ish.  
 how you died for those, O God, who with thorns had crowned you.  
 this the shame - ful cause has been of your cru - ci - fix - ion.  
 that I may in heav'n a - bove sing your praise for - ev - er.

Text: Sigismund von Birken, 1626–1681; tr. August Crull, 1846–1923, alt.  
 Music: JESU KREUZ, LEIDEN UND PEIN, Melchior Vulpius, 1570–1615

## THE PASSION AND DEATH OF CHRIST ACCORDING TO ST. JOHN

### THE BETRAYAL AND ARREST OF JESUS

John 18:1-11

After Jesus had spoken these words, he 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?"

## **ANTHEM**

“Alone He Prays” - Raney

## **PETER DENIES JESUS**

**John 18:12-27**

<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.

<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.

**VOLUNTARY** "Beneath the Cross of Jesus" – arr. Dobrinski

## **JESUS BEFORE PILATE**

**John 18:28-40**

<sup>28</sup>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. <sup>29</sup>So Pilate went out to them and said, "What accusation do you bring against this man?" <sup>30</sup>They answered, "If this man were not a criminal, we would not have handed him over to you." <sup>31</sup>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." <sup>32</sup>(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

<sup>33</sup>Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" <sup>34</sup>Jesus answered, "Do you ask this on your own, or did others tell you about me?" <sup>35</sup>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?" <sup>36</sup>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." <sup>37</sup>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." <sup>38</sup>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. <sup>39</sup>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?" <sup>40</sup>They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

*Please stand, as you are able.*

## HYMN

Ah, Holy Jesus  
ELW 349 (harmony)



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,  
treason, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
sinned, and the Son hath suf - fered; for our a - tone - ment,  
sorrow, 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.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.  
Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

*Be seated.*

## JESUS SENTENCED TO DEATH

John 19:1-7

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."

### ANTHEM

"So in Love He Came" - Mock

## PILATE HANDS JESUS OVER

John 19:8-16a

<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.

*Please stand, as you are able.*

## HYMN

## O Sacred Head, Now Wounded

ELW 351 (harmony)



- 1 O sa - cred head, now wound - ed, with grief and shame weighed down,  
 2 How pale thou art with an - guish, with sore a - buse and scorn;  
 3 What lan - guage shall I bor - row to thank thee, dear - est friend,  
 4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;  
 how does thy face now lan - guish, which once was bright as morn!  
 for this thy dy - ing sor - row, thy pit - y with - out end?  
 re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!  
 Thy grief and bit - ter pas - sion were all for sin - ners' gain;  
 Oh, make me thine for - ev - er, and should I faint - ing be,  
 These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.  
 mine, mine was the trans - gres - sion, but thine the dead - ly pain.  
 Lord, let me nev - er, nev - er out - live my love to thee.  
 for all who die be - liev - ing die safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite

Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612

*Be seated.*

## THE CRUCIFIXION OF JESUS

John 19:16b-22

<sup>16b</sup>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."

**ANTHEM**            "Surely He Has Borne Our Grievs" - Sorenson

## JESUS BREATHE HIS LAST

John 19:23-30

<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.

**MEDITATION**

Pastor Cris Frigm

## ANTHEM

“Angels Bore His Soul Away” – Wagner

## THE BURIAL OF JESUS

John 19:31–42

<sup>31</sup>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. <sup>32</sup>Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup>But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup>Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup>(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) <sup>36</sup>These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." <sup>37</sup>And again another passage of scripture says, "They will look on the one whom they have pierced."

<sup>38</sup>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. <sup>39</sup>Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. <sup>40</sup>They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. <sup>41</sup>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. <sup>42</sup>And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

## VOLUNTARY

“A Passion Meditation” - Tucker

*Please stand, as you are able.*

## RESPONSIVE PRAYER AND THE LORD’S PRAYER

Our Redeemer suffered death, was buried, and rose again for our sake.  
With love let us adore him, aware of our needs.

Christ our teacher,  
for us you were obedient, even to death:  
**Teach us to obey God's will in all things.**

Christ our life, by dying on the cross  
you destroyed the power of evil and death:  
**Enable us to die with you, and to rise with you in glory.**

Christ our strength, you were despised,  
and humiliated as a condemned criminal:  
**Teach us the humility by which you saved the world.**

Christ our salvation,  
you gave your life out of love for us:  
**Help us to love one another.**

Christ our Savior, on the cross  
you embraced all time with your outstretched arms:  
**Gather all the scattered children of God into your realm.**

Finally, let us pray for all those things  
for which the Lord would have us ask:  
**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 and 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.**

## **ADORATION OF THE CROSS**

Behold, the life-giving cross, on which was hung  
the Savior of the whole world.

**Oh, come, let us worship him.**

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

**By your holy cross you have redeemed the world.**

*Be seated.*

During this time, worshipers may come to the cross to make a sign of reverence. Venerating the cross may include actions such as pausing, bowing, or kneeling before it in prayer. Those who wish to touch it are asked to mind the chancel step when approaching and departing.

## HYMNS

### Were You There? ELW 353, Verses 1, 2 & 5

Were you there when they cru - ci - fied my Lord?  
Were you there when they nailed him to the tree? Were you there?  
Were you there when they laid him in the tomb?

Were you there when they cru - ci - fied my Lord?  
Were you there when they nailed him to the tree? Were you there?  
Were you there when they laid him in the tomb?

*Refrain*

Oh, some-times it caus - es me to

trem-ble, trem - ble, trem - ble. Were you

there when they cru - ci - fied my Lord?  
there when they nailed him to the tree? Were you there?  
there when they laid him in the tomb?

Text: African American spiritual  
Music: WERE YOU THERE, African American spiritual

# When I Survey the Wondrous Cross

ELW 803

## *Interlude before Verse 4*

1 When I sur - vey the won - drous cross on which the  
 2 For - bid it, Lord, that I should boast save in the  
 3 See, from his head, his hands, his feet, sor - row and  
 4 Were the whole realm of na - ture mine, that were a

prince of glo - ry died, my rich - est gain I  
 death of Christ, my God; all the vain things that  
 love flow min - gled down. Did e'er such love and  
 pres - ent far too small; love so a - maz - ing,

count but loss and pour con - tempt on all my pride.  
 charm me most, I sac - ri - fice them to his blood.  
 sor - row meet, or thorns com - pose so rich a crown?  
 so di - vine, de - mands my soul, my life, my all.

Text: Isaac Watts, 1674–1748

Music: HAMBURG, Lowell Mason, 1792–1872

*After a brief silence, the minister continues:*

Christ bore our sins in his body on the cross,  
that we might die to sin and live for righteousness.

**Blessed be the name of the Lord.**

*All stand, as you are able, and sing proclaiming the triumph of the cross.*

**HYMN**

**What Wondrous Love Is This**

ELW 666 (harmony)



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.

*All depart in silence, anticipating  
the culmination of the Three Days.*

ASSISTING IN WORSHIP THIS EVENING

Lay Reader: Barb Rhodes

*Look to Jesus, who for the sake of the joy that was set before him  
endured the cross, disregarding its shame, and has taken his seat  
at the right hand of the throne of God.*

Hebrews 12:12

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O new and unheard-of happening! He is stretched out upon a cross who by his word stretched out the heavens. He is given gall to drink who has given us wells of honey. He is crowned with thorns who has crowned the earth with flowers. With a reed they struck his head who of old struck Egypt with ten plagues and who submerged the head of Pharaoh in the waves. Profiting nothing from his goodness, they enclose him in a tomb whom creation cannot contain... Then cease your offering insults to the Sun of justice, thinking you can put out its light. Cease, I say, and do not try to seal up the fountain of life.

— Amphilochius, in *The Sunday Sermons of the Great Fathers*, II: 192

Throughout his ministry Jesus turned things on their heads: the last became first, the poor were blessed, the blind could see. In parable and miracle Jesus brought a dominion that was set against the kingdoms of this world. In the circumstances of his death, he did away with the accepted structures of power and weakness, justice and retribution. Jesus' crucifixion was the ultimate manifestation of the paradox of the dominion of God: the king who only days before rode triumphantly into the royal city is crucified as a criminal. The Messiah is a suffering servant. The Son of God is willing to die so that we can live.

John's gospel tells the story of how God accomplished, in Jesus, the fulfillment of scriptural prophecy about the one who would bring God's people into reconciliation with God's own self. In the story of the passion, Jesus' inexorable journey toward the cross, which is the culmination of this prophecy, picks up speed. Then, with Jesus' dying breath, the journey is over. With the words "It is finished," Jesus' mission is complete. His passion and his suffering are finished; the centuries-long wait for the Messiah is finished. God's ultimate disruption of our efforts to save ourselves, and the astounding reversal of human expectations, is accomplished.

On this day, as we meditate on the consequences of God's sacrifice, the church proclaims the good news that the cross of Christ is not only necessary, but also sufficient for our salvation. With the command of Maundy Thursday lingering in our ears and hearts, Good Friday reminds us that the freedom to obey Jesus comes as a gift from God through the cross of Christ. At the cross, our old life of captivity to sin is finished, and our new life of discipleship begins.

### **TO GOD AND TO THE LAMB**

The theme of this service revolves around the folk hymn, *What Wondrous Love Is This*. Throughout tonight's worship, you will hear the tune played, hear the song sung, and finally sing it together after having heard John's telling of Jesus' passion. Jesus is "I am," the God who reigns from the cross, the king who discusses theology with Pilate. Listen for the differences between John's passion and Matthew's passion that we heard on Sunday. Listen, too, for the choir to sing, "All we like sheep have gone astray," several times as together this evening we confess that it is our sin that crucified Christ. Jesus' glorification, his being lifted up, does not portray suffering but triumph as he reigns from the cross.



Join us on Easter Sunday, April 5  
for our celebration of the  
**RESURRECTION OF OUR LORD**

10AM Festival Service of Holy Communion  
with Thanksgiving for Baptism

AN EASTER BRUNCH  
follows in Fellowship Hall  
*All are cordially invited to attend*

**Sunday, April 12**

**Second Sunday of Easter**

The risen Christ appears to the disciples and offers them the gift of peace. Even amid doubts and questions, we experience the resurrection in our Sunday gathering around word and meal, and in our everyday lives.

***10 AM Service of Holy Communion – Live Streamed***  
***11 AM Lunch and Learn with Pastor Carla Christopher,***  
***kicking off a conversation about Queer Theology.***



# ST. PAUL'S LUTHERAN CHURCH

701 S. College Avenue, Newark, Delaware 19713

*Growing in faith. Growing in community.  
Welcoming all in Jesus' name.*



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## Church Council

Susie Olson (*President*), Anne Sullivan (*Vice President*), Phillip Gerecke (*Secretary*), Mary Collins (*Treasurer*), Laura Blenderman, Heidi Burch, Kristine Cassar, Mark Deschere, Ian Kenyon.

**Weekly Epistle/E-mail Blast** - Articles are due by Wednesday morning at 10 AM to [office@stpaulsnewarkde.org](mailto:office@stpaulsnewarkde.org). Late submissions will be shared [the following week](#).



**Worship Attendance**



**Prayer Requests**



**Electronic Giving**

