

The Services of Holy Week

The Triduum

The enormous significance of Christ's suffering, death, and resurrection has always been the central focus of Christian worship. After six weeks of Lent, the Christian Church year has reached its climax. This is the celebration for which we have been preparing throughout Lent.

We now see what our Savior came to do. In the upper room, we see the depths of his love as he institutes the Lord's Supper and gives power to his followers to live out his command. On the cross at Calvary, we see the fullness of his devotion as he takes upon himself the sins of the world and suffers and dies on our behalf. At the empty tomb, we see the completeness of his victory as he rises triumphantly on Easter morning and assures us that our salvation is complete. The victory is won.

The three days that mark this climax of the Christian Church year – Maundy Thursday, Good Friday, and Easter Sunday – are known as the *Triduum*, or the Three Holy Days of Christendom. The Triduum services are closely connected with one another. Together, they form a unit – a single worship service that extends over the “three holy days.” Some churches present this worship service in a single continuous service folder. This single service takes us through our Savior's suffering and death to his glorious triumph on Easter dawn.

Because this service is a unit, a few special notes are in order. There is no benediction at the end of the Maundy Thursday and Good Friday services. The benediction will occur at the end of the service on Easter Sunrise morning. In parallel, there is no invocation at the beginning of the Good Friday and Easter Sunrise services.

May the risen Christ bless our worship as we celebrate his passion and resurrection.



Good Friday⁺

March 30, 2018

Jesus Carries Our Cross: To the Cross

Opening Hymn

Please stand to sing the final stanza

Oh, Darkest Woe

Christian Worship 137

Prayer of the Day

M: Let us pray.

God most Holy, look with mercy on this your family for whom our Lord Jesus Christ was willing to be betrayed, be given over into the hands of the wicked, and suffer death upon the cross. Keep us always faithful to him, our only Savior, who now lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.

Be seated

THE WORD

Scripture Lesson

Isaiah 52:13 – 53:12

Isaiah tells of the lamb whose sacrifice brings us forgiveness.

See, my servant will act wisely; he will be raised and lifted up and highly exalted.

Just as there were many who were appalled at him –

his appearance was so disfigured beyond that of any man

and his form marred beyond human likeness –

so will he sprinkle many nations, and kings will shut their mouths because of him.

For what they were not told, they will see, and what they have not heard, they will understand.

† Good Friday: On *Good Friday*, the Church remembers the crucifixion of her Lord. Her remembrance is not a message of gloom but a service of adoration of the Son of God as he offers up his life as the Lamb of God. The liturgical color is *black*, used only on Ash Wednesday and Good Friday. The Good Friday service is simple and austere, with time for silent prayer and meditation. A unique feature of the service is the Bidding Prayer. The prayer consists of a bid by the assisting minister, followed by a time for silent prayer and a petition by the presiding minister, which the congregation affirms with an “amen.”

Who has believed our message and to whom has the arm of the LORD been revealed?
He grew up before him like a tender shoot, and like a root out of dry ground.
He had no beauty or majesty to attract us to him,
 nothing in his appearance that we should desire him.
He was despised and rejected by men, a man of sorrows, and familiar with suffering.
Like one from whom men hide their faces he was despised, and we esteemed him not.
Surely he took up our infirmities and carried our sorrows,
 yet we considered him stricken by God, smitten by him, and afflicted.
But he was pierced for our transgressions, he was crushed for our iniquities;
 the punishment that brought us peace was upon him, and by his wounds we are healed.
We all, like sheep, have gone astray, each of us has turned to his own way;
 and the LORD has laid on him the iniquity of us all.
He was oppressed and afflicted, yet he did not open his mouth;
 he was led like a lamb to the slaughter,
 and as a sheep before her shearers is silent, so he did not open his mouth.
By oppression and judgment he was taken away.
And who can speak of his descendants?
For he was cut off from the land of the living;
 for the transgression of my people he was stricken.
He was assigned a grave with the wicked, and with the rich in his death,
 though he had done no violence, nor was any deceit in his mouth.
Yet it was the LORD's will to crush him and cause him to suffer,
 and though the LORD makes his life a guilt offering,
 he will see his offspring and prolong his days,
 and the will of the LORD will prosper in his hand.
After the suffering of his soul, he will see the light of life and be satisfied;
 by his knowledge my righteous servant will justify many, and he will bear their iniquities.
Therefore I will give him a portion among the great, and he will divide the spoils with the strong,
 because he poured out his life unto death, and was numbered with the transgressors.
For he bore the sin of many, and made intercession for the transgressors.

Silence for prayer and meditation

Hymn

A Lamb Goes Uncomplaining Forth
Christian Worship 100

Scripture Lesson

The Passion History

The Passion History tells of Jesus' suffering and death as recorded by the four Gospel writers.

Silence for prayer and meditation

Hymn of the Day

O Sacred Head, Now Wounded
Christian Worship 105

Sermon

Hebrews 7:26-28

A Lamb Goes Uncomplaining Forth

Such a high priest meets our need – one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself. For the law appoints as high priests men who are weak; but the oath, which came after the law, appointed the Son, who has been made perfect forever.

Offering

The members of St. John's have joined together to do the Lord's work in our community and around the world, and our offerings are a joyful response of our faith. If you are a visitor today, you are welcome but not obligated to give an offering.

Bidding Prayer

A: Let us pray for the whole Church, that our gracious Father would defend her from the devil and keep her faithful to her Lord.

Silent prayer

M: Almighty and everlasting God, you have revealed your saving name to the world through Jesus Christ our Lord. Protect us from the assaults of the evil one, and help us remain faithful to your Word so that in every adversity, we may stand firm in our faith and give ourselves fully to our Savior's work, through Christ our Lord.

C: **Amen.**

A: Let us pray for those who serve in the public ministry and for all people of God.

Silent prayer

M: Almighty and everlasting God, you rule over all things for the good of your people. Preserve us from divisive spirits and false teachers. Give your servants the grace to proclaim Christ joyfully in word and deed so that all who hear them may come to know their Savior better and be strengthened for their lives of service, through Christ our Lord.

C: **Amen.**

A: Let us pray for those who are being instructed in the Word, that they remain firm in the simple faith of Baptism.

Silent prayer

M: Almighty and everlasting God, you make us your own dear children by the washing of rebirth and renewal in the Holy Spirit. Give strength to all who are buried with Christ in Baptism, that each day they may die to sin and rise again to live new and holy lives, through Christ our Lord.

C: **Amen.**

A: Let us pray for our earthly government, our rulers, and all who are in authority.

Silent prayer

M: Almighty and everlasting God, you have established earthly government to keep a measure of order in this dying world and to protect us from the disorder of sin. Give to all rulers the wisdom to govern well and to all citizens the desire to obey them, so that we may live peaceful lives in all godliness and holiness, through Christ our Lord.

C: **Amen.**

A: Let us pray that our gracious Father would protect us and our communities from the many earthly calamities that threaten us.

Silent prayer

M: Almighty and everlasting God, on all sides we are surrounded by danger from wars and famine, from disease and pestilence, with the devil begrudging us every minute of our lives. Protect us from all these miseries so that your name may still be glorified in them and so that we may safely pass through them to your heavenly kingdom, through Christ our Lord.

C: **Amen.**

A: Let us pray for those who are outside the Church, that they may come to know the one, true God and Jesus Christ, whom he has sent.

Silent prayer

M: Almighty and everlasting God, your Son was lifted up on the cross so that he might draw all people to himself. Through the proclamation of your Word, mercifully gather from the nations a people that are your very own, that we may join together around your throne in glory to praise and thank you forever, through Christ our Lord.

C: **Amen.**

A: Let us pray for our enemies and for all those who hate us.

Silent prayer

M: Almighty and everlasting God, no one can harm us without grieving you, whose name we bear. We ask that you would change the hearts of those who work against us and who hate us without reason. Give them repentance and faith so that they may be glad with us and find joy in your love, through Christ our Lord.

C: **Amen.**

A: Let us pray for all who suffer under cross and trial.

Silent prayer

M: Almighty and everlasting God, you sent your Son into the world to bear our grief and to carry our sorrows. Help those who are suffering for your name's sake and who are struggling against temptation, that they may not be overwhelmed with sadness but find relief in your grace, through Christ our Lord.

C: **Amen.**

Please stand

A: Finally, let us pray for all those things for which our Lord would have us ask in the words he himself has taught us.

Lord's Prayer

**C: 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.
Lead us not into temptation,
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and forever. Amen.**

THE SACRAMENT

M: God invites us to come into his presence and worship him with humble and penitent hearts. Therefore, let us acknowledge our sinfulness and ask him to forgive us.

Please kneel

C: **Holy and merciful Father, I confess that I am by nature sinful, and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.**

M: God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son ✠ and of the Holy Spirit.

C: Amen.

Please stand

Words of Institution

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

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

The peace of the Lord be with you always.

C: Amen.



1 Be - hold the Lamb of God For guilt - y sin - ners
2 Be - hold the Lamb of God! In - to the sa - cred



slain; Let it not be in vain That you have died!
flood Of your most pre-cious blood My soul I cast.



You for my Sav - ior let me take; My on - ly
Wash me and make me pure and clean; Up - hold me



ref - uge let me make Your pierc - ed side.
through life's chang - ing scene Till all is past.

Be seated

*To receive communion, please proceed down the center aisle and exit via the side aisles.
Grape juice is available in the center of the individual cup tray for those unable to receive wine.
Personal prayers for communion can be found on pg. 9 of the service folder.*

*Please note that no hymns will be sung during the distribution.
During this time of silence, you are encouraged to read and meditate
on John 18:1–19:37 – the Gospel for Good Friday – on pgs. 12-15.*

Closing Hymn

Rest, O Christ, from All Your Labor (see pg. 10)

Christian Worship Supplement 718

*There will be no announcements or postlude. All worshipers are asked
to dismiss themselves and leave the church solemnly and in silence.*

Please return on Easter morning to celebrate our Lord's victory over death in his resurrection.

Personal Prayer for Before Communion

Merciful Lord, I come here to your table trusting in your measureless grace and not in my own goodness. Even though I am not worthy to eat the crumbs under your table, you are always rich in mercy. Gracious Lord, grant pardon and peace through the body and blood of this sacrament. Amen.

Personal Prayer for After Communion

Loving Father, I thank you for feeding me at the supper of your Son. Sustain me with your Spirit, that I may serve you here on earth until my joy is complete in heaven and I share with all the saints in the wedding supper of the Lamb. Amen.

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718

Rest, O Christ, From All Your Labor



1 Rest, O Christ, from all your la - bor;
 2 Peace at last from all your an - guish,
 3 Help us keep this sol - emn Sab - bath
 4 As through part - ing Red Sea wa - ters



Sleep with - in your bor - rowed tomb. Foes have
 Wounds in hands and feet and side. En - e -
 As we wait for Eas - ter dawn. Earth's dark
 Is - rael marched to lib - er - ty, So we



cru - ci - fied and bound you Fast with -
 mies no long - er mock you, Scourged, a -
 night of sin is pass - ing; Death's long
 pass through bap - tism's wa - ter, Washed by



in death's nar - row room. Pi - late's
 ban - doned, cru - ci - fied. Faith - ful
 reign will soon be gone. Christ, in
 grace, from sin set free. Je - sus,



guards stand watch - ing, wait - ing Where they rolled the
 wom - en gath - er spic - es, Weep for you whom
 whom the new cre - a - tion Ris - es bright - er
 ris - en, liv - ing, reign - ing Now and through e -



seal - ing stone. All un - seen an - oth - er
sin has slain. Though they mourn, the God who
than the sun: May we, as we watch for
ter - ni - ty: Grant that, through your life un -



watch - es: God will not for - sake his own.
guards you Will not let your death be vain.
morn - ing, Trust the vic - t'ry you have won.
dy - ing, We may live vic - tor - ious - ly.

With his victory accomplished on the cross and credited to us in Holy Baptism, Christians bid peaceful rest to their Savior as they anticipate their celebration of his glorious resurrection on Easter dawn.

Text: Herman G. Stuempfle Jr., 1923–2007 © 1993 GIA Publications, Inc. All rights reserved. Used by permission.
Tune: O MEIN JESU, ICH MUSS STERBEN (87 87 D) *Geistliche Volkslieder*, Paderborn, 1850

When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was an olive grove, and he and his disciples went into it.

Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. So Judas came to the grove, guiding a detachment of soldiers and some officials from the chief priests and Pharisees. They were carrying torches, lanterns and weapons.

Jesus, knowing all that was going to happen to him, went out and asked them, “Who is it you want?”

“Jesus of Nazareth,” they replied.

“I am he,” Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, “I am he,” they drew back and fell to the ground.

Again he asked them, “Who is it you want?”

And they said, “Jesus of Nazareth.”

“I told you that I am he,” Jesus answered. “If you are looking for me, then let these men go.” This happened so that the words he had spoken would be fulfilled: “I have not lost one of those you gave me.”

Then Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear. (The servant’s name was Malchus.)

Jesus commanded Peter, “Put your sword away! Shall I not drink the cup the Father has given me?”

Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it would be good if one man died for the people.

Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest’s courtyard, but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the girl on duty there and brought Peter in.

“You are not one of his disciples, are you?” the girl at the door asked Peter.

He replied, “I am not.”

It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

“I have spoken openly to the world,” Jesus replied. “I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question me? Ask those who heard me. Surely they know what I said.”

When Jesus said this, one of the officials nearby struck him in the face. “Is this the way you answer the high priest?” he demanded.

“If I said something wrong,” Jesus replied, “testify as to what is wrong. But if I spoke the truth, why did you strike me?” Then Annas sent him, still bound, to Caiaphas the high priest.

As Simon Peter stood warming himself, he was asked, “You are not one of his disciples, are you?” He denied it, saying, “I am not.”

One of the high priest’s servants, a relative of the man whose ear Peter had cut off, challenged him, “Didn’t I see you with him in the olive grove?” Again Peter denied it, and at that moment a rooster began to crow.

Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover. So Pilate came out to them and asked, “What charges are you bringing against this man?”

“If he were not a criminal,” they replied, “we would not have handed him over to you.”

Pilate said, “Take him yourselves and judge him by your own law.”

“But we have no right to execute anyone,” the Jews objected. This happened so that the words Jesus had spoken indicating the kind of death he was going to die would be fulfilled.

Pilate then went back inside the palace, summoned Jesus and asked him, “Are you the king of the Jews?”

“Is that your own idea,” Jesus asked, “or did others talk to you about me?”

“Am I a Jew?” Pilate replied. “It was your people and your chief priests who handed you over to me. What is it you have done?”

Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place.”

“You are a king, then!” said Pilate.

Jesus answered, “You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me.”

“What is truth?” Pilate asked. With this he went out again to the Jews and said, “I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews’?”

They shouted back, “No, not him! Give us Barabbas!” Now Barabbas had taken part in a rebellion.

Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, “Hail, king of the Jews!” And they struck him in the face.

Once more Pilate came out and said to the Jews, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.” When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!”

As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!”

But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.”

The Jews insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.”

When Pilate heard this, he was even more afraid, and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer. “Do you refuse to speak to me?” Pilate said. “Don’t you realize I have power either to free you or to crucify you?”

Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”

From then on, Pilate tried to set Jesus free, but the Jews kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of Passover Week, about the sixth hour.

“Here is your king,” Pilate said to the Jews.

But they shouted, “Take him away! Take him away! Crucify him!”

“Shall I crucify your king?” Pilate asked.

“We have no king but Caesar,” the chief priests answered.

Finally Pilate handed him over to them to be crucified.

So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others – one on each side and Jesus in the middle.

Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

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

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

“Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

This happened that the scripture might be fulfilled which said,

“They divided my garments among them and cast lots for my clothing.”

So this is what the soldiers did.

Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, “Dear woman, here is your son,” and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, “I am thirsty.” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk

of the hyssop plant, and lifted it to Jesus' lips. When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," and, as another scripture says, "They will look on the one they have pierced."

Serving at Worship

Preacher

Pastor Joel Leyrer

Presiding Minister

Pastor Kyle Bitter

Assisting Minister

Pastor Eric Schroeder

Musician

Dr. William Braun, organ

Communion Assistants

Bill Dittman, Adam Goede, Cary Haakenson

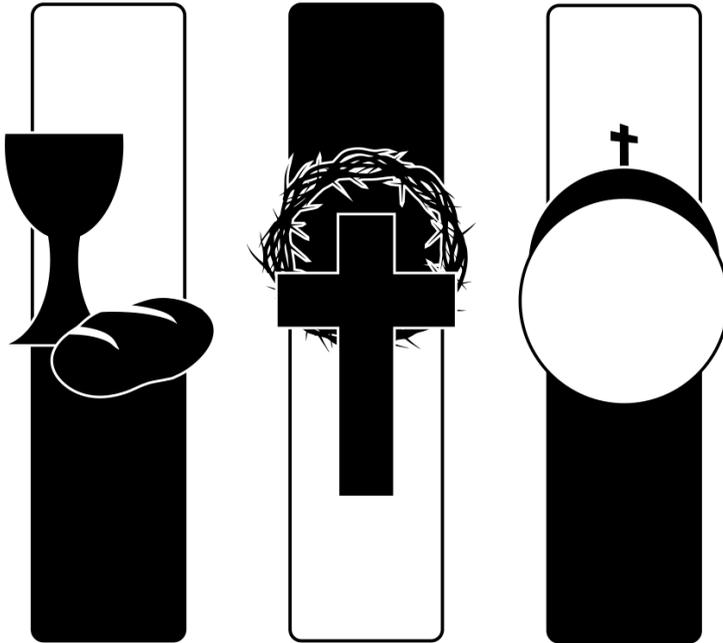
Head Usher

Matt Bahr

Holy Week Worship Schedule

*Good Friday, March 30
Tenebrae Service at 6:45 PM*

*Easter Sunday, April 1
Sunrise Service at 6:00 AM
Breakfast at 7:15 AM
Festival Services at 8:30 & 10:30 AM*



TRIDUUM

St. John's Evangelical Lutheran Church



Welcome to our visitors!

- It is our hope and prayer that the message you hear today from God's Word will fill your heart with the peace that only God can offer and the joy we have in knowing that Jesus Christ is our Savior from sin.
- Restrooms are located at the far end of the entry area.
- Large print service folders, assisted listening devices, and children's service folders are available from the ushers.
- Parents may take small children into the entry area, mother's room (at the back of the church), or nursery (lower level of church) as needed and follow the worship service on the TV monitor. Changing tables are available in the mother's room and in the room adjacent to the nursery.
- As the offering is received, members and guests are asked to sign the Friendship Register. Please pass the register to your neighbor and then return it to the center aisle. Visitors are also asked to fill out a guest card and give it to an usher.
- The Lord's Supper will be celebrated in our worship today. Scripture tells us that the Lord's Supper is an expression of unity in God's Word and a privilege reserved for those who have publicly confessed their oneness in faith. Therefore, we ask guests who are not members of WELS or ELS congregations to refrain from communion until such oneness can be established. We do not intend to be exclusive and unloving. Rather, we desire to faithfully carry out the teaching of Scripture and further explore God's Word with you in the hope that we may eventually enjoy such "communion fellowship" together. For more information, please speak with one of our pastors.

The Mission of our Church

As God's people gathered together at St. John's, we live to declare the praises of our Savior God who called us out of the darkness of sin into the light of his grace.

As 21st century disciples of Jesus, we reflect the light of God's love by:



Making worship of our Savior the top priority in our lives



Growing in our faith through daily contact with God's Word



Fostering Christian friendships for mutual encouragement and support



Using our unique gifts to glorify God and serve God's people



Sharing the good news of God's forgiving love with others

Worship Services

*Saturdays at 5:30 pm
Sundays at 8:00 & 10:30 am*

Worship in Chinese

Saturdays at 7:00 pm

Pastors

*Pastor Joel Leyrer
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*Pastor Eric Schroeder
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*Pastor Kyle Bitter
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Chinese Outreach Pastor

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