

PRINTED COVER

OUR REDEEMER LUTHERAN CHURCH

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OUR MISSION

“The Our Redeemer church family exists to **welcome** people to faith;
help people **grow** in the faith that works in real life;
and **serve** our community and the world together in **Jesus’** name.”

GUESTS AND MEMBERS – WELCOME TO OUR REDEEMER

We’re happy that you’ve joined us in worship, especially if you are a visitor with us.
We pray that the Lord who led you here would lead you into a time of knowing Him better,
trusting in Him more, and growing deeper in His love as He places His Word
and cross before your eyes, ears, and hearts.

LARGE PRINT BULLETINS & LISTENING DEVICES ARE AVAILABLE

Please see an usher for assistance with these items.

Serving Us This Evening

Guest Pastor - Rev. Timothy Fitzner

Pianist Tracy Holloway

Soloists Cally Robertson
Matthew Holloway

Elder Danny Kiedaisch (309-212-0504)

Acknowledgments

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GOOD FRIDAY
MARCH 29, 2024, 5:00 PM

*The pastor and congregation enter in reflective silence
as our Maundy Thursday worship continues tonight ...*

AS WE GATHER

The Triduum (Three Days - Holy Thursday, Good Friday, and Holy Saturday) is one service in three parts. Therefore the benediction is not heard at the conclusion of the Divine Service on Holy Thursday, nor is the invocation or benediction heard on Good Friday. The Benediction spoken at the Easter Vigil or at the chief service on Easter Sunday concludes all the services of the Three Days.

Good Friday is part of the sacred Triduum, the three-day observance of Christ's passion. Good Friday is not observed as a funeral for Christ. It is a day for repentance over sin and restrained joy and praise for the redemption Christ accomplished for us on the cross. The service of Tenebrae (meaning "darkness") consists of extinguishing of the church lights.

OPENING VERSICLES

P: O Lord, open my lips,

C: And my mouth will declare Your praise.

P: Make haste, O God, to deliver me;

C: Make haste to help me, O Lord. Praise to You, O Christ, Lamb of our salvation.

PSALM 51

P: Wash me thoroughly from my iniquity, and cleanse me from my sin!

P: Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions.

C: Wash me thoroughly from my iniquity, and cleanse me from my sin!

P: For I know my transgressions, and my sin is ever before me.

C: Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment.

P: Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

C: Behold, you delight in truth in the inward being, and you teach me wisdom in the secret heart.

P: Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

C: Let me hear joy and gladness; let the bones that you have broken rejoice.

P: Hide your face from my sins, and blot out all my iniquities.

C: Create in me a clean heart, O God, and renew a right spirit within me.

P: Cast me not away from your presence, and take not your Holy Spirit from me.

C: Restore to me the joy of your salvation, and uphold me with a willing spirit.

P: Then I will teach transgressors your ways, and sinners will return to you.

C: Deliver me from bloodguiltiness, O God, O God of my salvation, and my tongue will sing aloud of your righteousness.

P: O Lord, open my lips, and my mouth will declare your praise.

C: For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering.

P: The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

C: Do good to Zion in your good pleasure; build up the walls of Jerusalem;

P: Then will you delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on your altar.

P: Wash me thoroughly from my iniquity, and cleanse me from my sin!

[The First Light Is Extinguished]

✠ THE PASSION OF OUR LORD JESUS CHRIST ✠

HYMN

“O Sacred Head, Now Wounded”

LSB 450 v. 1-3

READING

John 19:1-16a

P: The Passion of Our Lord Jesus Christ according to St. John, the 19th chapter:

Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.” So Jesus came out, wearing the crown of thorns and the

purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God." When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar." So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." So he delivered him over to them to be crucified.

[The Second Light Is Extinguished]

HYMN

"O Sacred Head, Now Wounded"

LSB 450 v. 4-7

The hammering of the nails reminds us of the soldiers hanging Jesus on the cross.

READING

John 19:16b-30

So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written."

When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things, but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing nearby, 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 to his own home.

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

[The Third Light Is Extinguished]

READING

John 19:31-42

Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been 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. He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken." And again another Scripture says, "They will look on him whom they have pierced."

After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. So they took the body of Jesus and bound 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 in which no one had yet been laid. So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

P: O Lord, have mercy on us.

C: Thanks be to God.

P: Let us pray. Almighty God, graciously behold this Your family for whom our Lord Jesus Christ was willing to be betrayed and delivered into the hands of sinful men to suffer death upon the cross; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C: Amen.

P: Let us pray. Almighty and everlasting God, You willed that Your Son should bear for us the pains of the cross and so remove from us the power of the adversary. Help us so to remember and give thanks for our Lord's passion that we may receive forgiveness of sin and redemption from everlasting death; through Jesus Christ, our Lord.

C: Amen.

[The Sixth Light Is Extinguished]

The Paschal Candle is removed, symbolizing the death of Jesus.

DUET

“Were You There”

The strepitus (slamming of the book) occurs after the last candle is extinguished. This action has a variety of interpretations, including the scourging by the soldiers, the earthquake at the moment of Christ's death, or the closing of the tomb.

The Paschal Candle is returned in anticipation of the celebrations of Easter.

As with the service for Holy Thursday, there is no benediction. The extended service of the Triduum (three days) will conclude with the chief service of Easter Sunday.

The congregation leaves in silence and minimal light.

Easter Sunday Worship at 9:00 am

(There will be no Bible Classes or Sunday School)