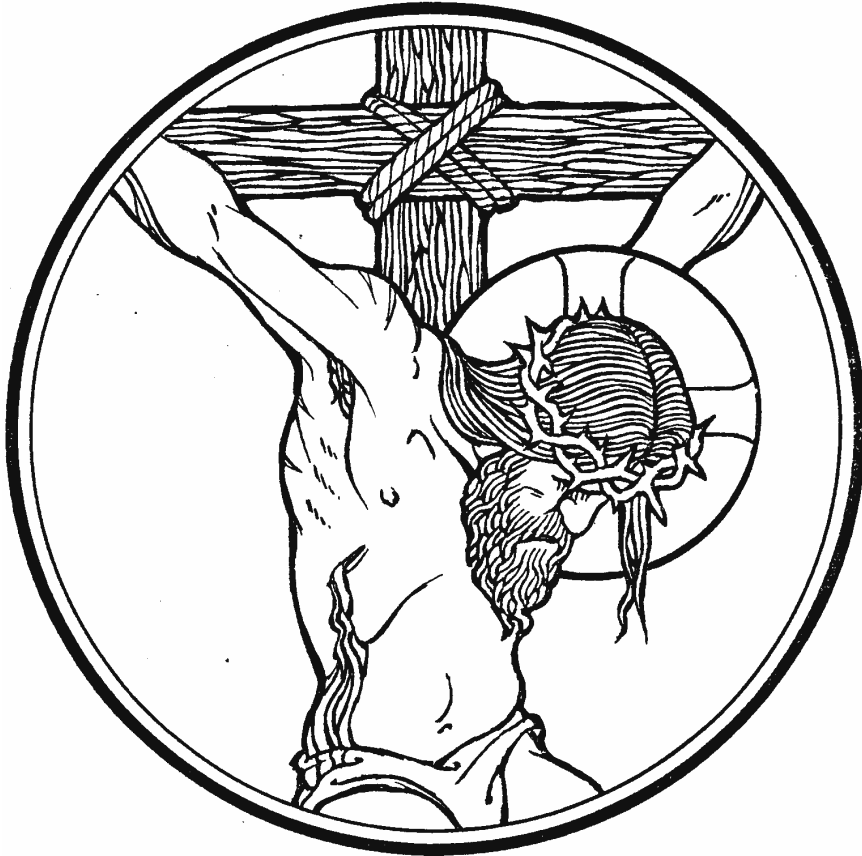


GOOD FRIDAY

29 March 2024



Tre Ore

12 p.m. – Liturgy of the Catechumens (p. 3)

1 p.m. – Chief Service (p. 15)

2 p.m. – Vespers (p. 38)

You may stay for all three hours or any one or two hours therein. Longer hymns are provided at the end of each hour for the silent entrance and exit of those staying for only a portion of the Tre Ore.

Good Friday Tre Ore

29 March 2024

12 – 3 p.m.

As We Gather...

Good Friday stands at the heart and center of the sacred Triduum (Latin for "three days," the three-day observance of Christ's Passover), even as Christ's death on the cross, which it commemorates and celebrates, stands at the heart and center of the Christian faith and life. The name for Good Friday may originally have been "God's Friday," but it is certainly also "good" because of the good gifts Christ won for us on this day.

The services of this day are marked by the Church's deepest humility and most solemn reverence, for she gives her attention to the cross and Passion of her dear Lord and Savior, Jesus Christ. The Church's sorrow and contrition do not give way to despair, however; nor does she mourn the death of Christ. Good Friday is not observed as a funeral for Jesus, and we do not seek to self-cultivate feelings of sadness or pity for our Savior as His Passion is heard. Rather, this is a day for repentance over sin and restrained joy and praise for the redemption that our Savior accomplished for us on the cross. Thus, in repentant faith the Church gives thanks for Christ's atoning sacrifice and lays hold of His redemption in the hearing of His Gospel and in the eating and drinking of His body and blood.

This Tre Ore ("Three Hours") includes the Liturgy of the Catechumens at 12:00 p.m., the Chief Service for Good Friday at 1 p.m., and Vespers at 2 p.m. **If you wish to remain for only a part of this Tre Ore, it is most helpful to leave between one of the three services at approximately 1 p.m. and 2 p.m.** These services contain a number of ancient elements, particularly the singing and then reading of the St. John Passion, the Bidding Prayer, and the Reproaches. The altar, having been stripped on Holy (Maundy) Thursday, remains bare throughout this day. Given the solemnity of the day, silence is observed at various times in order to reflect upon the Word of God. Because these services constitute the center part of the Triduum, which understands the services from the evening of Holy Thursday to the Easter Vigil to form one continuous liturgy, the Good Friday Chief Service has neither entrance rite nor benediction. The benediction will be pronounced over the congregation when the Resurrection of Our Lord is proclaimed and commemorated at the Easter Vigil on Saturday night.

Prayer before Worship...

Blessed Lord Jesus Christ, at this hour You hung upon the cross, stretching out Your loving arms to embrace the world in Your death. What language shall I borrow to thank Thee, dearest Friend, for this Thy dying sorrow, Thy pity without end? As I meditate upon Your passion, hear Your words of life from the cross, and receive Your body and blood in Your holy Supper, give to me a repentant heart that clings in faith to your death-defeating death and life-restoring resurrection. O make me Thine forever! And should I fainting be, Lord, let me never, never outlive my love for Thee. Grant this to us all, O Lord, for Your name's sake. Amen.

All enter the church in silence.

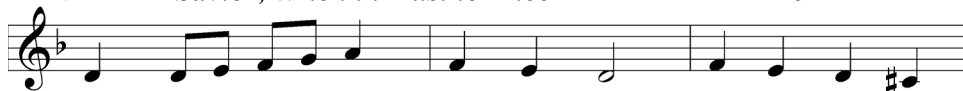
✠ Liturgy of the Catechumens ✠

12:00 p.m.

HYMN

Savior, When in Dust to Thee

LSB 419



1 Sav - ior, when in dust to Thee Low we bow the a -
2 By Thy help - less in - fant years, By Thy life of
3 By Thine hour of dire de - spair, By Thine ag - o -
4 By Thy deep ex - pir - ing groan, By the sad se -



dor - ing knee; When, re - pen - tant, to the skies
want and tears, By Thy days of deep dis - tress
ny of prayer, By the cross, the nail, the thorn,
pul - chral stone, By the vault whose dark a - bode



Scarce we lift our weep - ing eyes; O, by all Thy
In the sav - age wil - der - ness, By the dread, mys -
Pierc - ing spear, and tor - turing scorn, By the gloom that
Held in vain the ris - ing God, O, from earth to



pains and woe Suf - fered once for us be - low, Bend - ing
te - rious hour Of the in - sult - ing tempt - er's pow'r, Turn, O
veiled the skies O'er the dread - ful sac - ri - fice, Lis - ten
heav'n re - stored, Might-y, re - as - cend - ed Lord, Bend - ing



from Thy throne on high, Hear our pen - i - ten - tial cry!
turn a fa - v'ring eye; Hear our pen - i - ten - tial cry!
to our hum - ble sigh; Hear our pen - i - ten - tial cry!
from Thy throne on high, Hear our pen - i - ten - tial cry!

Due to the solemnity of Good Friday, the Readings that follow do not include their normal introductions and responses.

THE PROPHECY *Hosea 6:1-6*

P “Come, let us return to the Lord;
for he has torn us, that he may heal us;
he has struck us down, and he will bind us up.
After two days he will revive us;
on the third day he will raise us up,
that we may live before him.
Let us know; let us press on to know the Lord;
his going out is sure as the dawn;
he will come to us as the showers,
as the spring rains that water the earth.”
What shall I do with you, O Ephraim?
What shall I do with you, O Judah?
Your love is like a morning cloud,
like the dew that goes early away.
Therefore I have hewn them by the prophets;
I have slain them by the words of my mouth,
and my judgment goes forth as the light.
For I desire steadfast love and not sacrifice,
the knowledge of God rather than burnt offerings.

Stand

THE TRACT *Habakkuk 3:2-4*



O Lord, I have heard the re- / port of you,*
and your work, O Lord, / do I fear.
In the midst of the years revive it; in the midst of the years / make it known;*
in wrath remember / mercy.
God came / from Teman,*
and the Holy One from / Mount Paran.
His splendor covered the / heavens,*
and the earth was full / of his praise.
His brightness was like the light; rays flashed / from his hand;*
and there he / veiled his power.

THE COLLECT

P Almighty God, our heavenly Father, we, Your unworthy servants, give You humble and hearty thanks for all the goodness and loving-kindness that You bestow on us. We praise You for our creation, preservation, and all the blessings of this life. But above all, we bless You for Your boundless love in the redemption of the world by our Lord and Savior Jesus Christ, for the means of grace, and for the hope of glory. We implore You to give us a right understanding of all Your mercies that our hearts may ever be deeply thankful and that we may show forth Your praise with both our lips and our lives. Direct our lives in ways of holiness and righteousness all our days that we may enjoy the testimony of a good conscience and the hope of Your favor, be sustained and comforted in every time of trouble, and finally be received into Your everlasting kingdom; through Christ Jesus, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

Sit

THE PROPHECY *Exodus 12:1-11*

P The Lord said to Moses and Aaron in the land of Egypt, “This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Lord's Passover.

Stand

THE TRACT

Psalm 140:1-9, 13



Deliver me, O Lord, from / evil men;*
preserve me from / violent men,
who plan evil things / in their heart*
and stir up wars con- / tinually.

They make their tongue sharp as a / serpent's,*
and under their lips is the ve- / nom of asps.

Guard me, O Lord, from the hands of the / wicked;*
preserve me from violent men, who have planned to trip / up my feet.

The arrogant have hidden a trap for me, and with cords they have / spread a net; *
beside the way they have set / snares for me.

I say to the Lord, You / are my God;*

give ear to the voice of my pleas for mercy, / O Lord!

O Lord, my Lord, the strength of my sal- / vation,*
you have covered my head in the day of / battle.

Grant not, O Lord, the desires of the / wicked;*

do not further their evil plot, or they will be ex- / alted!

As for the head of those who sur- / round me,*
let the mischief of their lips over- / whelm them!

Surely the righteous shall give thanks / to your name;*
the upright shall dwell in your / presence.

THE COLLECT

P O Lord, our God, we acknowledge Your great goodness toward us and praise You for the mercy and grace that our eyes have seen, our ears have heard, and our hearts have known. We sincerely repent of the sins of this day and those in the past. Pardon our offenses, correct and reform what is lacking in us, and help us to grow in grace and in the knowledge of our Lord and Savior, Jesus Christ. Inscribe Your law upon our hearts, and equip us to serve You with holy and blameless lives. May each day remind us of the coming of the night when no one can work. In the emptiness of this present age keep us united by a living faith through the power of Your Holy Spirit with Him who is the resurrection and the life, that we may escape the eternal bitter pains of condemnation. By Your Holy Spirit bless the preaching of Your Word and the administration of Your Sacraments. Preserve these gifts to us and to all Christians. Guard and protect us from all dangers to body and soul. Grant that we may with faithful perseverance receive from You our sorrows as well as our joys, knowing that health and sickness, riches and poverty, and all things come by permission of Your fatherly hand. Keep us this day under Your protective care and preserve us, securely trusting in Your everlasting goodness and love, for the sake of Your Son, Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

Sit

THE PASSION ACCORDING TO SAINT JOHN *Attr. Johann Walter; Arr. Sean Daenzer*
The Passion of our Lord Jesus Christ, according to St. John:

Evangelist: When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that would happen to him, came forward and said to them,

Jesus: “Whom do you seek?”

Evangelist: They answered him,

Crowd: “Jesus of Nazareth.”

Evangelist: Jesus said to them,

Jesus: “I am he.”

Evangelist: Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they drew back and fell to the ground. So he asked them again,

Jesus: “Whom do you seek?”

Evangelist: And they said,

Crowd: “Jesus of Nazareth.”

Evangelist: Jesus answered,

Jesus: “I told you that I am he. So, if you seek me, let these men go.”

Evangelist: This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.” Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.) So Jesus said to Peter,

Jesus: “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”

Evangelist: So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. The servant girl at the door said to Peter,

Maid: “You also are not one of this man's disciples, are you?”

Evangelist: He said,

Peter: “I am not.”

Evangelist: Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself. The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him,

Jesus: “I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. Why do you ask me? Ask those who have heard me what I said to them; they know what I said.”

Evangelist: When he had said these things, one of the officers standing by struck Jesus with his hand, saying,

High Priest's Servant: "Is that how you answer the high priest?"

Evangelist: Jesus answered him,

Jesus: "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?"

Evangelist: Annas then sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. So they said to him,

Crowd: "You also are not one of his disciples, are you?"

Evangelist: He denied it and said,

Peter: "I am not."

Evangelist: One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked,

High Priest's Servant: "Did I not see you in the garden with him?"

Evangelist: Peter again denied it, and at once a rooster crowed. Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. So Pilate went outside to them and said,

Pilate: "What accusation do you bring against this man?"

Evangelist: They answered him,

Crowd: "If this man were not doing evil, we would not have delivered him over to you."

Evangelist: Pilate said to them,

Pilate: "Take him yourselves and judge him by your own law."

Evangelist: The Jews said to him,

Crowd: "It is not lawful for us to put anyone to death."

Evangelist: This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die. So Pilate entered his headquarters again and called Jesus and said to him,

Pilate: "Are you the King of the Jews?"

Evangelist: Jesus answered,

Jesus: "Do you say this of your own accord, or did others say it to you about me?"

Evangelist: Pilate answered,

Pilate: "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?"

Evangelist: Jesus answered,

Jesus: "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world."

Evangelist: Then Pilate said to him,

Pilate: "So you are a king?"

Evangelist: Jesus answered,

Jesus: "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice."

Evangelist: Pilate said to him,

Pilate: “What is truth?”

Evangelist: After he had said this, he went back outside to the Jews and told them,

Pilate: “I find no guilt in him. But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?”

Evangelist: They cried out again,

Crowd: “Not this man, but Barabbas!”

Evangelist: Now Barabbas was a robber. 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,

Crowd: “Hail, King of the Jews!”

Evangelist: and struck him with their hands. Pilate went out again and said to them,

Pilate: “See, I am bringing him out to you that you may know that I find no guilt in him.”

Evangelist: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate: “Behold the man!”

Evangelist: When the chief priests and the officers saw him, they cried out,

Crowd: “Crucify him, crucify him!”

Evangelist: Pilate said to them,

Pilate: “Take him yourselves and crucify him, for I find no guilt in him.”

Evangelist: The Jews answered him,

Crowd: “We have a law, and according to that law he ought to die because he has made himself the Son of God.”

Evangelist: When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus,

Pilate: “Where are you from?”

Evangelist: But Jesus gave him no answer. So Pilate said to him,

Pilate: “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?”

Evangelist: Jesus answered him,

Jesus: “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.”

Evangelist: From then on Pilate sought to release him, but the Jews cried out,

Crowd: “If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar.”

Evangelist: 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,

Pilate: “Behold your King!”

Evangelist: They cried out,

Crowd: “Away with him, away with him, crucify him!”

Evangelist: Pilate said to them,

Pilate: “Shall I crucify your King?”

Evangelist: The chief priests answered,

Crowd: “We have no king but Caesar.”

Evangelist: So he delivered him over to them to be crucified.

Stand

Evangelist: 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,

Crowd: “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’”

Evangelist: Pilate answered,

Pilate: “What I have written I have written.”

Evangelist: 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,

Crowd: “Let us not tear it, but cast lots for it to see whose it shall be.”

Evangelist: 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,

Jesus: “Woman, behold, your son!”

Evangelist: Then he said to the disciple,

Jesus: “Behold, your mother!”

Evangelist: 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),

Jesus: “I thirst.”

Evangelist: 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,

Jesus: “It is finished,”

Evangelist: and he bowed his head and gave up his spirit.

The bells are tolled 33 times for the years of our Lord’s Humiliation. It is appropriate to bow one’s head in silent meditation.

Evangelist: 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.

Responsory

NICENE CREED

**I believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.**

**And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge both the living and the dead,
whose kingdom will have no end.**

**And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together is worshiped and glorified,
who spoke by the prophets.
And I believe in one holy Christian and apostolic Church,
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life ✠ of the world to come. Amen. *Sit***

HYMN

Jesus, Refuge of the Weary

LSB 423



1 Je - sus, ref - uge of the wea - ry, Blest Re - deem - er,
 2 Do we pass that cross un - heed - ing, Breath - ing no re -
 3 Je - sus, may our hearts be burn - ing With more fer - vent



whom we love, Foun - tain in life's des - ert drea - ry, Sav - ior
 pen - tant vow, Though we see You wound - ed, bleed - ing, See Your
 love for You; May our eyes be ev - er turn - ing To be -



from the world a - bove: Of - ten have Your eyes, of - fend - ed,
 thorn - en - cir - cled brow? Yet Your sin - less death has brought us
 hold Your cross a - new Till in glo - ry, part - ed nev - er



Gazed up - on the sin - ner's fall; Yet up - on the
 Life e - ter - nal, peace, and rest; On - ly what Your
 From the bless - ed Sav - ior's side, Grav - en in our



cross ex - tend - ed, You have borne the pain of all.
 grace has taught us Calms the sin - ner's deep dis - tress.
 hearts for - ev - er, Dwell the cross, the Cru - ci - fied.

THE SERMON

Stand

THE PRAYERS

- P** Let us pray for the whole people of God in Christ Jesus and for all people according to their needs.
- P** For the faithful proclamation of Christ's saving name, that God's people may be strengthened in the true faith and His kingdom extended, let us pray to the Lord:
- C** **Lord, have mercy.**
- P** For the holy Christian Church throughout the world and for all who confess the name of Christ, that God would guard and defend us from the temptations of the devil, the world, and our sinful nature, let us pray to the Lord:
- C** **Lord, have mercy.**

- P** For this congregation, its mission and its people; for the ability to meet the needs that arise as we do the work God has given us to do; and for the unity of the Spirit in the bond of peace, let us pray to the Lord:
- C Lord, have mercy.**
- P** For the educational institutions of our synod: for our preschools, our day schools and high schools, our colleges and universities, and for our seminaries, that those who teach and those who learn in them would be transformed by the wisdom of Christ, let us pray to the Lord:
- C Lord, have mercy.**
- P** For all who partake this day of Christ's holy body and blood, that in their eating and drinking they may receive the benefits of forgiveness of sins and the renewal of life and have a foretaste of the feast to come, let us pray to the Lord:
- C Lord, have mercy.**
- P** For those who have wandered from the faith, that the Holy Spirit would use us to call them home to the Father, let us pray to the Lord:
- C Lord, have mercy.**
- P** For the government and all who have been set into positions of leadership, that they may use the authority entrusted to them honorably and for the good of the people, let us pray to the Lord:
- C Lord, have mercy.**
- P** For all who serve in worthy occupations, professions, arts, and sciences, that God would grant them skill and integrity in the performance of their responsibilities and valued service through their vocations, let us pray to the Lord:
- C Lord, have mercy.**
- P** For those who suffer from hunger, homelessness, poverty, or unemployment, that God's great mercy and love would preserve and relieve them, let us pray to the Lord:
- C Lord, have mercy.**
- P** For all the faithful, that the Spirit would lead them to cheerful, generous giving from the bounty the Lord provides, to support the Church and to help those in need, let us pray to the Lord:
- C Lord, have mercy.**
- P** For those who are sick, that God would grant healing to their bodies and strength to bear their infirmities with patience and grace, let us pray to the Lord:
- C Lord, have mercy.**
- P** For those who mourn, that in their time of sorrow they would not lose hope but rely on God's promise that He will never leave them or forsake them, let us pray to the Lord:
- C Lord, have mercy.**
- P** O Lord, heavenly Father, we gratefully remember the sufferings and death of Your dear Son, Jesus Christ, for our salvation. Receive our prayers for His sake as He teaches us to pray:
- C Our Father who art in heaven...**
- C Amen.**

Sit

The Liturgy of the Catechumens is concluded with the singing of the following hymn. Those who wish to leave may do so in silence during the hymn. Hymn stanzas may be omitted depending on time.



1 Day of wrath, O day of mourn - ing! See ful - filled the
 2 Oh, what fear man's bos - om rend - eth When from heav'n the
 3 Won - drous sound the trum - pet fling - eth, Thro' earth's sep - ul -
 4 Death is struck and na - ture quak - ing; All cre - a - tion



Proph - et's warn - ing, Heav'n and earth in ash - es burn - ing.
 Judge de - scend - eth On whose sen - tence all de - pend - eth!
 - chers it ring - eth, All be - fore the throne it bring - eth.
 is a - wak - ing, To its Judge an an - swer mak - ing.

- 5 Lo, the book, exactly worded,
 Wherein all hath been recorded;
 Thence shall judgment be awarded.**
- 6 When the Judge His seat attaineth
 And each hidden deed arraigneth,
 Nothing unavenged remaineth.**
- 7 What shall I, frail man, be pleading?
 Who for me be interceding
 When the just are mercy needing?**
- 8 King of majesty tremendous,
 Who dost free salvation send us,
 Fount of pity, then befriend us.**
- 9 Think, good Jesus, my salvation
 Caused Thy wondrous incarnation;
 Leave me not to reprobation!**
- 10 Faint and weary Thou hast sought me,
 On the cross of suff'ring bought me;
 Shall such grace be vainly brought me?**
- 11 Righteous Judge, for sin's pollution
 Grant Thy gift of absolution
 Ere that day of retribution!**
- 12 Guilty, now I pour my moaning,
 All my shame with anguish owning:
 Spare, O God, Thy suppliant groaning!**
- 13 From that sinful woman shriven,
 From the dying thief forgiven,
 Thou to me a hope hast given.**
- 14 Worthless are my prayers and sighing;
 Yet, good Lord, in grace complying,
 Rescue me from fires undying.**
- 15 With Thy favored sheep, oh, place me!
 Nor among the goats abase me,
 But to Thy right hand upraise me.**
- 16 While the wicked are confounded,
 Doomed to flames of woe unbounded,
 Call me, with Thy saints surrounded.**
- 17 Low I kneel with heart-submission,
 See, like ashes, my contrition;
 Help me in my last condition!**
- 18 Day of sorrow, day of weeping,
 When, in dust no longer sleeping,
 Man awakes in Thy dread keeping!**
- 19 To the rest Thou didst prepare me
 On Thy cross; O Christ, upbear me!
 Spare, O God, in mercy spare me!**

✠ Chief Service ✠

1:00 p.m.

COLLECT OF THE DAY

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.

OLD TESTAMENT *Isaiah 52:13—53:12*

A The Old Testament Reading for Good Friday is from Isaiah, chapters 52 and 53.

Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. As many were astonished at you— his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—so shall he sprinkle many nations; kings shall shut their mouths because of him; for that which has not been told them they see, and that which they have not heard they understand. Who has believed what they heard from us? And to whom has the arm of the LORD been revealed? 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, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for sin, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

A This is the Word of the Lord.

C Thanks be to God.

Silence

COLLECT

P Let us pray. Merciful and everlasting God, You did not spare Your only Son but delivered Him up for us all to bear our sins on the cross. Grant that our hearts may be so fixed with steadfast faith in Him that we fear not the power of sin, death, and the devil; through the same Jesus Christ, our Lord.

C Amen.

EPISTLE *Hebrews 4:14–16; 5:7–9*

A The Epistle is from Hebrews, chapters four and five.

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him.

A This is the Word of the Lord.

C Thanks be to God.

Silence

COLLECT

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 Passion of Our Lord Jesus Christ ✠

John 18-19

HYMN

Jesus, I Will Ponder Now

LSB 440 (stanza 1)

1 Je - sus, I will pon - der now On Your ho - ly pas - sion;
With Your Spir - it me en - dow For such med - i - ta - tion.
Grant that I in love and faith May the im - age cher - ish
Of Your suf - f'ring, pain, and death That I may not per - ish.

Betrayal and Arrest of Jesus (John 18:1–11)

P The Passion of Our Lord Jesus Christ according to St. John.

When Jesus had spoken these words, he went out with his disciples across the Kidron Valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they drew back and fell to the ground. So he asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So, if you seek me, let these men go.” This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.” Then Simon Peter, having a sword, drew it and struck the high priest’s servant and cut off his right ear. (The servant’s name was Malchus.) So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”

HYMN

O Sacred Head, Now Wounded

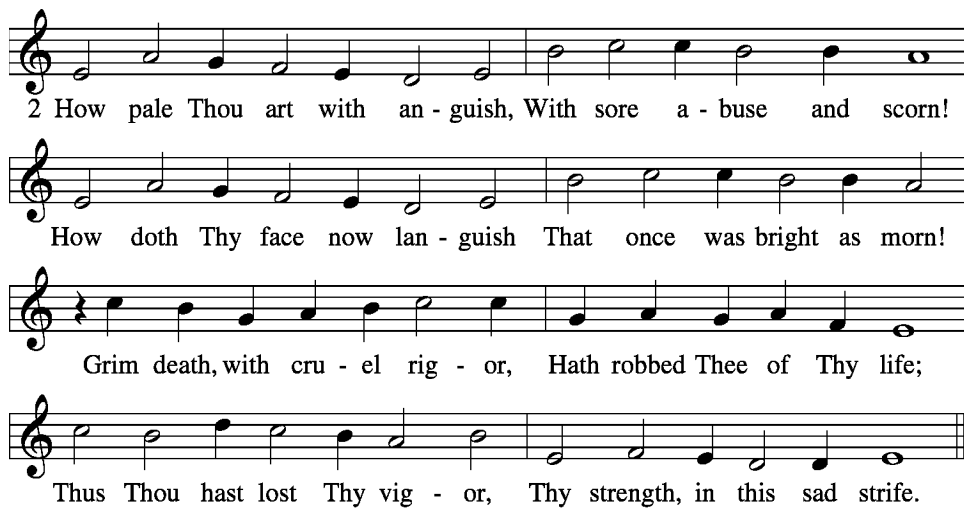
LSB 450 (stanza 1)

The image shows a musical score for a hymn. It consists of four staves of music, each with a treble clef and a common time signature. The lyrics are written below the notes. The first staff begins with a '1' in a small box. The music is written in a simple, accessible style with clear note heads and stems.

1 O sa - cred Head, now wound - ed, With grief and shame weighed down,
 Now scorn - ful - ly sur - round - ed With thorns, Thine on - ly crown.
 O sa - cred Head, what glo - ry, What bliss, till now was Thine!
 Yet, though de - spised and gor - y, I joy to call Thee mine.

Jesus Before the High Priest and the Denial of Peter (John 18:12–27)

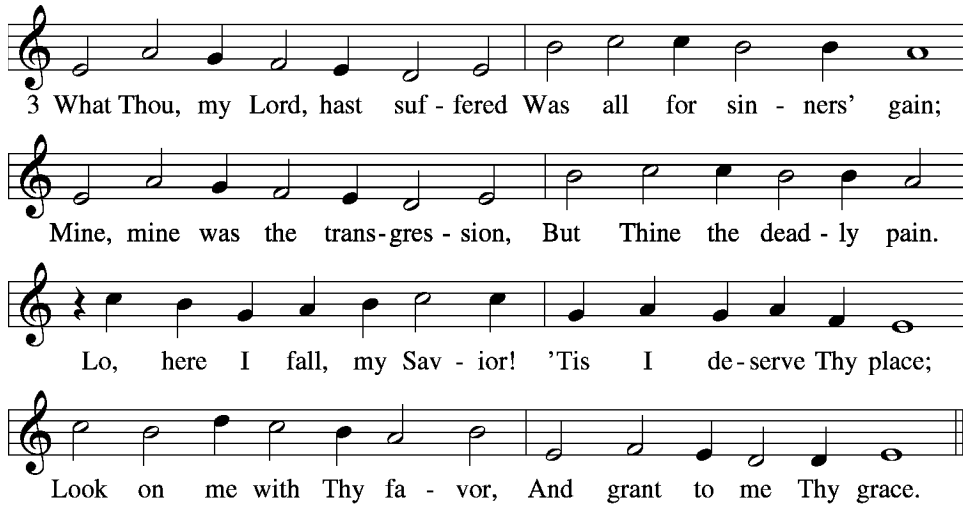
So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the court of the high priest, but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. The servant girl at the door said to Peter, “You also are not one of this man’s disciples, are you?” He said, “I am not.” Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself. The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, “I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. Why do you ask me? Ask those who have heard me what I said to them; they know what I said.” When he had said these things, one of the officers standing by struck Jesus with his hand, saying, “Is that how you answer the high priest?” Jesus answered him, “If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?” Annas then sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. So they said to him, “You also are not one of his disciples, are you?” He denied it and said, “I am not.” One of the servants 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?” Peter again denied it, and at once a rooster crowed.



2 How pale Thou art with an - guish, With sore a - buse and scorn!
 How doth Thy face now lan - guish That once was bright as morn!
 Grim death, with cru - el rig - or, Hath robbed Thee of Thy life;
 Thus Thou hast lost Thy vig - or, Thy strength, in this sad strife.

Jesus Before Pilate (John 18:28–40)

Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. So Pilate went outside to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not doing evil, we would not have delivered him over to you." Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put anyone to death." This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die. So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world." Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice." Pilate said to him, "What is truth?" After he had said this, he went back outside to the Jews and told them, "I find no guilt in him. But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?" They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.



3 What Thou, my Lord, hast suf - fered Was all for sin - ners' gain;
 Mine, mine was the trans-gres - sion, But Thine the dead - ly pain.
 Lo, here I fall, my Sav - ior! 'Tis I de - serve Thy place;
 Look on me with Thy fa - vor, And grant to me Thy grace.

Jesus Prepared for Crucifixion (John 19:1–16a)

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.

HYMN

O Sacred Head, Now Wounded

LSB 450 (stanza 4)



4 My Shep-herd, now re - ceive me; My Guard-ian, own me Thine.
Great bless - ings Thou didst give me, O Source of gifts di - vine.
Thy lips have of - ten fed me With words of truth and love;
Thy Spir - it oft hath led me To heav'n - ly joys a - bove.

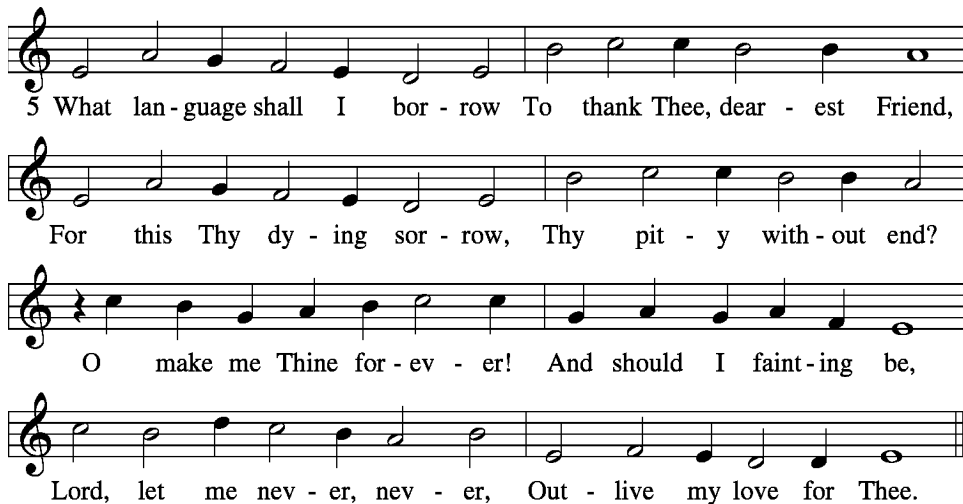
*Stand****The Crucifixion of Jesus*** (John 19:16b–24)

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...

HYMN

O Sacred Head, Now Wounded

LSB 450 (stanza 5)



5 What lan - guage shall I bor - row To thank Thee, dear - est Friend,
 For this Thy dy - ing sor - row, Thy pit - y with - out end?
 O make me Thine for - ev - er! And should I faint - ing be,
 Lord, let me nev - er, nev - er, Out - live my love for Thee.

Jesus' Mother and His Death (John 19:25–30)

...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 bells are tolled 33 times for the years of our Lord's Humiliation. It is appropriate to bow one's head in silent meditation.

HYMN

O Sacred Head, Now Wounded

LSB 450 (stanza 6)



6 My Sav - ior, be Thou near me When death is at my door;
 Then let Thy pres - ence cheer me, For - sake me nev - er - more!
 When soul and bod - y lan - guish, O leave me not a - lone,
 But take a - way mine an - guish By vir - tue of Thine own!

Jesus' Side is Pierced (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.

HYMN

O Sacred Head, Now Wounded

LSB 450 (stanza 7)

7 Be Thou my con - so - la - tion, My shield, when I must die;
Re - mind me of Thy pas - sion When my last hour draws nigh.
Mine eyes shall then be - hold Thee, Up - on Thy cross shall dwell,
My heart by faith en - fold Thee. Who di - eth thus dies well.

Silence

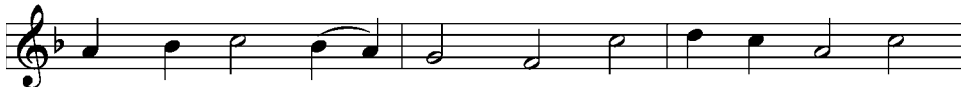
Sit



HYMN OF THE DAY *A Lamb Goes Uncomplaining Forth* LSB 438



1 A Lamb goes un - com - plain - ing forth, The
 2 This Lamb is Christ, the soul's great friend, The
 3 "Yes, Fa - ther, yes, most will - ing - ly I'll
 4 Lord, when Your glo - ry I shall see And



guilt of sin - ners bear - ing And, lad - en with the
 Lamb of God, our Sav - ior, Whom God the Fa - ther
 bear what You com - mand Me. My will con - forms to
 taste Your king - dom's plea - sure, Your blood my roy - al



sins of earth, None else the bur - den shar - ing; Goes
 chose to send To gain for us His fa - vor. "Go
 Your de - cree, I'll do what You have asked Me." O
 robe shall be, My joy be - yond all mea - sure! When



pa - tient on, grows weak and faint, To slaugh - ter led with -
 forth, My Son," the Fa - ther said, "And free My chil - dren
 won - drous Love, what have You done! The Fa - ther of - fers
 I ap - pear be - fore Your throne, Your righ - teous - ness shall



out com - plaint, That spot - less life to of - fer, He bears the
 from their dread Of guilt and con - dem - na - tion. The wrath and
 up His Son, De - sir - ing our sal - va - tion. O Love, how
 be my crown; With these I need not hide me. And there, in



stripes, the wounds, the lies, The mock - er - y, and
 stripes are hard to bear, But by Your pas - sion
 strong You are to save! You lay the One in -
 gar - ments rich - ly wrought, As Your own bride shall



yet re - plies, "All this I glad - ly suf - fer."
 they will share The fruit of Your sal - va - tion."
 to the grave Who built the earth's foun - da - tion.
 we be brought To stand in joy be - side You.

Stand

✠ BIDDING PRAYER ✠

A *Let us pray for the whole Christian Church, that our Lord God would defend her against all the assaults and temptations of the adversary and keep her perpetually on the true foundation, Jesus Christ:*

P Almighty and everlasting God, since You have revealed Your glory to all nations in Jesus Christ and in the Word of His truth, keep, we ask You, in safety the works of Your mercy so that Your Church, spread throughout all the nations, may be defended against the adversary and may serve You in true faith and persevere in the confession of Your name; through Jesus Christ, our Lord.

C Amen.

A *Let us pray for all the ministers of the Word, for all vocations in the Church, and for all the people of God:*

P Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive the supplications and prayers which we offer before You for all Your servants in Your holy Church that every member of the same may truly serve You according to Your calling; through Jesus Christ, our Lord.

C Amen.

A *Let us pray for our catechumens, that our Lord God would open their hearts and the door of His mercy that, having received the remission of all their sins by the washing of regeneration, they may be mindful of their Baptism and evermore be found in Christ Jesus, our Lord:*

P Almighty God and Father, because You always grant growth to Your Church, increase the faith and understanding of our catechumens that, rejoicing in their new birth by the water of Holy Baptism, they may forever continue in the family of those whom You adopt as Your sons and daughters; through Jesus Christ, our Lord.

C Amen.

A *Let us pray for all in authority that we may lead a quiet and peaceable life in all godliness and honesty:*

P O merciful Father in heaven, because You hold in Your hand all the might of man and because You have ordained, for the punishment of evildoers and for the praise of those who do well, all the powers that exist in all the nations of the world, we humbly pray You graciously to regard Your servants, especially our President; the Congress of the United States; our Governor; and all those who make, administer, and judge our laws; that all who receive the sword as Your ministers may bear it according to Your Word; through Jesus Christ, our Lord.

C Amen.

A *Let us pray our Lord God Almighty that He would deliver the world from all error, take away disease, ward off famine, set free those in bondage, and grant health to the sick and a safe journey to all who travel:*

P Almighty and everlasting God, the consolation of the sorrowful and the strength of the weak, may the prayers of those who in any tribulation or distress cry to You graciously come before You, so that in all their necessities they may rejoice in Your manifold help and comfort; through Jesus Christ, our Lord.

C **Amen.**

A *Let us pray for all who are outside the Church, that our Lord God would be pleased to deliver them from their error, call them to faith in the true and living God and His only Son, Jesus Christ, our Lord, and gather them into His family, the Church:*

P Almighty and everlasting God, because You seek not the death but the life of all, hear our prayers for all who have no right knowledge of You, free them from their error, and for the glory of Your name bring them into the fellowship of Your holy Church; through Jesus Christ, our Lord.

C **Amen.**

A *Let us pray for peace, that we may come to the knowledge of God's holy Word and walk before Him as is fitting for Christians:*

P Almighty and everlasting God, King of Glory, and Lord of heaven and earth, by whose Spirit all things are governed, by whose providence all things are ordered, the God of peace and the author of all concord, grant us, we implore You, Your heavenly peace and concord that we may serve You in true fear, to the praise and glory of Your name; through Jesus Christ, our Lord.

C **Amen.**

A *Let us pray for our enemies, that God would remember them in mercy and graciously grant them such things as are needful for them and profitable for their salvation:*

P O almighty, everlasting God, through Your only Son, our blessed Lord, You have commanded us to love our enemies, to do good to those who hate us, and to pray for those who persecute us. We therefore earnestly implore You that by Your gracious visitation all our enemies may be led to true repentance and may have the same love and be of one accord and one mind and heart with us and with Your whole Christian Church; through Jesus Christ, our Lord.

C **Amen.**

A *Let us pray for the fruits of the earth, that God would send down His blessing upon them and graciously dispose our hearts to enjoy them according to His own good will:*

P O Lord, Father Almighty, by Your Word You created and You continue to bless and uphold all things. We pray You so to reveal to us Your Word, our Lord Jesus Christ that, through His dwelling in our hearts, we may by Your grace be made ready to receive Your blessing on all the fruits of the earth and whatsoever pertains to our bodily need; through Jesus Christ, our Lord.

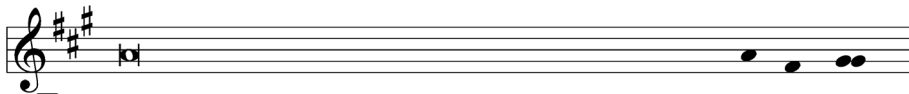
C **Amen.**

A Finally, let us pray for all things for which our Lord would have us ask, saying:

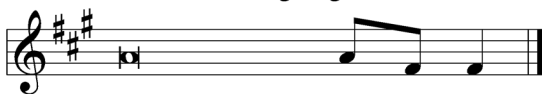
C Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth as it is in heaven;
give us this day our daily bread;
and forgive us our trespasses as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

For Thine is the kingdom and the power and the glory forever and ever. Amen.

All turn toward the rough-hewn cross, which is carried in procession through the church and placed near the altar. The following Sentence and Response is sung three times, the first time as the procession begins, the second time as the procession is halfway to the altar, the third time as the procession ends at the altar.



P Behold, the life-giving cross on which was hung the salvation of the world.



C O come, let us wor - ship Him.

Sit

✠ REPROACHES ✠

The following REPROACHES are the words of the Lord against His people, the Church, to which the congregation replies with a plea for mercy.

REPROACH

P Thus says the Lord: What have I done to you, O My people, and wherein have I offended you? Answer Me. For I have raised you up out of the prison house of sin and death, and you have delivered up your Redeemer to be scourged. For I have redeemed you from the house of bondage, and you have nailed your Savior to the cross. O My people.

R *Holy Lord God, holy and mighty God, holy and most merciful Redeemer; God eternal, leave us not to bitter death. O Lord, have mercy.*

HYMN

Lamb of God, Pure and Holy

LSB 434 (stanza 1)



1 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,



Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.



All sins Thou bor - est for us, Else had de - spair reigned o'er us:



Have mer - cy on us, O Je - sus! O Je - sus!

REPROACH

P Thus says the Lord: What have I done to you, O My people, and wherein have I offended you? Answer Me. For I have conquered all your foes, and you have given Me over and delivered Me to those who persecute Me. For I have fed you with My Word and refreshed You with living water, and you have given Me gall and vinegar to drink. O My people.

R *Holy Lord God, holy and mighty God, holy and most merciful Redeemer; God eternal, allow us not to lose hope in the face of death and hell. O Lord, have mercy.*

HYMN

Lamb of God, Pure and Holy

LSB 434 (stanza 2)



2 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,



Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.



All sins Thou bor - est for us, Else had de - spair reigned o'er us:



Have mer - cy on us, O Je - sus! O Je - sus!

REPROACH

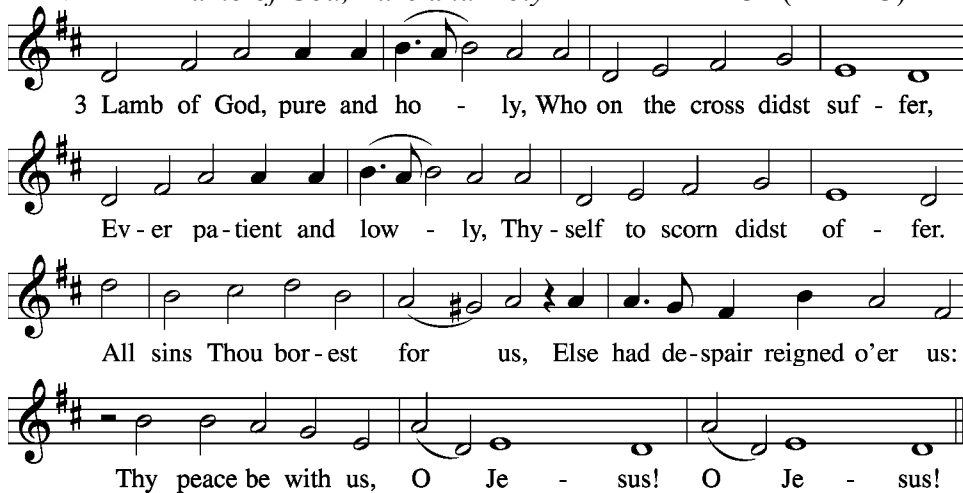
P Thus says the Lord: What have I done to you, O My people, and wherein have I offended you? Answer Me. What more could have been done for My vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? My people, is this how you thank your God? O My people.

R *Holy Lord God, holy and mighty God, holy and most merciful Redeemer; God eternal, keep us steadfast in the true faith. O Lord, have mercy.*

HYMN

Lamb of God, Pure and Holy

LSB 434 (stanza 3)



3 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,
Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.
All sins Thou bor - est for us, Else had de - spair reigned o'er us:
Thy peace be with us, O Je - sus! O Je - sus!

Stand

ADORATION



We adore You, | O Lord,*
and we praise and glorify Your holy resur- | rection.
For behold, by the wood | of Your cross*
joy has come into | all the world.
God be merciful to us and | bless us,*
and cause His face to shine upon us, and have mercy up- | on us.
We adore You, | O Lord,*
and we praise and glorify Your holy resur- | rection.
For behold, by the wood | of Your cross*
joy has come into | all the world.

HYMN *Sing, My Tongue, the Glorious Battle* LSB 454 (stanzas 1-4)



1 Sing, my tongue, the glo - rious bat - tle; Sing the end - ing
2 Tell how, when at length the full - ness Of the ap - point - ed
3 Thus, with thir - ty years ac - com - plished, He went forth from
4 Faith - ful cross, true sign of tri - umph, Be for all the



of the fray. Now a - bove the cross, the tro - phy,
time was come, He, the Word, was born of wom - an,
Naz - a - reth, Des - tined, ded - i - cat - ed, will - ing,
no - blest tree; None in fo - liage, none in blos - som,



Sound the loud tri - um - phant lay; Tell how Christ, the
Left for us His Fa - ther's home, Blazed the path of
Did His work, and met His death; Like a lamb He
None in fruit thine e - qual be; Sym - bol of the



world's re - deem - er, As a vic - tim won the day.
true o - be - dience, Shone as light a - midst the gloom.
hum - bly yield - ed On the cross His dy - ing breath.
world's re - demp - tion, For the weight that hung on thee!



✠ Service of the Sacrament ✠

PREFACE

- P** The Lord be with you.
C And with thy spirit.
P Lift up your hearts.
C We lift them to the Lord.
P Let us give thanks to the Lord our God.
C It is right to give Him thanks and praise.

PROPER PREFACE

- P** It is truly good, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, who accomplished the salvation of mankind by the tree of the cross that, where death arose, there life also might rise again and that the serpent who overcame by the tree of the garden might likewise by the tree of the cross be overcome. Hear us as we pray in His name and as He has taught us:

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.

THE WORDS OF OUR LORD

- P** Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My ✠ body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My ✠ blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

PAX DOMINI

- P** The peace of the Lord be with you always.
C Amen.

Sit

DISTRIBUTION

*Communicants at this altar are to be in full confessional fellowship with The Lutheran Church
– Missouri Synod.*

Jesus Grant that Balm and Healing

LSB 421



1 Je - sus, grant that balm and heal - ing In Your ho - ly
2 Should some lust or sharp temp - ta - tion Fas - ci - nate my
3 If the world my heart en - tic - es With the broad and
4 Ev - 'ry wound that pains or grieves me By Your wounds, Lord,
5 O my God, my rock and tow - er, Grant that in Your



wounds I find, Ev - 'ry hour that I am feel - ing Pains of
sin - ful mind, Draw me to Your cross and pas - sion, And new
eas - y road, With se - duc - tive, sin - ful vi - ces, Let me
is made whole; When I'm faint, Your cross re - vives me, Grant - ing
death I trust, Know - ing death has lost its pow - er Since You



bod - y and of mind. Should some e - vil thought with - in
cour - age I shall find. Or should Sa - tan press me hard,
weigh the aw - ful load You were will - ing to en - dure.
new life to my soul. Yes, Your com - fort ren - ders sweet
crushed it in the dust. Sav - ior, let Your ag - o - ny



Tempt my treach - 'rous heart to sin, Show the per - il, and from
Let me then be on my guard, Say - ing, "Christ for me was
Help me flee all thoughts im - pure And to mas - ter each temp -
Ev - 'ry bit - ter cup I meet; For Your all - a - ton - ing
Ev - er help and com - fort me; When I die be my pro -



sin - ning Keep me from its first be - gin - ning.
wound - ed," That the tempt - er flee con - found - ed.
ta - tion, Calm in prayer and med - i - ta - tion.
pas - sion Has pro - cured my soul's sal - va - tion.
tec - tion, Light and life and res - ur - rec - tion.



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.**

Stand

CONCLUDING COLLECT

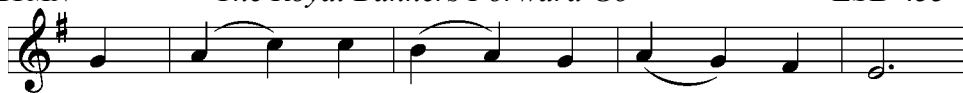
P Let us pray. We implore You, O Lord, that Your abundant blessing may be upon Your people who have held the passion and death of Your Son in devout remembrance, that we may receive Your pardon and the gift of Your comfort, and may increase in faith and take hold of eternal salvation; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

HYMN

The Royal Banners Forward Go

LSB 455



1 The roy - al ban - ners for - ward go;
 2 Where deep for us the spear was dyed,
 3 Ful - filled is all that Da - vid told
 4 On whose hard arms, so wide - ly flung,



The cross shows forth re - demp - tion's flow, Where He, by
 Life's tor - rent rush - ing from His side, To wash us
 In sure pro - phet - ic song of old, That God the
 The weight of this world's ran - som hung, The price of



whom our flesh was made, Our ran - som
 in the pre - cious flood Where flowed the
 na - tions' king should be And reign in
 hu - man - kind to pay And spoil the



in His flesh has paid:
 wa - ter and the blood.
 tri - umph from the tree,
 spoil - er of his prey. A - men.

5 O tree of beauty, tree most fair,
 Ordained those holy limbs to bear:
 Gone is thy shame, each crimsoned bough
 Proclaims the King of Glory now.

6 To Thee, eternal Three in One,
 Let homage meet by all be done;
 As by the cross Thou dost restore,
 So guide and keep us evermore. Amen.

Sit

The Chief Service is concluded with the singing of the following hymn. Those who wish to leave may do so in silence during the hymn. Stanzas may be omitted depending on time.



1 O dear - est Je - sus, what law hast Thou bro - ken
 2 They crown Thy head with thorns, they smite, they scourge Thee;
 3 Whence come these sor - rows, whence this mor - tal an - guish?
 4 What pun - ish - ment so strange is suf - fered yon - der!



That such sharp sen - tence should on Thee be spo - ken?
 With cru - el mock - ings to the cross they urge Thee;
 It is my sins for which Thou, Lord, must lan - guish;
 The Shep - herd dies for sheep that loved to wan - der;



Of what great crime hast Thou to make con -
 They give Thee gall to drink, they still de -
 Yea, all the wrath, the woe, Thou dost in -
 The Mas - ter pays the debt His ser - vants



fes - sion, What dark trans - gres - sion?
 cry Thee; They cru - ci - fy Thee.
 her - it, This I do mer - it.
 owe Him, Who would not know Him.

- 5 The sinless Son of God must die in sadness;
 The sinful child of man may live in gladness;
 Man forfeited his life and is acquitted;
 God is committed.**
- 6 There was no spot in me by sin untainted;
 Sick with sin's poison, all my heart had fainted;
 My heavy guilt to hell had well-nigh brought me,
 Such woe it wrought me.**
- 7 O wondrous love, whose depth no heart hath sounded,
 That brought Thee here, by foes and thieves surrounded!
 All worldly pleasures, heedless, I was trying
 While Thou wert dying.**

- 8 O mighty King, no time can dim Thy glory!
How shall I spread abroad Thy wondrous story?
How shall I find some worthy gifts to proffer?
What dare I offer?
- 9 For vainly doth our human wisdom ponder—
Thy woes, Thy mercy, still transcend our wonder.
Oh, how should I do aught that could delight Thee!
Can I requite Thee?
- 10 Yet unrequited, Lord, I would not leave Thee;
I will renounce whate'er doth vex or grieve Thee
And quench with thoughts of Thee and prayers most lowly
All fires unholy.
- 11 But since my strength will nevermore suffice me
To crucify desires that still entice me,
To all good deeds O let Thy Spirit win me
And reign within me!
- 12 I'll think upon Thy mercy without ceasing,
That earth's vain joys to me no more be pleasing;
To do Thy will shall be my sole endeavor
Henceforth forever.
- 13 Whate'er of earthly good this life may grant me,
I'll risk for Thee; no shame, no cross, shall daunt me.
I shall not fear what foes can do to harm me
Nor death alarm me.
- 14 But worthless is my sacrifice, I own it;
Yet, Lord, for love's sake Thou wilt not disown it;
Thou wilt accept my gift in Thy great meekness
Nor shame my weakness.
- 15 And when, dear Lord, before Thy throne in heaven
To me the crown of joy at last is given,
Where sweetest hymns Thy saints forever raise Thee,
I, too, shall praise Thee.

✠ Vespers ✠

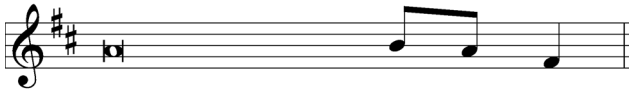
2:00 p.m.

Stand

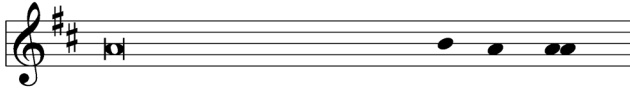
OPENING VERSICLES



L O Lord, o - pen my lips,



C and my mouth will de - clare Your praise.



L Make haste, O God, to de - liv - er me;



C make haste to help me, O Lord.



Praise to You, O Christ, Lamb of our sal - va - tion.

VENITE ~ *O Sinner, Come, Thy Sin to Mourn* (Bach)

PSALMODY

Psalm 51



Antiphon:

- A** Wash me thoroughly from my in- | iquity,*
and cleanse me | from my sin!
- A** Have mercy on me, O God, according to your | steadfast love;*
according to Your abundant mercy blot out my trans- | gressions.
- C** Wash me thoroughly from my in- | iquity,*
and cleanse me | from my sin!
- A** For I know my trans- | gressions,*
and my sin is ever be- | fore 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.
- A** Behold, I was brought forth in in- | iquity,*
and in sin did my mother con- | ceive me.

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

A Purge me with hyssop, and I | shall be clean;*
wash me, and I shall be whit- | er than snow.

C Let me hear joy and | gladness;*
let the bones that you have bro- | ken rejoice.

A Hide your face | from my sins,*
and blot out all my in- | iquities.

C Create in me a clean heart, | O God,*
and renew a right spirit with- | in me.

A Cast me not away from your | presence,*
and take not your Holy Spirit | from me.

C Restore to me the joy of your sal- | vation,*
and uphold me with a willing | spirit. *Antiphon*

Sit

HYMN

We Sing the Praise of Him Who Died

LSB 429



1 We sing the praise of Him who died, Of Him who
2 In - scribed up - on the cross we see In shin - ing
3 The cross! It takes our guilt a - way; It holds the
4 It makes the cow - ard spir - it brave And nerves the



died up - on the cross. The sin - ner's hope let
let - ters, "God is love." He bears our sins up -
faint - ing spir - it up; It cheers with hope the
fee - ble arm for fight; It takes the ter - ror



all de - ride; For this we count the world but loss.
on the tree; He brings us mer - cy from a - bove.
gloom - y day And sweet - ens ev - 'ry bit - ter cup.
from the grave And gilds the bed of death with light;

5 The balm of life, the cure of woe,
The measure and the pledge of love,
The sinner's refuge here below,
The angels' theme in heav'n above.

6 To Christ, who won for sinners grace
By bitter grief and anguish sore,
Be praise from all the ransomed race
Forever and forevermore.

READING *Hebrews 10:1-25*

For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said,

“Sacrifices and offerings you have not desired,
but a body have you prepared for me;
in burnt offerings and sin offerings
you have taken no pleasure.
Then I said, ‘Behold, I have come to do your will, O God,
as it is written of me in the scroll of the book.’”

When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), then he added, “Behold, I have come to do your will.” He does away with the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified. And the Holy Spirit also bears witness to us; for after saying,

“This is the covenant that I will make with them
after those days, declares the Lord:
I will put my laws on their hearts,
and write them on their minds,”

then he adds,

“I will remember their sins and their lawless deeds no more.”

Where there is forgiveness of these, there is no longer any offering for sin. Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near 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. Let us hold fast the confession of our hope without wavering, for he who promised is faithful. And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

HYMN *O Darkest Woe* LSB 448



1 O dark - est woe! Ye tears, forth flow! Has
 2 O sor - row dread! Our God is dead, Up -
 3 O child of woe: Who struck the blow That
 4 Thy Bride - groom dead! God's Lamb has bled Up -



earth so sad a won - der? God the Fa - ther's
 on the cross ex - tend - ed. There His love en -
 killed our gra - cious Mas - ter? "It was I," thy
 on thy sin for - ev - er, Pour - ing out His



on - ly Son Now is bur - ied yon - der.
 liv - ened us As His life was end - ed.
 con - science cries, "I have wrought dis - as - ter!"
 sin - less self In this vast en - deav - or.

- 5 **Such innocence!**
His countenance
A fount of faith undying!
Worlds on worlds cannot contain
Grief at Him here lying.
- 6 **O Virgin's Son,**
What Thou hast won
Is far beyond all telling:
How our God, detested, died,
Hell and devil felling.
- 7 **O Jesus Christ,**
Who sacrificed
Thy life for lifeless mortals:
Be my life in death and bring
Me to heaven's portals!

READING *Isaiah 52:13-53:12*

Behold, my servant shall act wisely;

he shall be high and lifted up,
and shall be exalted.

As many were astonished at you—

his appearance was so marred, beyond human semblance,
and his form beyond that of the children of mankind—
so shall he sprinkle many nations.

Kings shall shut their mouths because of him,
for that which has not been told them they see,
and that which they have not heard they understand.

Who has believed what he has heard from us?

And to whom has the arm of the Lord been revealed?

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,
and no beauty that we should desire him.

He was despised and rejected by men,
a man of sorrows and acquainted with grief;

and as one from whom men hide their faces
he was despised, and we esteemed him not.

Surely he has borne our griefs
and carried our sorrows;

yet we esteemed him stricken,
smitten by God, and afflicted.

But he was pierced for our transgressions;

he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.

All we like sheep have gone astray;
we have turned—every one—to his own way;
and the Lord has laid on him
the iniquity of us all.

He was oppressed, and he was afflicted,
yet he opened not his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he opened not his mouth.

By oppression and judgment he was taken away;
and as for his generation, who considered
that he was cut off out of the land of the living,
stricken for the transgression of my people?

And they made his grave with the wicked
 and with a rich man in his death,
 although he had done no violence,
 and there was no deceit in his mouth.
 Yet it was the will of the Lord to crush him;
 he has put him to grief;
 when his soul makes an offering for guilt,
 he shall see his offspring; he shall prolong his days;
 the will of the Lord shall prosper in his hand.
 Out of the anguish of his soul he shall see and be satisfied;
 by his knowledge shall the righteous one, my servant,
 make many to be accounted righteous,
 and he shall bear their iniquities.
 Therefore I will divide him a portion with the many,
 and he shall divide the spoil with the strong,
 because he poured out his soul to death
 and was numbered with the transgressors;
 yet he bore the sin of many,
 and makes intercession for the transgressors.

RESPONSORY

Verse *To Refrain*

- L** 1 We have an advocate with the Fa-ther; Jesus is the propitiation for our sins.
- 2 Blessed is he whose
transgression is for - giv - en and whose sin is put a - way.
- 3 We have an advocate with the Fa-ther; Jesus is the propitiation for our sins.

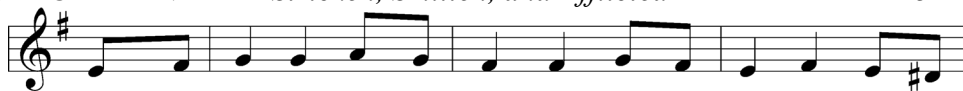
Refrain

C He was delivered up to death; He was delivered
 for the sins of the peo-ple.

OFFICE HYMN

Stricken, Smitten, and Afflicted

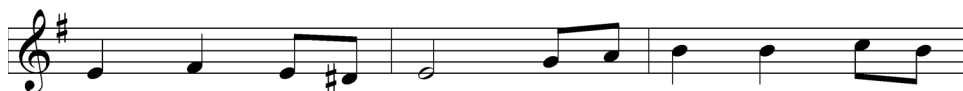
LSB 451



1 Strick-en, smit-ten, and af - flict - ed, See Him dy - ing on the
 2 Tell me, ye who hear Him groan-ing, Was there ev - er grief like
 3 Ye who think of sin but light - ly Nor sup - pose the e - vil
 4 Here we have a firm foun - da - tion, Here the ref - uge of the



tree! 'Tis the Christ, by man re - ject - ed; Yes, my
 His? Friends through fear His cause dis - own - ing, Foes in -
 great Here may view its na - ture right - ly, Here its
 lost: Christ, the Rock of our sal - va - tion, Is the



soul, 'tis He, 'tis He! 'Tis the long - ex - pect - ed
 sult - ing His dis - tress; Man - y hands were raised to
 guilt may es - ti - mate. Mark the sac - ri - fice ap -
 name of which we boast; Lamb of God, for sin - ners



Proph - et, Da - vid's Son, yet Da - vid's Lord; Proofs I
 wound Him, None would in - ter - vene to save; But the
 point - ed, See who bears the aw - ful load; 'Tis the
 wound - ed, Sac - ri - fice to can - cel guilt! None shall



see suf - fi - cient of it: 'Tis the true and faith - ful Word.
 deep - est stroke that pierced Him Was the stroke that jus - tice gave.
 Word, the Lord's a - noint - ed, Son of Man and Son of God.
 ev - er be con - found - ed Who on Him their hope have built.

SERMON

Stand

CANTICLE *Song of Habakkuk* LSB 986

Choir – Verses and First Refrain

Congregation – Remaining Refrains

Refrain

I will re-joyce in the LORD; I will take
joy in the God of my sal - va - tion.

Chant Tone

Chant Tone

- 1 O LORD, I have heard the re- | port of You,*
and Your work, O LORD, | do I fear.
- 2 In the midst of the years revive it; in the midst of the years | make it known,*
in wrath remember | mercy. **Refrain**
- 3 God came from | Teman,*
and the Holy One from Mount | Paran.
- 4 His splendor covered the | heavens,*
and the earth was full | of His praise.
- 5 His brightness was like the light; rays flashed | from His hand,*
and there He | veiled His power.
- 6 Before Him went | pestilence,*
and plague followed | at His heels.
- 7 He stood and mea- | sured the earth;*
He looked and shook the | nations;
- 8 then the eternal mountains were scattered; the everlasting hills | sank low.*
His were the ever- | lasting ways. **Refrain**
- 9 You went out for the salvation of Your | people,*
for the salvation of Your a- | noointed.
- 10 You crushed the head of the house of the | wicked,*
laying him bare from | thigh to neck.
- 11 Yet I will rejoice | in the LORD;*
I will take joy in the God of my sal- | vation.
- 12 God, the LORD, is my strength; He makes my feet | like the deer's;*
He makes me tread on my high | places. **Refrain**

THE GREAT LITANY

L O Lord,

C have mer - cy.

L O Christ,

C have mer - cy.

L O Lord,

C have mer - cy.

L O Christ,

C hear us.

L God the Fa - ther in heaven,

C have mer - cy.

L God the Son, Redeemer of the world,

C have mer - cy.

L God the Holy Spir - it,

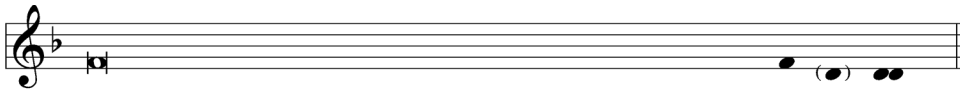
C have mer - cy.

L Be gra - cious to us.

C Spare us, good Lord.

L Be gra - cious to us.

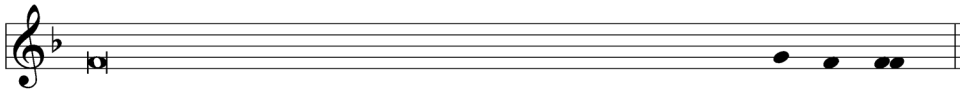
C Help us, good Lord.



L From all sin, from all error, from all e - vil;
 From the crafts and assaults of the devil; from sudden and e - vil death;
 From pestilence and famine;
 from war and bloodshed; from sedition and from re - bel - lion;
 From lightning and tempest;
 from all calamity by fire and water; and from ever - last - ing death:



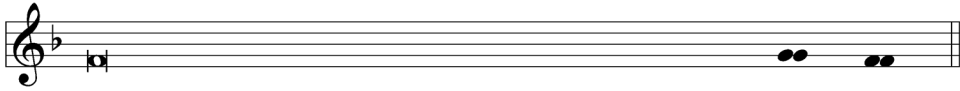
C Good Lord, de - liv - er us.



L By the mystery of Your holy incarnation; by Your holy na - tiv - i - ty;
 By Your baptism, fasting, and temptation;
 by Your agony and bloody sweat; by Your
 cross and passion; by Your precious death and bur - i - al;
 By Your glorious resurrection and ascension;
 and by the coming of the Holy Spirit, the Com - fort - er:



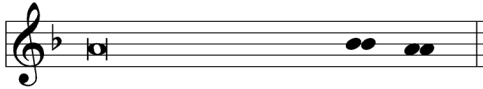
C Help us, good Lord.



L In all time of our tribulation; in all time
 of our prosperity; in the hour of death; and in the day of judg - ment:



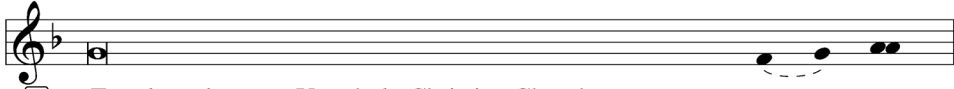
C Help us, good Lord.



L We poor sinners im - plore You



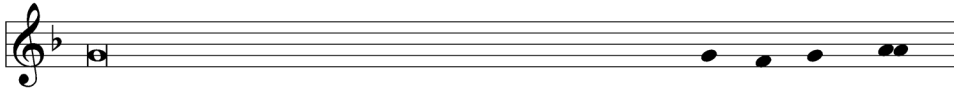
C to hear us, O Lord.



L To rule and govern Your holy Christian Church;
 to preserve all pastors and ministers of Your
 Church in the true knowledge and understanding
 of Your wholesome Word and to sustain them in holy liv - ing;
 To put an end to all schisms and causes of offense;
 to bring into the way of truth all who have erred and are de - ceived;
 To beat down Satan under our feet;
 to send faithful laborers into Your harvest;
 and to accompany Your Word with Your grace and Spir - it:



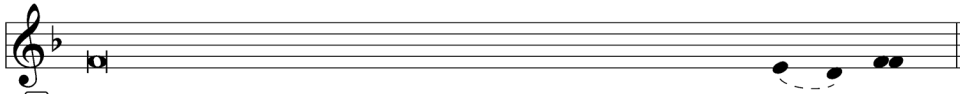
C We implore You to hear us, good Lord.



L To raise those who fall and to strengthen those
 who stand; and to comfort and help the weakhearted and the dis - tressed:



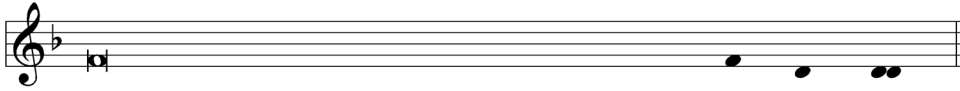
C We implore You to hear us, good Lord.



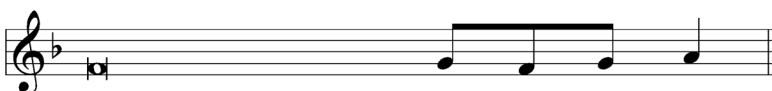
L To give to all peoples concord and peace;
 to preserve our land from discord and strife;
 to give our country Your protection in every time of need;
 To direct and defend our president/queen/king and all in
 authority; to bless and protect our magistrates and all our peo - ple;
 To watch over and help all who are in danger,
 necessity, and tribulation; to protect and guide all who trav - el;
 To grant all women with child, and all mothers
 with infant children, increasing happiness in
 their blessings; to defend all orphans and widows and pro-vide for them;
 To strengthen and keep all sick persons and
 young children; to free those in bondage; and to have mercy on us all:



C We implore You to hear us, good Lord.



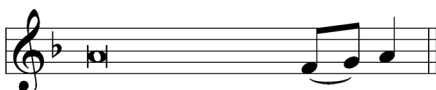
L To forgive our enemies, persecutors, and slanderers
 and to turn their hearts; to give and preserve for our
 use the kindly fruits of the earth; and graciously to hear our prayers:



C We implore You to hear us, good Lord.



L Lord Jesus Christ, Son of God,



C we implore You to hear us.



L Christ, the Lamb of God, who takes away the sin of the world,



C have mer - cy.



L Christ, the Lamb of God, who takes away the sin of the world,



C have mer - cy.



L Christ, the Lamb of God, who takes away the sin of the world,



C grant us Your peace.



L O Christ,



C hear us.



L O Lord,



C have mer - cy.



L O Christ,



C have mer - cy.



L O Lord,



C have mer - cy. A - men.

Sit

HYMN *Jesus in Your Dying Woes* LSB 447

This hymn sings through the Words of Our Lord from the cross. The First Word: stanzas 1-3. The Second Word: stanzas 4-6. Remaining Words as noted below.



1 Je - sus, in Your dy - ing woes, E - ven while Your
2 Sav - ior, for our par - don sue When our sins Your
3 Oh, may we, who mer - cy need, Be like You in
4 Je - sus, pit - y - ing the sighs Of the thief, who



life - blood flows, Crav - ing par - don for Your foes:
pangs re - new, For we know not what we do:
heart and deed, When with wrong our spir - its bleed:
near You dies, Prom - is - ing him par - a - dise:



Hear us, ho - ly Je - sus.
Hear us, ho - ly Je - sus.
Hear us, ho - ly Je - sus.
Hear us, ho - ly Je - sus.

- 5** **May we in our guilt and shame
Still Your love and mercy claim,
Calling humbly on Your name:
Hear us, holy Jesus.**
- 6** **May our hearts to You incline
And their thoughts Your cross entwine.
Cheer our souls with hope divine:
Hear us, holy Jesus.**
- 7** *Third Word: John 19:26-27*
**Jesus, loving to the end
Her whose heart Your sorrows rend,
And Your dearest human friend:
Hear us, holy Jesus.**

- 8** **May we in Your sorrows share,
For Your sake all peril dare,
And enjoy Your tender care:
Hear us, holy Jesus.**
- 9** **May we all Your loved ones be,
All one holy family,
Loving, since Your love we see:
Hear us, holy Jesus.**
- 10** *Fourth Word: Matthew 27:46; Mark 15:34*
**Jesus, whelmed in fears unknown,
With our evil left alone,
While no light from heav'n is shown:
Hear us, holy Jesus.**

- 11 **When we seem in vain to pray
And our hope seems far away,
In the darkness be our stay:
Hear us, holy Jesus.**
- 12 **Though no Father seem to hear,
Though no light our spirits cheer,
May we know that God is near:
Hear us, holy Jesus.**
- 13 *Fifth Word: John 19:28*
**Jesus, in Your thirst and pain,
While Your wounds Your lifeblood drain,
Thirsting more our love to gain:
Hear us, holy Jesus.**
- 14 **Thirst for us in mercy still;
All Your holy work fulfill;
Satisfy Your loving will:
Hear us, holy Jesus.**
- 15 **May we thirst Your love to know.
Lead us in our sin and woe
Where the healing waters flow:
Hear us, holy Jesus.**
- 16 *Sixth Word: John 19:30*
**Jesus, all our ransom paid,
All Your Father's will obeyed;
By Your suff'rings perfect made:
Hear us, holy Jesus.**
- 17 **Save us in our soul's distress;
Be our help to cheer and bless
While we grow in holiness:
Hear us, holy Jesus.**
- 18 **Brighten all our heav'nward way
With an ever holier ray
Till we pass to perfect day:
Hear us, holy Jesus.**
- 19 *Seventh Word: Luke 23:46*
**Jesus, all Your labor vast,
All Your woe and conflict past,
Yielding up Your soul at last:
Hear us, holy Jesus.**
- 20 **When the death shades round us low'r,
Guard us from the tempter's pow'r,
Keep us in that trial hour:
Hear us, holy Jesus.**
- 21 **May Your life and death supply
Grace to live and grace to die,
Grace to reach the home on high:
Hear us, holy Jesus.**

COLLECT

- L** O God, from whom come all holy desires, all good counsels, and all just works, give to us, Your servants, that peace which the world cannot give, that our hearts may be set to obey Your commandments and also that we, being defended from the fear of our enemies, may live in peace and quietness; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.
- C** Amen.

All leave in silence or you may remain for silent prayer and meditation. As with the service for Holy Thursday, there is no Benediction. The extended service of the Triduum (three days) will conclude with the Vigil of Easter.