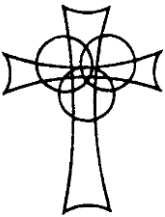


And He went out, bearing
His own cross to the place
called...Golgotha.

John 19:17, ESV



Trinity Evangelical Lutheran Church

4000 – 30th Street

at the intersection of 30th Street and Bunker Hill Road

Mount Rainier, Maryland 20712

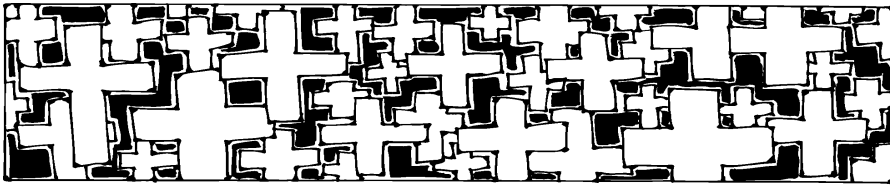
The Reverend Peter A. Schiebel, Pastor

Church Office Phone: 301-864-4340

Church Web Site: www.tlcmr.org



A Member Congregation of the Lutheran Church—Missouri Synod



Good
Friday

The Second Day of the Easter Triduum
The Commemoration of the Lord's Passion

March 29, 2024

Some thoughts as we gather for tonight's worship...

Good Friday is the *celebration* of the remembrance of our Lord Jesus' Passion, Death, and Burial. Today's service is a continuation of the Great Three Days of Redemption—the Easter Triduum—which began last night on Maundy Thursday and which will culminate with the celebration of the Resurrection on Easter. Although, the Liturgies of this day have a somber tone to them, this day is not kept as a “funeral” for our Lord, but rather as a moment in which we reflect on and give thanks for the salvation that Christ has won for us. What we recall on this day never loses sight of the glories of Easter's empty tomb which we will soon behold.

The Office of Tenebrae is a form of worship which is unique to the celebration of Holy Week. It originally came from the monastic tradition of anticipating the Morning Prayer offices of Thursday, Friday, and Saturday of Holy Week on the evening before. The name *Tenebrae*, Latin for “darkness” or “shadows”, comes from the practice of the gradual extinguishing of lights in the church during of the service as Psalms, canticles, and hymns mark the progress of the service. In many places, six candles are extinguished during the course of the service—a seventh candle, representing Christ, is removed from sight or “buried”. At the conclusion of the service, this lighted candle is returned to its place to foreshadow the Resurrection.

This service from its earliest days and going on through its many modern adaptations has always been seen as an extended reflection on Christ's Passion. Tonight's service will especially reflect upon the account of Christ's Passion from Saint John's Gospel, as well as meditating on the gift of forgiveness brought to us by our Lord Jesus, who has spoken His Word of life to us, and by His death and resurrection has brought life eternal to us. This Liturgy will summarize the whole of our Lenten observance and help us to see that the entire focus of the living out of the Christian life finds its heart and center in the Cross of Jesus Christ.

*O Savior of the world, who by Your Cross and precious Blood has redeemed us:
Save us and help us, we humbly beseech You, O Lord. Amen.*



The Solemn Liturgy of Good Friday

The Office of Tenebrae

✠ *Jesus, Mercy!* ✠

✠ **The Preparation** ✠

Continuing in the silence which ended the Liturgy of Holy Thursday, the worshipping community gathers together for the day's worship simply by going to their places and keeping a time of quiet prayer and meditation.

The Entrance of the Cross:

*The congregation rises and faces the Processional Crucifix in the narthex.
The Pastor holds the Cross high and says:*

- P** Behold, the life-giving Cross on which was hung the Salvation of the world.
C **O come, let us worship Him!**

*The Crucifix is carried in procession to the middle of the nave.
Please turn towards the chancel as the procession passes you.
The Pastor once more holds the Cross high and says:*

- P** Behold, the life-giving Cross on which was hung the Salvation of the world.
C **O come, let us worship Him!**

*The Crucifix is then carried in procession to the chancel.
Reaching the chancel, the Pastor, facing the Congregation, holds the Cross high and says:*

- P** Behold, the life-giving Cross on which was hung the Salvation of the world.
C **O come, let us worship Him!**

The Crucifix is placed in its place of honor in the chancel.

*The Office Lights standing before the Crucifix are lighted
as the following hymn is sung by the Congregation.*

The Hymn of Meditation on Christ's Cross

Lutheran Service Book Hymn # 425

“When I Survey the Wondrous Cross”



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



Prince of Glo - ry died, My rich - est gain I
 death of Christ, my God; All the vain things that
 love flow min - gled down! Did e'er such love and
 trib - ute far too small; Love so a - maz - ing,



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

Text: Isaac Watts, 1674–1748

Tune: Lowell Mason, 1792–1872

Text and tune: Public domain

The Acclamation and Collect of the Day:

P Blessed be our God.

C Forever and ever. Amen.

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.

The Congregation is seated.

✘ The Service of the Word ✘

The Psalmody

Psalm 31, antiphon, verse 5

- P** *Ant.* Into your hand I commit my spirit;
you have redeemed me, O LORD, faithful God.
- ¹In you, O LORD, do I take refuge;
let me never be put to shame;
in your righteousness deliver me!
- C** ²**Incline your ear to me;
rescue me speedily!
Be a rock of refuge for me,
a strong fortress to save me!**
- P** ³For you are my rock and my fortress;
and for your name's sake you lead me and guide me;
- C** ⁴**you take me out of the net they have hidden for me,
for you are my refuge.**
- P** ⁵Into your hand I commit my spirit;
you have redeemed me, O LORD, faithful God.
- C** ⁶**I hate those who pay regard to worthless idols,
but I trust in the LORD.**
- P** ⁷I will rejoice and be glad in your steadfast love,
because you have seen my affliction;
you have known the distress of my soul,
- C** ⁸**and you have not delivered me into the hand of the enemy;
you have set my feet in a broad place.**
- P** ⁹Be gracious to me, O LORD, for I am in distress;
my eye is wasted from grief;
my soul and my body also.
- C** ¹⁰**For my life is spent with sorrow,
and my years with sighing;
my strength fails because of my iniquity,
and my bones waste away.**

P ¹¹Because of all my adversaries I have become a reproach,
especially to my neighbors,
and an object of dread to my acquaintances;
those who see me in the street flee from me.

C ¹²**I have been forgotten like one who is dead;
I have become like a broken vessel.**

P ¹³For I hear the whispering of many—
terror on every side!—
as they scheme together against me,
as they plot to take my life.

C ¹⁴**But I trust in you, O LORD;
I say, “You are my God.”**

P ¹⁵My times are in your hand;
rescue me from the hand of my enemies and from my persecutors!

C ¹⁶**Make your face shine on your servant;
save me in your steadfast love!**

P ¹⁷O LORD, let me not be put to shame,
for I call upon you;
let the wicked be put to shame;
let them go silently to Sheol.

C ¹⁸**Let the lying lips be mute,
which speak insolently against the righteous
in pride and contempt.**

P ¹⁹Oh, how abundant is your goodness,
which you have stored up for those who fear you
and worked for those who take refuge in you,
in the sight of the children of mankind!

C ²⁰**In the cover of your presence you hide them
from the plots of men;
you store them in your shelter
from the strife of tongues.**

P ²¹Blessèd be the LORD,
for he has wondrously shown his steadfast love to me
when I was in a besieged city.

C ²²I had said in my alarm,
“I am cut off from your sight.”
But you heard the voice of my pleas for mercy
when I cried to you for help.

P ²³Love the LORD, all you his saints!
The LORD preserves the faithful
but abundantly repays the one who acts in pride.

C ²⁴Be strong, and let your heart take courage,
all you who wait for the LORD!

P *Ant.* Into your hand I commit my spirit;
you have redeemed me, O LORD, faithful God.

A moment of silence is kept for meditation on the Word.

P Let us pray.
Lord Jesus Christ, when scorn and shame besiege us and hope is veiled in grief, hold us
in Your wounded hands and make Your face shine on us again, for You are our Lord
and God.

C Amen.

The Old Testament Reading

Isaiah 52:13—53:12

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

^{52:13}Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted.
¹⁴As many were astonished at you—his appearance was so marred, beyond human semblance,
and his form beyond that of the children of mankind—¹⁵so 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.

^{53:1}Who has believed what they heard from us? And to whom has the arm of the LORD
been revealed? ²For 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. ³He 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.

⁴Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken,
smitten by God, and afflicted. ⁵But 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. ⁶All 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.

⁷He 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. ⁸By 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? ⁹And 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.

¹⁰Yet 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. ¹¹Out 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. ¹²Therefore 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.

L This is the Word of the Lord.

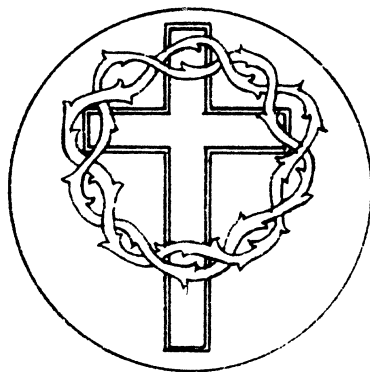
C Thanks be to God.

A moment of silence is kept for meditation on the Word.

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.



The Hymn of Response

Lutheran Service Book Hymn # 440

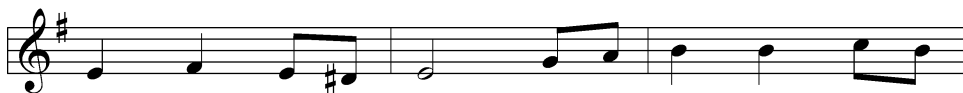
“Stricken, Smitten, and Afflicted”



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 - spect - 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.

Text: Thomas Kelly, 1769–1855, alt.

Tune: Geistliche Volkslieder, 1850, Paderborn

Text and tune: Public domain



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

^{18:1}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. ²Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. ³So 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. ⁴Then Jesus, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” ⁵They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas, who betrayed him, was standing with them. ⁶When Jesus said to them, “I am he,” they drew back and fell to the ground. ⁷So he asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” ⁸Jesus answered, “I told you that I am he. So, if you seek me, let these men go.” ⁹This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.” ¹⁰Then 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.) ¹¹So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”

The first candle is extinguished.

C O sacred Head, now wounded,
 With grief and shame weighed down,
 Now scornfully surrounded
 With thorns, Thine only crown.
 O sacred Head, what glory,
 What bliss, till now was Thine!
 Yet, though despised and gory,
 I joy to call Thee mine.

(LSB # 450:1)

Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt. Tune: Hans Leo Hassler, 1564-1612

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¹²So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. ¹³First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. ¹⁴It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

¹⁵Simon 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, ¹⁶but 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. ¹⁷The 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.”

¹⁸Now 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.

¹⁹The high priest then questioned Jesus about his disciples and his teaching. ²⁰Jesus 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. ²¹Why do you ask me? Ask those who have heard me what I said to them; they know what I said.” ²²When 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?” ²³Jesus 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?” ²⁴Annas then sent him bound to Caiaphas the high priest.

²⁵Now 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.” ²⁶One 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?” ²⁷Peter again denied it, and at once a rooster crowed.

The second candle is extinguished.

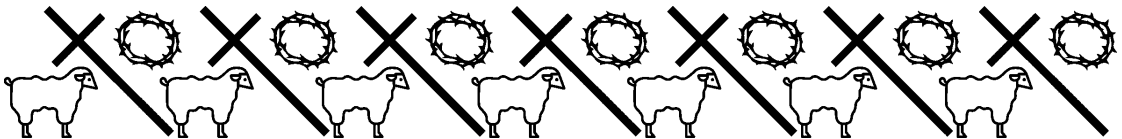
C How pale Thou art with anguish,
 With sore abuse and scorn!
 How doth Thy face now languish
 That once was bright as morn!
 Grim death, with cruel rigor,
 Hath robbed Thee of Thy life;
 Thus Thou hast lost Thy vigor,
 Thy strength, in this sad strife.

(LSB # 450:2)

Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt.

Tune: Hans Leo Hassler, 1564-1612

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²⁸Then 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. ²⁹So Pilate went outside to them and said, “What accusation do you bring against this man?” ³⁰They answered him, “If this man were not doing evil, we would not have delivered him over to you.” ³¹Pilate 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.” ³²This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

³³So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” ³⁴Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” ³⁵Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” ³⁶Jesus 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.” ³⁷Then 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.” ³⁸Pilate 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. ³⁹But 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?” ⁴⁰They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber.

The third candle is extinguished.

C **What Thou, my Lord, hast suffered**
Was all for sinners’ gain;
Mine, mine was the transgression,
But Thine the deadly pain.
Lo, here I fall, my Savior!
’Tis I deserve Thy place;
Look on me with Thy favor,
And grant to me Thy grace.

(LSB # 450:3)

*Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt.
 Tune: Hans Leo Hassler, 1564-1612*

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^{19:1}Then Pilate took Jesus and flogged him. ²And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. ³They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. ⁴Pilate 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.” ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” ⁶When 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.” ⁷The 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.” ⁸When Pilate heard this statement, he was even more afraid. ⁹He entered his headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer. ¹⁰So 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?” ¹¹Jesus 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.”

¹²From 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.” ¹³So 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.

¹⁴Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!” ¹⁵They 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.” ^{16a}So he delivered him over to them to be crucified.

The fourth candle is extinguished.

C My Shepherd, now receive me;
 My Guardian, own me Thine.
 Great blessings Thou didst give me,
 O Source of gifts divine.
 Thy lips have often fed me
 With words of truth and love;
 Thy Spirit oft hath led me
 To heav’nly joys above.

(LSB # 450:4)

Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt. Tune: Hans Leo Hassler, 1564-1612

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^{16b}So they took Jesus, ¹⁷and he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, and Jesus between them. ¹⁹Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” ²⁰Many 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. ²¹So 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.’” ²²Pilate answered, “What I have written I have written.”

²³When 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, ²⁴so 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.

The fifth candle is extinguished.

C **What language shall I borrow
To thank Thee, dearest Friend,
For this Thy dying sorrow,
Thy pity without end?
O make me Thine forever!
And should I fainting be,
Lord, let me never, never,
Outlive my love for Thee.**

(LSB # 450:5)

*Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt. Tune: Hans Leo Hassler, 1564-1612
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²⁵But standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” ²⁷Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

²⁸After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” ²⁹A 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. ³⁰When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

A moment of silence is kept for reflection and in thanksgiving for our redemption.

The sixth candle is extinguished.

C My Savior, be Thou near me
 When death is at my door;
 Then let Thy presence cheer me,
 Forsake me nevermore!
 When soul and body languish,
 O leave me not alone,
 But take away mine anguish
 By virtue of Thine own!

(LSB # 450:6)

Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt. Tune: Hans Leo Hassler, 1564-1612

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³¹Since 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. ³²So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴But one of the soldiers pierced his side with a spear, and at once there came out blood and water. ³⁵He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. ³⁶For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” ³⁷And again another Scripture says, “They will look on him whom they have pierced.”

³⁸After 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. ³⁹Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. ⁴⁰So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. ⁴¹Now 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. ⁴²So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

P Here ends the Passion of Our Lord Jesus Christ.

The seventh candle is removed from the sight of the congregation.

**C Be Thou my Consolation,
 My Shield, when I must die;
 Remind me of Thy Passion
 When my last hour draws nigh.
 Mine eyes shall then behold Thee,
 Upon Thy cross shall dwell,
 My heart by faith enfold Thee.
 Who dieth thus dies well.**

(LSB # 450:7)

*Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt.
 Tune: Hans Leo Hassler, 1564-1612
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The Sermon

Guided to the Cross
 Guided to Sacrifice
 Text: John 19:17

The Hymn of the Day

Lutheran Service Book Hymn # 438

“A Lamb Goes Uncomplaining Forth”



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



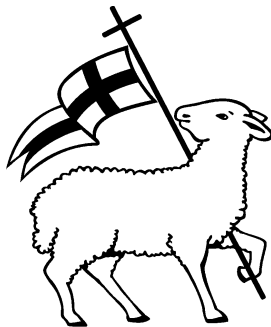
yet re - plies, "All this I glad - ly suf - fer."
 they will share The fruit of Your sal - va - tion."
 to the grave Who built the earth's foun - da - tion.
 we be brought To stand in joy be - side You.

Text: Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt.

Tune: Wolfgang Dachstein, c. 1487–1553

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✠ **The Service of Prayer** ✠

The Bidding Prayer

Prayers for the Church and for the World

- P** Dear People of God: Our heavenly Father sent His Son into the world, not to condemn the world, but that the world through Him might be saved; that all who believe in Him might be delivered from the power of sin and death, and become heirs with Him of everlasting life. We pray, therefore, for people everywhere according to their needs.
- 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:
Silent Prayer
- 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 Matthew and William, our Shepherds and Bishops in Christ; for Peter and Gugssa, our Pastors; for all Pastors and Ministers of the Word; for all vocations in the Church; and for all the people of God:
Silent Prayer
- 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 all preparing for Baptism, and for all 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:
Silent Prayer
- 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:

Silent Prayer

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 Joseph, the President of the United States; the Members of Congress and the Justices of the Supreme Court; Westley, the Governor of the State of Maryland, and the members of our State Legislature; the leaders of our local governments; 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:

Silent Prayer

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:

Silent Prayer

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:

Silent Prayer

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:

Silent Prayer

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:

Silent Prayer

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.**

The Congregation rises.

✠ The Conclusion ✠

The Concluding Collects:

P The Lord be with you.

C **And also with you.**

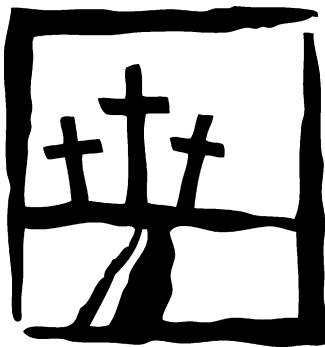
P Let us pray.

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.**

P 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.**



The Closing Hymn

Lutheran Service Book Hymn # 456

“Were You There”

As the final stanza of the Hymn is sung, the lighted Christ Candle is returned to its place before the Congregation as a sign of the Resurrection.



1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed Him to the tree? Were you
 3 Were you there when they laid Him in the tomb? Were you
 4 Were you there when God raised Him from the tomb? Were you



there when they cru - ci - fied my Lord? Oh ...
 there when they nailed Him to the tree? Oh ...
 there when they laid Him in the tomb? Oh ...
 there when God raised Him from the tomb? Oh ...



Some-times it caus - es me to trem-ble, trem-ble, trem-ble.
 Some-times it caus - es me to trem-ble, trem-ble, trem-ble.
 Some-times it caus - es me to trem-ble, trem-ble, trem-ble.
 Some-times it caus - es me to trem-ble, trem-ble, trem-ble.



Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed Him to the tree?
 Were you there when they laid Him in the tomb?
 Were you there when God raised Him from the tomb?

*Text and tune: African American spiritual, 19th cent., alt.
 Text and tune: Public domain*



The Closing Antiphon:

P We adore You, O Lord, and we praise and glorify Your holy resurrection.
C For behold, by the wood of Your cross joy has come into all the world.

P God be merciful to us and bless us, and cause His face to shine upon us, and have mercy upon us.
C We adore You, O Lord, and we praise and glorify Your holy resurrection.
For behold, by the wood of Your cross joy has come into all the world.

The ministers leave in silence. Worshipers may remain for prayer and meditation, then also depart in silence. There is no benediction. The omission of benedictions at the end of the Liturgies of both Holy Thursday and Good Friday indicate their continuity with each other and with the Liturgy of Our Lord’s Resurrection.

Our Holy Week Devotions conclude with the Celebration of the Resurrection of Our Lord in the Liturgy of Easter Day.



Those Who Serve Us Tonight in Worship

The Officiant and Preacher: The Rev. Peter A. Schiebel
The Lector:
The Worship Assistant: Paul Ritter
The Parish Musician: Skip Hall



ACKNOWLEDGEMENTS

The Liturgy, with adaptations, is drawn from Good Friday: Chief Service and Tenebrae Vespers from *Lutheran Service Book*, copyright © 2006 Concordia Publishing House. Used by permission.

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The Celebration of the Resurrection of our Lord Jesus Christ
Anno Domini 2024
at Trinity Evangelical Lutheran Church
Mount Rainier, Maryland



EASTER

The Feast of the Resurrection of our Lord
Easter Sunday ✕ March 31, 2024

8:00 AM

Easter Fellowship Breakfast

9:30 AM

The Festival Celebration of the Resurrection

with Hymns; Special Music; Sermon: “Guided to New Life”; the Renewal of Baptismal Vows; and the celebration of Holy Communion.



Trinity Evangelical Lutheran Church

4000 – 30th Street

at the intersection of 30th Street and Bunker Hill Road

Mount Rainier, Maryland 20712

Sunday Mornings:

Adult Bible Study – 8:30 AM

Worship with Holy Communion – 9:30 AM

*Worship Services are livestreamed on Facebook Live
For more information, please visit the church website.*

Church Office Phone: 301-864-4340

Church Web Site: www.tlcmr.org

The Reverend Peter A. Schiebel, Pastor



*We Are a Member Congregation of
The Lutheran Church—Missouri Synod*

