

PRINCE OF PEACE LUTHERAN CHURCH

West Salem, Wisconsin
The Lutheran Church – Missouri Synod



Good Friday Service

Good Friday
March 29, 2024

The congregation and pastor enter in silence.

Stand

Opening Versicles

Psalm 51:5; Psalm 70:1

- P** O Lord, open my lips,
C **and my mouth will declare Your praise.**
P Make haste, O God, to deliver me;
C **make haste to help me, O Lord.**
Praise to You, O Christ, Lamb of our salvation.

Introit

Psalm 38:1–4, 18, 22; antiphon: Isaiah 53:5

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.

O LORD, rebuke me not in your anger,
nor discipline me in your wrath!

For your arrows have sunk into me,
and your hand has come down on me.

There is no soundness in my flesh because of your indignation;
there is no health in my bones because of my sin.

For my iniquities have gone over my head;
like a heavy burden, they are too heavy for me.

I confess my iniquity;
I am sorry for my sin.

Make haste to help me,
O Lord, my salvation!

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.

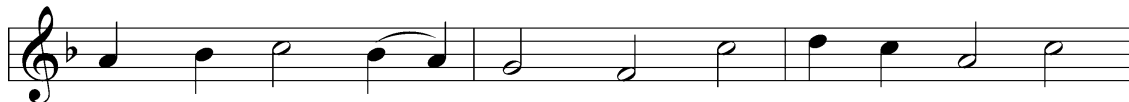
Sit

438 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.

Text: Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt.
Tune: Wolfgang Dachstein, c. 1487–1553
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Old Testament Reading: Isaiah 52:13—53:12

¹³Behold, 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.

¹Who 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.

P O Lord, have mercy on us.

C Thanks be to God.

451 Stricken, Smitten, and Afflicted

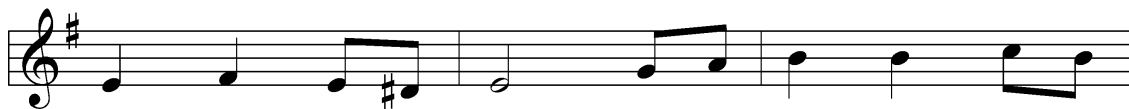
LSB 451



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 - 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

Epistle Reading: Hebrews 4:14–16; 5:7–9

Hebrews 4:14–16; 5:7–9

¹⁴Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. ¹⁵For 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. ¹⁶Let 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. . . .

⁷In 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. ⁸Although he was a son, he learned obedience through what he suffered. ⁹And being made perfect, he became the source of eternal salvation to all who obey him.

P O Lord, have mercy on us.

C Thanks be to God.

Special Music

“Remember Me”

Solo by Sarah Kolander

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

During the Passion reading, there will be pauses for silent meditation during which the seven candles will be extinguished one by one. The last candle is left lit until the end of the service.

440 Jesus, I Will Ponder Now

LSB 440



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.

Text: Sigmund von Birken, 1626–81; tr. August Crull, 1845–1923, alt.
Tune: Melchior Vulpius, c. 1570–1615
Text and tune: Public domain

Reading: John 18:1–11

John 18:1–11

¹When 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?"

P O Lord, have mercy on us.

C Thanks be to God.

450 O Sacred Head, Now Wounded

LSB 450

The musical score is written on four staves of a single treble clef. The first staff begins with a common time signature (C) and contains the first line of lyrics: "I O sa - cred Head, now wound-ed, With grief and shame weighed down,". The second staff continues with "Now scorn - ful - ly sur-round-ed With thorns, Thine on - ly crown." The third staff starts with a quarter rest followed by the lyrics "O sa - cred Head, what glo - ry, What bliss, till now was Thine!". The fourth staff concludes with "Yet, though de-spised and gor - y, I joy to call Thee mine." The piece ends with a double bar line.

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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Silent meditation as candle is extinguished.

Reading: John 18:12–27

John 18:12–27

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.

P O Lord, have mercy on us.

G Thanks be to God.

450 O Sacred Head, Now Wounded

LSB 450

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.

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Silent meditation as candle is extinguished.

Reading: John 18:28–40

John 18:28–40

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?”

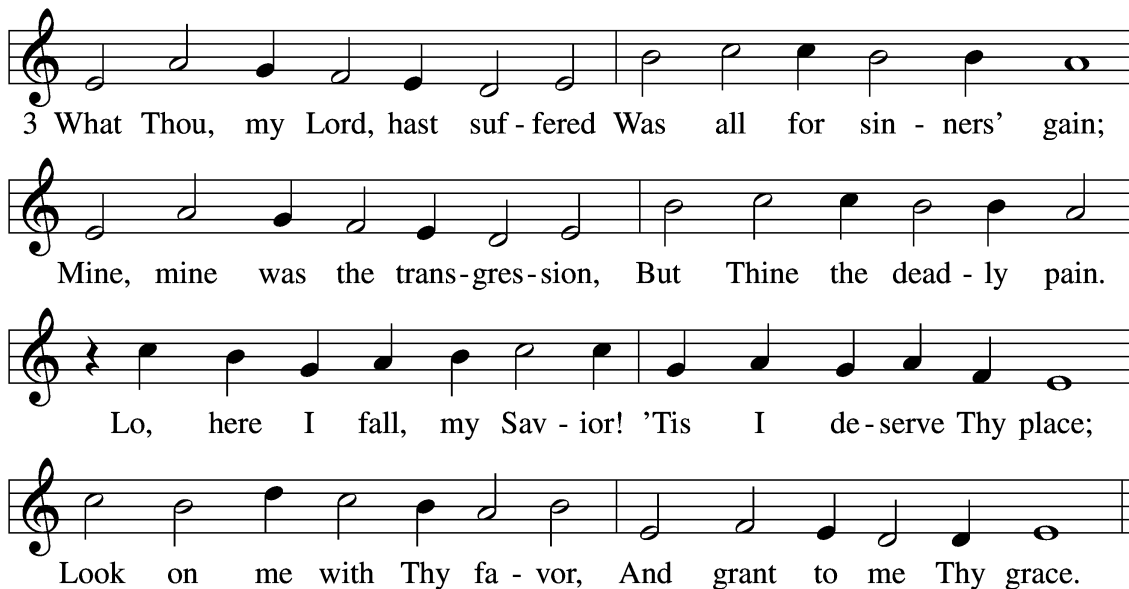
After he had said this, he went back outside to the Jews and told them, “I find no guilt in him. ³⁹But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?” ⁴⁰They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber.

P O Lord, have mercy on us.

C Thanks be to God.

450 O Sacred Head, Now Wounded

LSB 450



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.

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

Reading: John 19:1-16a

¹Then 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." ¹⁶So he delivered him over to them to be crucified.

P O Lord, have mercy on us.

C Thanks be to God.

450 O Sacred Head, Now Wounded

LSB 450

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.

Silent meditation as candle is extinguished.

Reading: John 19:16b–24

John 19:16b–24

So they took Jesus,¹⁷ and he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha.¹⁸ There they crucified him, and with him two others, one on either side, and Jesus between them.¹⁹ Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.”²⁰ 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.²¹ 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.’”²² Pilate 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,²⁴ 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,

P O Lord, have mercy on us.

G Thanks be to God.

450 O Sacred Head, Now Wounded

LSB 450

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.

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Silent meditation as candle is extinguished.

Reading: John 19:25–30

John 19:25–30

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.

P O Lord, have mercy on us.

G Thanks be to God.

450 O Sacred Head, Now Wounded

LSB 450



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!

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Silent meditation as candle is extinguished.

We stand for the final reading from St. John’s Passion.

Silent meditation follows the reading.

Reading: John 19:31–42

John 19:31–42

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 O Lord, have mercy on us.

G Thanks be to God.

450 O Sacred Head, Now Wounded

LSB 450

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.

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

1 John 2:1–2; [Mark 10:33]; Psalm 32:1

- P** We have an advocate with the Father; Jesus is the propitiation for our sins.
- C** **He was delivered up to death; He was delivered for the sins of the people.**
- P** Blessed is he whose transgression is forgiven and whose sin is put away.
- C** **He was delivered up to death; He was delivered for the sins of the people.**
- P** We have an advocate with the Father; Jesus is the propitiation for our sins.
- C** **He was delivered up to death; He was delivered for the sins of the people.**

Sit

454 Sing, My Tongue, the Glorious Battle

LSB 454



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
 5 Un - to God be praise and glo - ry; To the Fa - ther



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,
 and the Son, To the e - ter - nal Spir - it hon - or



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
 Now and ev - er - more be done; Praise and glo - ry



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!
 in the high - est While the time - less a - ges run.

Text: Venantius Honorius Fortunatus, c. 530–609; tr. John Mason Neale, 1818–66, alt.
 Tune: Carl F. Schalk, 1929
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Sermon

Experiencing Death – For You!”

(Isaiah 52:12-53:12)

456 Were You There

LSB 456



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



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 ...



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?

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

Kyrie

Mark 10:47

P Lord, have mercy.

C Lord, have mercy.

P Christ, have mercy.

C Christ, have mercy.

P Lord, have mercy.

C Lord, have mercy.

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.

Collect of the Day

- P** O Lord, hear my prayer.
C And let my cry come to You.
- 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.

Silent meditation as the final candle is extinguished.

The Strepitus

Strepitus means “loud noise.” It symbolizes the earth shaking and rocks splitting (Matthew 27:51) at Jesus’ death, and foreshadows the “violent earthquake” (Matthew 28:2) at the opening of Jesus’ tomb on Easter morning. Following the Strepitus, the congregation leaves in silence.

Acknowledgments

Good Friday, Tenebrae Vespers from Lutheran Service Book

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