

Welcome to Trinity

#26 The Equality of Christians is not in Life, But in Faith & Heirs of Heaven

This, then, is an additional benefit of the institution of the Holy Supper. Our Lord gave us this Sacrament to bring about unity of faith, of doctrine and of life. **The external differences in the stations of life will, of course, continue; there is no equality there.** Each one has his own duties to perform, which differ vastly from each other. A farmer leads another life than a prince; the wife and mistress of the house has other duties to perform than the maid-servant. Such distinctions must ever remain in our every day life. But in Christ there is neither male nor female, no prince nor tiller of the soil: they are all Christians. The Gospel, the promise and faith which I have, belongs equally to prince, peasant, woman, servant and child. Such equality is indicated by the Holy Supper, since in it we all receive the same food and nourishment, whether we be man or wife, matron or maid, father or child, ruler or subject. **If we have the same faith we are heirs of the same heaven,** though I may reside here and another in Jerusalem, and we are personally total strangers to each other; for we both have the same Lord, in whom we believe and hope for salvation. This union of faith causes the devil immense displeasure, and he is ever on the alert to sunder our communion; for he knows how his influence is thwarted when Christians firmly agree in faith and doctrine. Against these attempts of Satan, **Christ instituted this Holy Sacrament as a means of uniting the believers.** From this it follows that this Sacrament is needed by every individual; and if we disregard it and fail to praise the Lord, and so sever ourselves from the communion of Christians, the loss will be ours, and will become greater the longer we abstain from the Sacrament. It is true, indeed, that Christ has no need for Himself of our compliance with His ordinance, nor of our remembrance of Him; it is to our own advantage to do so; for if we are not in communion with Christ we are in communion with the devil, and will suffer great injury. Even if Satan cannot harm us externally, we still will carry with us in our bosoms our bitter foe. (Luther's House Postil, First Sermon for The Day of the Lord's Supper. The Holy Sacrament 1 Corinthians 11:23-26, Volume 2, p. 309)

Assistants

Elder – Dan Byrne (922-3556); Organist – LeeAnn Byrne
 No flowers during Lent
 Altar Guild – Claire Stretch and Kim Miller

Church Cleaning – Mar 31/Apr 7 Byrne

The minister enters in silence.

Service of the Word

- Old Testament (printed)
- Tract from Habakkuk 3 (printed)
- Salutation (printed)
- + Collect (printed)
- Epistle (printed)
- Tract from Psalm 140 (printed)
- + Holy Gospel (printed)

(The Creed is omitted.)

Hymn of the Day – “O Sacred Head, Now Wounded” ASBH #27

Odd stanza pulpit side, Even stanzas lectern side
 Sermon

Prayers

- + Bidding Prayer p. 276-278

Meditation of Christ on the Cross

- + “Behold the life-giving cross...” (printed)

Hymn #111, “A Lamb Alone Bears Willingly”

Reproaches

- Hymn #208, st. 1
- Hymn #208 St. 2
- Hymn #117

Service of the Sacrament

- + Eucharistic Prayer
- + Words of Institution
- + Proclamation of Christ
- + Lord's Prayer
- Distribution
- Communion Psalm (by cantor)
- Hymn #119, #110**
- + Postcommunion Prayer (printed)
- + Benedicamus (printed)

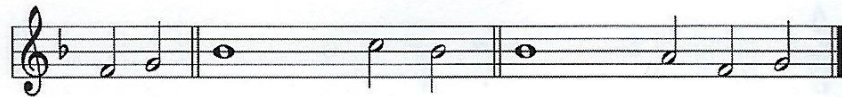
(The Benediction is omitted.)

Trinity Lutheran Church & Early Childhood Learning Center
 1000 North Park Avenue, Herrin, IL 62948 Church 942-3401, Learning Center 942-4750 www.trinityh.org
Pastor Michael D. Henson · Deacon Gary K. Harroun
Pr. Henson and Dcn. Harroun are members of the Evangelical Lutheran Diocese of North America (Eldona.org)

Service Insert for Good Friday

Isaiah 50:6-9

⁶ I gave My back to those who struck *Me*, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting. ⁷ “For the Lord GOD will help Me; Therefore I will not be disgraced; Therefore I have set My face like a flint, And I know that I will not be ashamed. ⁸ *He is* near who justifies Me; Who will contend with Me? Let us stand together. Who *is* My adversary? Let him come near Me. ⁹ Surely the Lord GOD will help Me; Who *is* he *who* will condemn Me? Indeed they will all grow old like a garment; The moth will eat them up.



Tract

O LORD, || I have heard your speech and was a- | fraid; | --

O Lord, revive Your work in the midst | of | the | years!

In the midst of the years make it | known; | --

In wrath re- | *member* | mer- | cy.

God came from | Te- | man,

The Holy One from | Mount | Par- | an.

His glory covered the | heav- | ens,

And the earth was full | of | His | praise. (*Canticle of Habakkuk 3:2-3*)

Salutation & Collect

P. The Lord be with you.

C. And with your spirit.

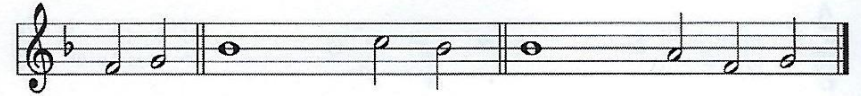
P. Let us pray:

C. AMEN

Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross; through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. *Amen.*

Isaiah 52:13-53:12

¹³ Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high. ¹⁴ Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men; ¹⁵ So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider. ^{53:1} Who has believed our report? And to whom has the arm of the LORD been revealed? ² For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, *There is* no beauty that we should desire Him. ³ He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, *our* faces from Him; He was despised, and we did not esteem Him. ⁴ Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. ⁵ But He *was* wounded for our transgressions, *He was* bruised for our iniquities; The chastisement for our peace *was* upon Him, And by His stripes we are healed. ⁶ 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. ⁷ He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. ⁸ He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. ⁹ And they made His grave with the wicked—But with the rich at His death, Because He had done no violence, Nor *was any* deceit in His mouth. ¹⁰ Yet it pleased the LORD to bruise Him; He has put *Him* to grief. When You make His soul an offering for sin, He shall see *His* seed, He shall prolong *His* days, And the pleasure of the LORD shall prosper in His hand. ¹¹ He shall see the labor of His soul, *and* be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. ¹² Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.



Tract

Deliver me, O Lord, from evil | men; | --
preserve me from | vio- | lent | men,
who plan evil things in their | hearts; | --
they continually gather togeth- | er | for | war.
They sharpen their tongues like a | ser- | pent; *
the poison of asps is un- | der | their | lips.
Keep me, O Lord, from the hands of the | wick- | ed; *
preserve me from violent men, who have purposed to make my
| steps | stum- | ble.
The proud have hidden a snare for | me, | --
they have spread a net by the wayside; they have set | traps | for | me.
I said to the Lord: "You are my | God; | --
hear the voice of my supplica- | tions, | O | Lord.
O God the Lord, the strength of my sal- | va- | tion,
You have covered my head in the day | of | bat- | tle."
I know that the Lord will maintain the cause of the af- | flict- | ed,
and justice | for | the | poor.
Surely the righteous shall give thanks to Your | name; | --
the upright shall dwell in | Your | pres- | ence. (*Psalm 140. 1-7, 12-13*)

Holy Gospel: John 18:1-19:42

P. The Holy Gospel according to St. John, the 18th and 19th chapters.

C. PRAISE TO YOU, O CHRIST.

¹When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered. ²And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. ³Then Judas, having received a detachment *of troops*, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. ⁴Jesus therefore, knowing all things that would come upon Him, went forward and said to them, “Whom are you seeking?” ⁵They answered Him, “Jesus of Nazareth.” Jesus said to them, “I am *He*.” And Judas, who betrayed Him, also stood with them. ⁶Now

when He said to them, “I am *He*,” they drew back and fell to the ground. ⁷Then He asked them again, “Whom are you seeking?” And they said, “Jesus of Nazareth.” ⁸Jesus answered, “I have told you that I am *He*. Therefore, if you seek Me, let these go their way,” ⁹that the saying might be fulfilled which He spoke, “Of those whom You gave Me I have lost none.” 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 the sheath. Shall I not drink the cup which My Father has given Me?”

¹²Then the detachment *of troops* and the captain and the officers of the

Jews arrested Jesus and bound Him.

¹³And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. ¹⁴Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.

¹⁵And Simon Peter followed Jesus, and so *did* another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. ¹⁶But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. ¹⁷Then the servant girl who kept the door said to Peter, “You are not also *one* of this Man’s disciples, are you?” He said, “I am not.” ¹⁸Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

¹⁹The high priest then asked Jesus about His disciples and His doctrine. ²⁰Jesus answered him, “I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. ²¹“Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said.” ²²And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, “Do You answer the high priest like that?” ²³Jesus answered him, “If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?” ²⁴Then Annas sent Him bound to Caiaphas the high priest.

²⁵Now Simon Peter stood and warmed himself. Therefore they said to him, “You are not also *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 him* whose ear Peter cut off, said, “Did I not see you in the garden with Him?” ²⁷Peter then denied again; and immediately a rooster crowed.

²⁸Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. ²⁹Pilate then went out to them and said, “What accusation do you bring against this Man?” ³⁰They answered and said to him, “If He were not an evildoer, we would not have delivered Him up to you.”

³¹Then Pilate said to them, “You take Him and judge Him according to your law.” Therefore the Jews said to him, “It is not lawful for us to put anyone to death,” ³²that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die. ³³Then Pilate entered the Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?” ³⁴Jesus answered him, “Are you speaking for yourself about this, or did others tell you this concerning Me?” ³⁵Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered You 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 fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.” ³⁷Pilate therefore said to Him, “Are You a king then?” Jesus

answered, “You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.” ³⁸Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and said to them, “I find no fault in Him at all.

³⁹“But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?” ⁴⁰Then they all cried again, saying, “Not this Man, but Barabbas!” Now Barabbas was a robber.

^{19:1}So then Pilate took Jesus and scourged *Him*. ²And the soldiers twisted a crown of thorns and put *it* on His head, and they put on Him a purple robe. ³Then they said, “Hail, King of the Jews!” And they struck Him with their hands. ⁴Pilate then went out again, and said to them, “Behold, I am bringing Him out to you, that you may know that I find no fault in Him.”

⁵Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, “Behold the Man!” ⁶Therefore, when the chief priests and officers saw Him, they cried out, saying, “Crucify *Him*, crucify *Him*!” Pilate said to them, “You take Him and crucify *Him*, for I find no fault in Him.” ⁷The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of God.” ⁸Therefore, when Pilate heard that saying, he was the more afraid, ⁹and went again into the Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him

no answer. ¹⁰Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?” ¹¹Jesus answered, “You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin.” ¹²From then on Pilate sought to release Him, but the Jews cried out, saying, “If you let this Man go, you are not Caesar’s friend. Whoever makes himself a king speaks against Caesar.” ¹³When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The Pavement*, but in Hebrew, *Gabbatha*. ¹⁴Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!” ¹⁵But 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!” ¹⁶Then he delivered Him to them to be crucified. So they took Jesus and led *Him* away.

¹⁷And He, bearing His cross, went out to a place called *the Place* of a Skull, which is called in Hebrew, *Golgotha*, ¹⁸where

they crucified Him, and two others with Him, one on either side, and Jesus in the center.

¹⁹Now Pilate wrote a title and put *it* on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.

²⁰Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, *and* Latin. ²¹Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, ‘I am the King of the Jews.’” ’ ’ ²²Pilate answered, “What I have written, I have written.” ²³Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. ²⁴They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:

“They divided My garments among them,
And for My clothing they cast lots.”

Therefore the soldiers did these things.

²⁵Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the *wife* of

Clopas, and Mary Magdalene.

²⁶When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, “Woman, behold your son!” ²⁷Then He said to the disciple, “Behold your mother!” And from that hour that disciple took her to his own *home*.

²⁸After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!” ²⁹Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth. ³⁰So when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit.

³¹Therefore, because it was the Preparation *Day*, that the bodies should 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. ³²Then the soldiers came and broke the legs of the first and of the other who was 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 immediately blood and

water came out. ³⁵And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. ³⁶For these things were done that the Scripture should be fulfilled, “Not *one* of His bones shall be broken.” ³⁷And again another Scripture says, “They shall look on Him whom they pierced.”

³⁸After this, Joseph of Arimathea, being 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 the body of Jesus. ³⁹And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. ⁴⁰Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. 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 there they laid Jesus, because of the Jews’ Preparation *Day*, for the tomb was nearby.

P. This is the Gospel of the Lord.
C. PRAISE TO YOU, O CHRIST.

Good Friday

27. O Sacred Head, Now Wounded

(Ascribed to Bernard of Clairvaux, 1091-1153)

7, 6. 8L.

P. Gerhardt, 1656

H. L. Hassler, 1601

1. O sa - cred Head, now wound - ed, With
2. I see Thy strength and vi - gor All

grief and shame weighed down, Now scorn - ful - ly sur -
fad - ing in the strife, And death with cru - el

round - ed With thorns, Thine on - ly crown;
ri - gor Be - reav - ing Thee of life;

O sa - cred Head, what glo - ry, What bliss, till now was
O a - go - ny of dy - ing! O love to sin - ners

Thine! Yet, though de - spised and go - ry,
free! Je - sus, all grace sup - ply - ing,

I joy to call Thee mine.
O turn Thy face on me. A - men.

- | | |
|---|---|
| <p>3. 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,
Vouchsafe to me Thy grace.</p> | <p>6. 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 to Thee.</p> |
| <p>4. In this Thy bitter passion,
Good Shepherd, think on me
With Thy most sweet compassion,
Unworthy though I be.
Beneath Thy cross abiding
Forever would I rest,
In Thy dear love confiding,
And with Thy presence blest.</p> | <p>7. And when I am departing,
O part not Thou from me;
When mortal pangs are darting,
Come, Lord, and set me free.
And when my heart must languish
Amidst the final throes,
Release me from mine anguish,
By Thine own pain and woe.</p> |
| <p>5. The joy can ne'er be spoken,
Above all joys beside,
When in Thy body broken
I thus with safety hide.
My Lord of Life, desiring
Thy glory now to see,
Beside the cross expiring</p> | <p>8. Be near me when I'm dying,
O show Thy cross to me;
And to my succor flying,
Come, Lord, and set me free.
These eyes, new faith receiving,
From Jesus shall not move;
For he who dies believing</p> |

The Sermon

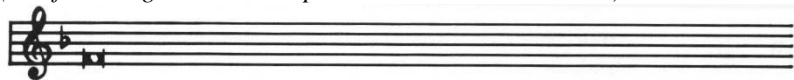
The Bidding Prayer

Lutheran Worship, p.276-278

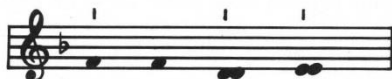
Meditation of Christ on the Cross

(A crucifix enters the nave of the church and proceeds to the altar.)

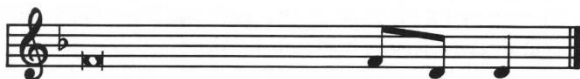
(The following verse and response is chanted three times.)



Behold, the life-giving cross on which was hung the salvation



of the whole world.



Oh, come, let us wor - ship him.

**Hymn
#111,
"A
Lamb
Alone
Bears**

Willingly”

The Reproaches

The Pastor chants the first reproach,

"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 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."

Cantor: 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 #208, st. 1, "Lamb of God, Pure and Sinless"

The Pastor chants second reproach,

"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."

Cantor: 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 #208, st. 2, "Lamb of God, Pure and Sinless"

The Pastor chants third reproach,

"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."

Cantor: 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 #117, "Sing, My Tongue"

Exhortation

P. Dear friends in Christ! In order that you may receive this Holy Sacrament worthily it becomes you diligently to consider what you must now believe and do. From the words of Christ: "This is My Body, which is given for you"; "This is My Blood, which is shed for you for the remission of sins"; you should believe that Jesus Christ is Himself present with His Body and Blood, as the words declare. From Christ's words, "For the remission of sins; you should, in the next place, believe that Jesus Christ bestows upon you His Body and Blood to confirm unto you the remission of all your sins. And, finally, you should do as Christ commands you when He says: "Take, eat"; "Drink ye all of it"; and. "This do in remembrance of Me;" If you believe these words of Christ, and do as He therein has commanded, then have you rightly examined yourselves and may worthily eat Christ's Body and drink His Blood for the remission of your sins. You should, also, unite in giving thanks to Almighty God, the Father of our Lord Jesus Christ, for so great a gift, and should love one another with a pure heart, and thus, with the whole Christian Church, have comfort and joy in Christ our Lord. To this end may God the Father grant you His grace, through the same, our Lord Jesus Christ. Amen.

Lord's Prayer

Words of Institution

Distribution

Pastor: Come and receive the body and blood of the Lamb of God, who takes away the sin of the world.

Communion Psalm: Ant. My God, my God, look upon Me; why have You forsaken Me and are so far from my health, and from the words of my complaint. (Ps 22:1), **Psalm 22:2, 6-10, 18-19, 22, 25, 31**

Hymn #119, "O Dearest Jesus, What Law Have You Broken"

Hymn #110, "Go to Dark Gethsemane"

Postcommunion Prayer

P. What has passed our lips as food, O Lord, may we possess in purity of heart, that what is given us in time, be our healing for eternity.

C. AMEN.

Benedicamus

P. Let us bless the Lord. C. Thanks be to God.

Easter Vigil

Saturday, March 30, 7:00 to 10:00 PM

Make plans now to attend the Great Easter Vigil on the Saturday evening before Easter.

Though a longer service than we are accustomed, not nearly the all-night vigils of the early Christians (Acts 20:7-12). Come and relax. Without rushing we will recall the history of God's people and rejoice in the fulfillment of all Scripture in Christ Jesus and His resurrection.

Weekly Calendar

-Good Friday Tenebrae Prayer Service, 3 PM

-Good Friday Holy Communion, 7:00 PM

SATURDAY -Full Matins, 10:00 AM

-The Great Vigil of Easter (Sat. night), 7:00-10:00 PM

EASTER SUNDAY -The Resurrection of Our Lord,

Matins, 7 AM

Easter Breakfast, 8:00 AM, Sunday School, 9:00 AM

-Divine Service, Holy Communion, 10:15 AM

Good Friday Prayer

O LORD
JESUS CHRIST,

Thou innocent Lamb of God, who wast led forth to the ignominious death of the cross for our sins and wast numbered with the transgressors, being made a curse for us to satisfy the eternal and inexorable justice of God, we give Thee most hearty praise, honor, and glory for Thine infinite mercy, and we beseech Thee to strengthen our faith and trust in Thee, that, being redeemed from the curse of the Law, we may comfort ourselves in every temptation with Thy all-sufficient merit. Let the preaching of the Cross be to us the power of God and the wisdom of God, that by the faithful use of Thy Word we may obtain the blessings which Thou hast promised.

Grant us Thy grace, that, as our old man is crucified with Thee, we may daily crucify our flesh and henceforth serve not sin, but walk in newness of life. May we also with true faith and sincere devotion follow Thy example of meekness in affliction and sorrow, love our enemies, and willingly suffer injury and injustice for Thy meekness' sake.

Draw us to Thee, as Thou didst draw the dying malefactor; intercede for us with Thy heavenly Father, as Thou didst pray for those who reviled and crucified Thee; and grant that we may continue blameless in steadfast faith and in patient hope unto the end. Remember us in Thy kingdom, let Thy cross be our solace in our final distress, and receive our souls into Thy hands; for Thou hast redeemed us, O Lord God of Truth.

Before the Holy Communion 5.

WE, do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies : We be not worthy so much as to gather up the crumbs under Thy table; but Thou art the same Lord, Whose property is always to have mercy; grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son, and to drink His blood in these holy mysteries, that we may continually dwell in Him and He in us, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood. Amen. (Oremus, 1925, p.141).

The Lord's Supper

Trinity Lutheran Church observes the Scriptural practice (*Eph 4:3, 2 John 1:10-11*) of communing only with those for whom their public profession of faith (congregational

membership) is in agreement with God's Word and the correct exposition of Holy Scripture as found in the Book of Concord (1580). All who desire to receive Christ's Body and Blood for the forgiveness of sins are asked to **speak with Pastor Henson before coming forward to commune.**

Trinity Lutheran Church is served by pastors who are members of the **Evangelical Lutheran Diocese of North America (Eldona.org).**

--Those who are members of Eldona-affiliated congregations are welcome to commune after announcing to Pastor Henson.

--Those who are not members of Eldona-affiliated congregations will need to set up an appointment with Pastor Henson to discuss their public church membership.

The Lord's Supper is celebrated at Trinity Lutheran Church in the confession and glad confidence that, as He says, our Lord gives into our mouths not only bread and wine but **His very body and blood to eat and to drink for the forgiveness of sins and to strengthen our union with Him and with one another.** Our Lord invites to His table those who trust His words, repent of all sin, and set aside any refusal to forgive and love as He forgives and loves us, that they may show forth his death until He comes.

Those who are not yet invited to receive the Sacrament are encouraged to meditate on God's Word in the distribution hymns and pray for the day when our divisions will have ceased.



The Luther Bible 1534: Revelation 14:14-20 – Reaping the Harvest, #971

Easter Vigil

Saturday, March 30, 7:00 to 10:00 PM

Make plans now to attend the Great Easter Vigil on the Saturday evening before Easter.

- † **The Service of Light.**—The congregation begins outside the church, is gathered around a fire where the Paschal candle is prepared, and then processes with candles burning.
- † **The Service of Readings** (from which we get the name “vigil”)—12 readings each followed by the chanting of a psalm and a prayer.
- † **The Service of the Remembrance of Holy Baptism**
- † **The Service of Holy Communion** – lights are turned on, bells are rung, the Alleluia returns with abundance.

Though a longer service than we are accustomed, not nearly the all night vigils of the early Christians (Acts 20:7-12). Come and relax. Without rushing we will recall the history of God's people and rejoice in the fulfillment of all Scripture in Christ Jesus and His resurrection.