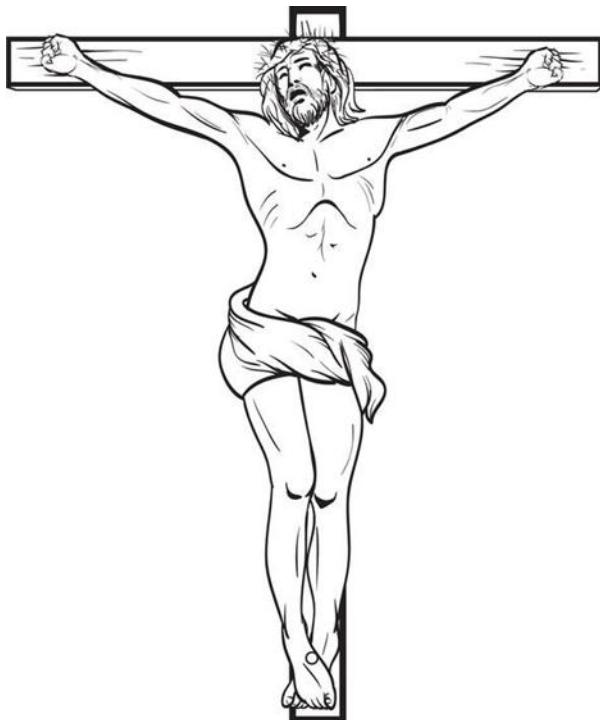


# GOOD FRIDAY



2026

# Service of the Word

**HYMNS: 448 452 447 554**

*The congregation and reader enter in silence. The Service is spoken – only the hymns are sung.*

*Stand*

## Invocation

R In the name of the Father and of the Son and of the Holy Spirit.  
C **Amen.**

## Collect of the Day

R 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.**

*Sit*

## Hymn 448

*Stand*

## Confession of Sins and Absolution

*LSB 184-185*

R Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, asking Him in the name of our Lord Jesus Christ to grant us forgiveness.  
*[Hebrews 10:22]*

*Kneel/Sit*

R Our help is in the name of the Lord,

C **who made heaven and earth.**

*Psalm 124:8*

R I said, I will confess my transgressions unto the Lord,

C **and You forgave the iniquity of my sin.**

*Psalm 32:5*

R Almighty God, our maker and redeemer, we poor sinners confess unto You that we are by nature sinful and unclean and that we have sinned against You by thought, word, and deed. Therefore, we flee for refuge to Your infinite mercy, seeking and imploring Your grace for the sake of our Lord Jesus Christ.

**C O most merciful God, who has given Your only Son to die for us, have mercy upon us and for His sake grant us forgiveness of all our sins; and by Your Holy Spirit increase in us true knowledge of You and of Your will and true obedience to Your Word, to the end that by Your grace we may come to everlasting life; through Jesus Christ, our Lord. Amen.**

*The Reader stands and faces the congregation*

R Almighty God, our heavenly Father, has had mercy upon us and has given His only Son to die for us and for His sake forgives us all our sins. To those who believe in His name He gives power to become the children of God and has promised them His Holy Spirit. He that believes and is baptised shall be saved. Grant this, Lord, unto us all.

**C Amen.**

*Stand*

**The Introit (*spoken together*)      *Psalms 22***

**My God, My God, why have You forsaken Me? Why are You so far from saving Me, from the Words of My groaning?**

**O My God, I cry out by day, but You do not answer, and by night, and I am not silent.**

**Nevertheless, You are holy, enthroned on the praises of Israel.**

**Our fathers trusted in You. They trusted and You delivered them.**

**They cried to You and were rescued. They trusted in You and were not ashamed.**

**However, I am a worm and not a man,  
scorned by human beings and despised by  
the people.**

**All those who see Me ridicule Me. They  
open their lips wide. They shake their  
heads, saying, “Commit it to the LORD!  
Let Him rescue Him! Let Him deliver Him!  
For He takes pleasure in Him.”**

**Nevertheless, You are the One who  
brought Me out of the womb, the One who  
made Me trust while on My mother’s  
breasts.**

**I have been cast on You from the womb.  
From My mother’s womb You have been  
My God.**

**Do not be far from Me! For trouble is near,  
for there is no one to help.**

**Many bulls have surrounded Me. Strong  
bulls of Bashan have encircled Me.**

**They have opened their mouths against Me  
like a mangling and roaring lion.**

**I have been poured out like water, and all  
My bones have separated from each other.  
My heart has become like wax. It has  
melted inside my chest.**

**My strength has dried up like baked clay.  
My tongue clings to My palate, and You are  
putting Me on the dust of death.**

**For dogs have surrounded Me. A gang of  
evil-doers has encircled Me. Like a lion  
they have pierced My hands and My feet.**

**I can count all My bones. People look and  
stare at Me.**

**They divide My garments among them,  
and they cast lots for My clothing.**

**However, You, O LORD, do not be far  
away! O My Strength, come quickly to help  
Me!**

**Rescue My soul from the sword! Rescue  
My lonely soul from the power of the dog!  
Save Me from the lion's mouth! You have  
answered Me from the horns of wild oxen.**

**Let Me declare Your name to My brothers!  
I shall praise You in the middle of the  
assembly.**

**You who fear the LORD, praise Him! All  
you descendants of Jacob, glorify Him! Be  
afraid of Him, all you descendants of  
Israel!**

**For He has not despised or detested the  
misery of the Wretched One, and He has  
not hidden His face from Him. Rather,  
when He cried to Him for help, He heard.**

**My praise comes from You in the great  
assembly. I shall fulfil My vows in the  
presence of those who fear Him.**

**Humble people will eat and be satisfied.  
Those who seek the LORD will praise Him.  
May your hearts live for ever!**

**All the ends of the earth will remember and  
turn to the LORD. All the families of the  
nations will worship before You.**

**For the kingship belongs to the LORD, and  
He rules over the nations.**

**All the prosperous people of the earth have been eating and worshipping. All those who go down to the dust will kneel before Him, even the one who could not keep himself alive.**

**Descendants will serve Him. The coming generation will be told about the Lord.**

**They will come and tell about His righteousness to a people yet to be born. For He has accomplished it.**

**Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen.**

**The Gradual**

*Hebrews 9:12a, c, 15a; Psalm 111:9a*

- R [Christ] entered once for all into the holy places, by means of His own blood, thus securing an eternal redemption.  
Therefore He is the Mediator of a new covenant, so that those who are called may receive the promised eternal inheritance. He sent redemption to His people; He has commanded His covenant forever.

**Salutation**

- R The Lord be with you.  
C And with your spirit.

**Collect of the Day**

R Let us pray.

**C 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. Amen.**

*Sit*

**First Reading**

*Isaiah 52:13—53:12*

R The First Reading for this Good Friday, is written in chapter 52 of Isaiah, beginning at verse 13.

“Look! My Servant will be successful. He will be high, be lifted up and be highly exalted. <sup>14</sup> As there have been many who have been horrified because of You, — since His appearance has been more disfigured than any other man and His form more than any other human being, — <sup>15</sup> so He will sprinkle many nations. Kings will shut their mouths because of Him. For they will see what they had not been told and will understand what they had not heard.”

<sup>53:1</sup> Who has believed our Message? To whom has the arm of the LORD been revealed? <sup>2</sup> He grew up before Him like a young shoot, like a root out of dry ground. He had no form or majesty that we should look at Him. He had nothing in His appearance that we should desire Him. <sup>3</sup> He was despised and rejected by men, a Man of sorrows and familiar with suffering. Like one from whom people hide their faces, He was despised, and we thought of Him as nothing. <sup>4</sup> Surely, He has taken on Himself our sufferings and carried our sorrows. Yet we considered Him to be wounded, struck down by God and afflicted. <sup>5</sup> However, He was pierced for our rebellious acts. He was bruised for our wrongdoings. The chastisement that brought

us peace was on Him, and through His wounds we have been healed. <sup>6</sup> We have all gone astray, like sheep. Each one of us has turned to his own way, and the LORD has laid on Him the iniquity of us all. <sup>7</sup> Although He was oppressed and afflicted, He did not open His mouth. He was led like a lamb to the slaughter and, as a ewe is silent before those who shear off her wool, so He did not open His mouth. <sup>8</sup> He was taken away through oppression and without justice. As for His generation, who considered that He was cut off from the land of the living? Because of the rebellion of my people He was struck down. <sup>9</sup> He assigned His grave with wicked people but was with a rich man in His death, although He had done nothing violent, and there was no deceit in His mouth. <sup>10</sup> Nevertheless, it was the will of the LORD to crush Him with suffering. When You make His life a sacrifice for guilt, He will see His offspring. He will have a long life, and the will of the LORD will be successful in His hand. <sup>11</sup> Because of the anguish of His soul, He will see and be satisfied.

“Through His knowledge, My righteous Servant will justify many and bear their iniquities. <sup>12</sup> Therefore, I shall divide Him a portion among great people, and He will divide the plunder with strong people, because He poured out His life to death and was numbered with wrongdoers. Nevertheless, He has carried the sin of many people and intercedes for the wrongdoers.”

R This is the Word of the Lord.

C **Thanks be to God.**

## Second Reading

*Hebrews 4:14–16; 5:7–9*

R The Second Reading is written in chapter 4 of Hebrews, beginning at verse 14.

Therefore, since we have a great High Priest, who has gone through the heavens, Jesus, the Son of God, let us cling to what we confess! <sup>15</sup> For we do not have a High Priest who cannot sympathise with our weaknesses. However, we have One who has been tempted in every way like us. Yet He was without sin. <sup>16</sup> Therefore, let us come boldly to the throne of grace to receive mercy and find grace to help us when we need it!...

During His days in the human nature, Jesus offered prayers and petitions, with loud cries and tears, to the One who could save Him from death; and, because He feared God, He was heard. <sup>8</sup> Although Jesus is the Son, He learned obedience from the things that He suffered. <sup>9</sup> When He was

perfected, He also became the Source of eternal salvation for all who obey Him.

R This is the Word of the Lord.

C **Thanks be to God.**

*Stand*

## **434 Lamb of God, Pure and Holy**

*Stanza 1*

**Lamb of God, pure and holy,  
Who on the cross didst suffer,  
Ever patient and lowly,  
Thyself to scorn didst offer.  
All sins Thou borest for us,  
Else had despair reigned o'er us:  
Have mercy on us,  
O Jesus! O Jesus!**

### **The Gospel**

*John 19:17-30*

R The Holy Gospel is written in the 19th chapter of the Gospel according to St. John, beginning at verse 17. (*no responses before or after the Gospel*)

Jesus went out, carrying His own cross, to the place that was called “the Place of the Skull,” which is called “Golgotha” in Aramaic.<sup>18</sup> There they crucified Him with two other men, one on each side, with Jesus in the middle.

<sup>19</sup> Pilate also wrote a notice and put it on the cross. It read: “Jesus of Nazareth, the King of the Jews.”

<sup>20</sup> Therefore, many Jews read this notice, because the place where Jesus was crucified was near the city. The notice had been written in Aramaic, Latin and Greek.

<sup>21</sup> Therefore, the High Priests of the Jews told Pilate, “Do not write: ‘The King of the Jews,’ but: ‘He said, “I am the King of the Jews”!’”

<sup>22</sup> Pilate answered, “What I have written I have written.”

<sup>23</sup> When the soldiers had crucified Jesus, they took His outer garments and divided them into four parts, one part for each soldier, and the undergarment. The undergarment was without a seam, woven from the top in one piece. <sup>24</sup> Therefore, they said to one another, “Let us not tear it but let us throw dice for it, to decide who will get it!”

This happened that the Scripture might be fulfilled that says: “They divided My outer garments among them and cast lots for My clothing.”

So, that is what the soldiers did.

<sup>25</sup> Jesus’ mother, His mother’s sister, Mary, the wife of Clopas, and Mary Magdalene were standing near the cross of Jesus.

<sup>26</sup> Therefore, when Jesus saw His mother and the disciple whom He loved standing nearby, He said to His mother, “Woman, there is your son.”

<sup>27</sup> Then He said to the disciple, “There is your mother.”

From that time on, this disciple took her into his own home.

<sup>28</sup> After this, knowing that everything had now been finished, that the Scripture might be fulfilled, Jesus said, “I am thirsty.”

<sup>29</sup> A jar full of sour wine had been placed there. So, they put a sponge full of the sour wine on hyssop and lifted it to His mouth.

<sup>30</sup> When Jesus had taken the sour wine, He said, “It is finished.”

Then He bowed His head and gave up His spirit.

P This is the Gospel of the Lord.

## **Apostles’ Creed**

**C I believe in God, the Father Almighty,  
maker of heaven and earth.**

**And in Jesus Christ, His only Son, our  
Lord,**

**who was conceived by the Holy Spirit,  
born of the virgin Mary, suffered under  
Pontius Pilate,**

**was crucified, died and was buried.**

**He descended into hell.  
The third day He rose again from the  
dead.**

**He ascended into heaven  
and sits at the right hand of God the  
Father Almighty.**

**From thence He will come to judge the  
living and the dead.**

**I believe in the Holy Spirit,  
the holy Christian Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

*Sit*

**Hymn 452**

*Stand*

**Sermon:**

**IT TRULY IS FINISHED  
Sermon for Good Friday 2026  
John 19:30**

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

The text for our sermon today is John 19:30: **When Jesus had received the sour wine, He said, “It is finished,” and He bowed His head and gave up His spirit.**

Lord God, heavenly Father, sanctify us through Your truth, Your Word is truth. Amen.

Dear friends in Christ,

Once again, we find ourselves standing beneath the cross of our Saviour. On the night of Jesus' birth, the sky above Bethlehem was lit up by the heavenly host who appeared to the shepherds. But on the day of His death, for three hours, the sky darkened, filling everyone's hearts with terror and fear. This darkness cannot be explained by an eclipse of the sun, since such an event is not possible when the moon is full, as is the case at the time of the Passover. Neither can it be explained away by a dust-laden wind, a dark cloud, or something else. Luke simply tells us in his Gospel that the "*sun's light failed*" (Luke 23:45) and leaves the matter there. All creation groans in darkness when the Light of the world is extinguished.

In that tragic scene on Calvary's hill, we find the innocent Victim, our Saviour, nailed to the cursed tree, weak from blood loss, dry from thirst, with His nerves in His hands and feet supporting the entire weight of His exhausted body. People are standing below Him, while two criminals are suffering in great agony at His sides. As the end draws near, we hear our Saviour speak for the sixth time. And what does He say? It is but a brief exclamation, yet one of the most significant in the history of man. "**It is finished.**"

"**When**" reads our text, "**Jesus had received the sour wine,**" when He had taken the drink from the sponge that had been held up to His lips, and a thrill of rejuvenating strength passed through His parched body, He opened His lips and said, "**It is finished.**" What is finished?

The natural thing to assume would be that His physical suffering is finished. After all, beginning at the Garden of Gethsemane, He had been in agony. Luke tells us that while there, "*He knelt down and prayed, saying, "Father, if You are willing, remove this cup from Me. Nevertheless, not My will, but Yours, be done."* And there appeared to Him an angel from heaven, strengthening Him. And being in agony He prayed more earnestly; and His sweat became like great drops of blood falling down to the ground" (Luke 22:42-44). Again, think of the violence that had been done to Him in Pontius Pilate's judgment hall. This time Matthew tells us how "*The soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole battalion before Him. And they stripped Him and put a scarlet robe on Him, and twisting together a crown of thorns, they put it on His head and put a reed in His right hand. And kneeling before Him, they mocked Him, saying, "Hail, King of the Jews!" And*

*they spit on Him and took the reed and struck him on the head. And when they had mocked Him, they stripped Him of the robe and put His own clothes on Him and led Him away to crucify Him” (Matt. 27:27-31). And finally, again from Luke we read, “When they came to the place that is called The Skull, there they crucified Him” (Luke 23:33).*

When Jesus said, “**It is finished,**” those things were now over, ended. But we can’t leave it there. The end of physical suffering is not enough to justify this outcry. *There was more in the cross than just physical agony.*

Throughout the years since Christ’s death, the crucifixion has been depicted in artworks. Among these is a picture showing the scene on Calvary on the evening after the Saviour’s body was taken down and laid in the grave.

You can picture it in your mind. The cross is empty, and an angel kneeling at the foot of the cross holds the crown of thorns, feeling with the tip of his finger one of the sharp points. His face shows mystery and wonder as he tries to understand what caused such grief to his Lord. And we, too, imagine ourselves taking up the crown of thorns, feeling its prickliness, touching the nails and their sharp points, raising the spear that pierced Jesus’ side and His heart, and asking, “*Was it these alone that caused such agony to our Lord?*” And we must answer, “**No.**” Yes, the thorns are prickly, the spear is sharp, and the nails are pointed, but there was more than these that brought such suffering and pain to Jesus. Already in the Garden, where no sinful hand had touched Him, no ruthless nails or spear had pierced His body, He had exclaimed: “*My soul is very sorrowful, even to death*” (Matt. 26:38). Far greater and deeper than the physical sufferings that our Lord experienced were the spiritual pains—the sorrows that prompted His tremendous cry: “*My God, My God, why have You forsaken Me?*” (Matt. 27:46). But now, as He uttered this cry, all the sharp pain, the ongoing sorrow, the anguish of heart, and the inward struggle were over. “**It is finished.**”

But these words still hold a *deeper significance*.

To understand them properly, we must take the sacred pages of the Old Testament into our hands. There we are told, in its very first pages, that as soon as sin entered the world, a promise of a Redeemer was given to man—One who would crush the serpent’s head.<sup>1</sup> This promise was continually repeated over four thousand years and became clearer as the ages passed. Just as, after the

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<sup>1</sup> Genesis 3:15

waters of the Great Flood receded, a rainbow was placed in the sky to assure mankind that the earth would no longer perish by flood<sup>2</sup>, so, when the greater flood of sin entered the world, God gave these glorious promises—like a rainbow in the sky, foretelling to His people the salvation to come in due time. We don't have time this morning to go through all these promises, but let us remember a few familiar ones. There's Zechariah's prophecy: "*So they weighed for My price thirty pieces of silver*" (Zech. 11:12). There's David's prophecy: "*They divide My garments among them, and for My clothing they cast lots*" (Psalm 22:18). There's Isaiah's prediction: "*He was pierced for our transgressions, He was crushed for our iniquities; the chastisement of our peace was upon Him, and with His wounds we are healed*" (Isaiah 53:5). Again, another prophetic word: "*He keeps all His bones; not one of them is broken*" (Psalm 32:20), and "*They shall look on Him whom they have pierced*" (Zech. 12:10).

And when we turn to the New Testament, to the accounts of the holy evangelists, we marvel at *how precisely* and wonderfully these and other Messianic predictions were fulfilled, down to the smallest detail, as Christ hung upon the cross. Because He knew all this and had in His person accomplished these predictions, He exclaimed, "**It is finished.**"

But not only were the promises and prophecies fulfilled, but also *the types and foreshadowing*.

With the entrance of sin into the world, men were taught to approach God through sacrifice. As we read immediately after the Fall, Abel, the second son of Adam, offered the firstborn of his flock upon an altar. What did that signify? It symbolised, foreshadowed, and pointed forward to the sacrifice of the promised Redeemer on the cross. This pattern extended through Noah, Abraham, and all the patriarchs.

When the Jews became a nation and built their Tabernacle and Temple, God established a detailed system of sacrifices and offerings. They were to bring these sacrifices daily, but the sacrifice on the *Great Day of Atonement* was especially significant, *corresponding* to our Good Friday. On that day, two goats were chosen—one was slaughtered, and its blood taken by the high priest into the Holy of Holies, the most sacred part of the Tabernacle and Temple, where it was sprinkled on the mercy-seat, the top of the Ark of the Covenant; the other

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<sup>2</sup> Genesis 8:13-15

goat, after the high priest confessed the people's sins over it, was led into the wilderness to symbolise the removal of sins. What powerful scenes! What do they reveal? Even a child can understand. ***The tragedy on Calvary.***

Not only were prophecies and sacrifices fulfilled, but numerous incidents as well! Consider Moses lifting up the bronze serpent on a pole shaped like a cross in the wilderness. Think of Abraham, the patriarch, climbing Mount Moriah, binding his only beloved son, Isaac, on an altar with the intent to sacrifice him. What is that story in the Bible meant to teach us? Or recall the night when the angel of death swept through Egypt to kill all the firstborn in every household; the Israelites killed a blemish-free lamb, sprinkled its blood on their doorframes, and the angel passed over their houses marked with blood. When and where were all these Old Testament events fulfilled? Here and now—in the death of Christ on Good Friday.

Now pay attention to one particular detail: Our Lord was crucified at the third hour of the day, around nine o'clock, as the Jews marked their day from six in the morning to six in the evening. *At that same hour*, according to God's command, a lamb was to be placed on the altar in the Temple, announced by the sound of a silver trumpet, prompting the people to pray. We have seen that our Lord was crucified *at that precise hour*, and it's reasonable to imagine that as the cross was lifted, the temple's trumpet sounded to announce the morning sacrifice. ***Here, at that hour, was the ultimate sacrifice.*** Again, at the ninth hour—around three o'clock in the afternoon—the evening sacrifice was to be offered. That was the exact moment when Jesus died, and the temple trumpet's blast, carried by the wind over Calvary, coincided with His cry from the cross, **"It is finished."** *That was the greatest sacrifice—the one all those temple sacrifices pointed to and drew their meaning from.* Oh, the wonder of it, the profound significance—the key that unlocks the true understanding of the Old Testament scriptures!

And so, we say that the great work for which that Man, the God-man, came into the world, *was finished.* What work? ***None other than the salvation of man.*** The Apostle Peter, filled with the Holy Spirit, said it well, "*There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved*" (Acts 4:12). That is the deepest, fullest meaning of that sixth word from the cross. Atonement and reconciliation between God and man. Finished, completed redemption.

And now, what does that mean to us, and how ought it to affect us?

From the Book of Genesis, we read that when God finished creating this world and everything within it, at the end of the sixth day, He surveyed His work and pronounced His divine verdict: “*God saw everything that He had made, and behold, it was very good*” (Gen. 1:31). The Hebrew word for “good” refers to something which is beautiful or pleasant, which delights the eye of the beholder. In other words, creation was perfect in every way. Again, in His discussion with Job, where God asks Job questions about the creation of the world, He asks where Job was when “*the morning stars sang together, and the sons of God shouted for joy*” (Job 38:7). Angels sang joyfully at creation. Creation must truly have been a glorious event and one that showed absolute perfection.

But with what greater exultation, do you think, must God the Father have regarded the *even grander work* of His Son’s redemption when there echoed across the bleak hill of Golgotha His triumphant cry, “**It is finished.**”

We can imagine Him speaking, as it were, “*It is good, My Son, very good,*” and the hosts of heaven singing out as they did at His birth: “*Glory to God in the highest, and on earth peace among those with whom He is pleased!*” (Luke 2:14).

And what of us, us, for whom this entire event has been arranged? Should we remain unaffected when God the Father Himself and the angels in heaven thus rejoice? What does it mean to us?

There is no denying the fact that we are great sinners, subject to God’s wrath and eternal condemnation. Yet listen to that voice from Calvary. “**It is finished.**” “*There is therefore now no condemnation for those who are in Christ Jesus*” (Romans 8:1). Yes, the wages of sin is death<sup>3</sup>, but that voice still rings out from Calvary, “**It is finished.**” “*O death, where is your victory? O death, where is your sting?*” (1 Cor. 15:55). But you are not perfectly holy, are you? Satan still has some claim on you. **No, he doesn’t.** That voice still rings out from Calvary, “**It is finished.**” We belong to God. “*Behold, I have engraved you on the palms of My hands,*” He says (Is. 49:16). The old evil Foe may mean deadly woe, but he can harm us none; he’s judged, the deed is done. One little word, “**It is finished,**” can fell him.

Since that great victory on Calvary, sin, death, and Satan are powerless,

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<sup>3</sup> Romans 6:23

harmless foes. If only we would always remember that! Let nothing, no fears, no doubts, no false teachings, rob us of that comforting assurance.

Dear friends, Christ has given His life for us. What a great, tremendous sacrifice has been made on our behalf. The plan to save us has been completed. What can we give the Lord in return? With Luther, we answer, “*We can return nothing to God except the vows of praise and confession, for we have all things from Him and He needs nothing of our goods*” (Luther’s Works, 11:404).

At some point today, take the time to read Psalm 116. In the comforting words of this psalm, you will be reminded that God cares deeply about your mortality and has released you from its permanent bonds through the suffering, death, and resurrection of His Son. “**It is finished.**” Yes, Lord, it truly is. Amen.

The peace of God which passes all understanding, keep your hearts and minds in Christ Jesus. Amen.

## Hymn 447

**Offering: (optional. If there is no collection received, we continue with the Offertory)**

*Stand*

### Offertory

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

Cast me not away from Your presence, and take not Your Holy Spirit from me.

Restore unto me the joy of Your salvation, and uphold me with Your free spirit.

Amen.

## Prayer for Good Friday

O God the Father Almighty, we praise You for Your eternal wisdom and mercy, in which You ordained that Your Son should be the sacrifice for our sin. We praise You that, by His being lifted up on the cross, He draws all people to Himself, taking away their iniquity, and granting them peace.

In this holy hour, we thank and praise You for His sacrificial love, for His perfect obedience, for His patience in suffering, for His willingness to endure even the cross, and for His submission to death.

Help us to see, in the darkness that accompanied His dying, in the shaking of the earth, and in the splitting of the rocks, how great an evil was done by sinful people, how great a life was ended, and how great a death was inflicted. But through the tearing open of the veil of the Temple, and the opening of the graves of the saints, show us our sure entrance into the heavenly Holy of holies.

We thank You, O Father, for all that Jesus Your Son, our Lord, has done, for all that He has suffered, for all that He has given us, and for all that He has promised us. We bow in adoration and offer our prayers from the depths of grateful hearts. We join with the angels and with all Your redeemed people of every race, tribe, nation, and language in raising our song of thanksgiving: “Worthy is the Lamb who was slain to receive power, wealth, wisdom, strength, honour, glory, and praise for ever.”

As we remember our Saviour’s passion, grant that we may treasure the things that belong to our salvation. As we remember His suffering, make us ready to pass through many troubles to enter the kingdom of God. As we remember His wounds, equip us to cope with every painful struggle. As we remember His crucifixion, teach us to crucify our worthless passions and desires. As we remember His death, help us to be ready to place our spirit in Your hands. As we remember His burial, help us to remember that He has transformed the graves of all His believers.

We rejoice, O Father, that we have received Your mercy and seen Your glory in the face of Jesus Christ. Give us Your continuing grace through Him who died and rose again for us, and who reigns as the Lamb on the throne for ever and ever. Amen.

### **Lord’s Prayer**

*LSB 196*

**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.**

### **Concluding Collect**

**R** Let us pray.

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

**C Amen.**

### **Benediction**

**R** The Lord bless you and keep you.

The Lord make His face shine on you and be gracious to you.  
The Lord lift up His countenance upon you and give you peace.

C Amen.

*Sit*

## **Hymn 554**

*After the hymn is sung, the lay reader and congregation leave in silence.*

### **ANNOUNCEMENTS**

#### **Easter Sunday services:**

6.00am TMBA HC (Sunrise Service)

8.30am OAK LR MS

9.00am GRN LR

10.00am AUB LR MS

9.00am MARBURG HC

Easter Sunday Hymns: 457 467 475 560 710 484

#### **Easter Monday:**

Parish Sunday School Picnic

10am at Aubigny

All Welcome. Please bring food  
for a shared lunch.