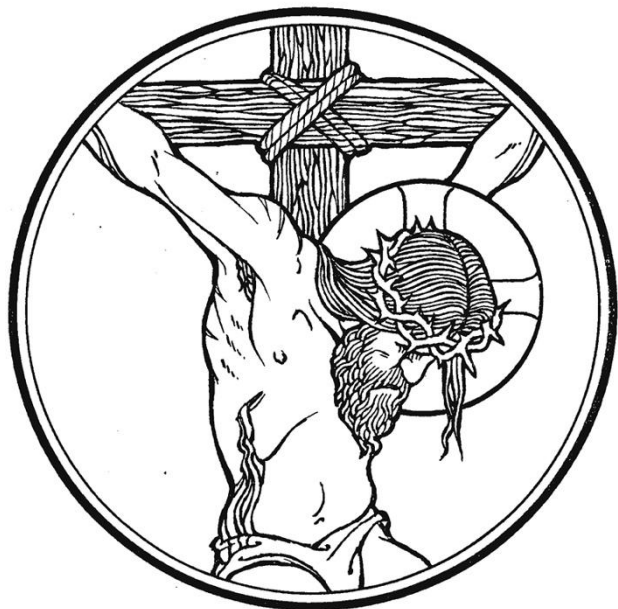


**Good Friday Tenebrae
Vespers Service
April 3,
Year of Our ✠ Lord 2026**



**Behold the Lamb of God, Who Takes
Away the Sin of the World**

Jesus, the Lamb of God, is led to the slaughter of His cross as the sacrifice of atonement for the sins of the world. *"Despised and rejected by men; a man of sorrows, and acquainted with grief"* (Is. 53:3), He is the righteous Servant who justifies many by His innocent suffering and death. He bears our griefs and carries our sorrows; He is wounded for our transgressions; He is crushed for our iniquities; He suffers our chastisement, so that *"with His stripes we are healed"* (Is. 53:4–5). As the Son of God, He fulfills the Law for us in human flesh, and so fulfills the Scriptures (John 19:7, 24). For in Christ, *"God was reconciling the whole world to Himself, not counting their trespasses against them"* (2 Cor. 5:19).



**ZION LUTHERAN
CHURCH**

**A Church of
The Lutheran Church—
Missouri Synod**

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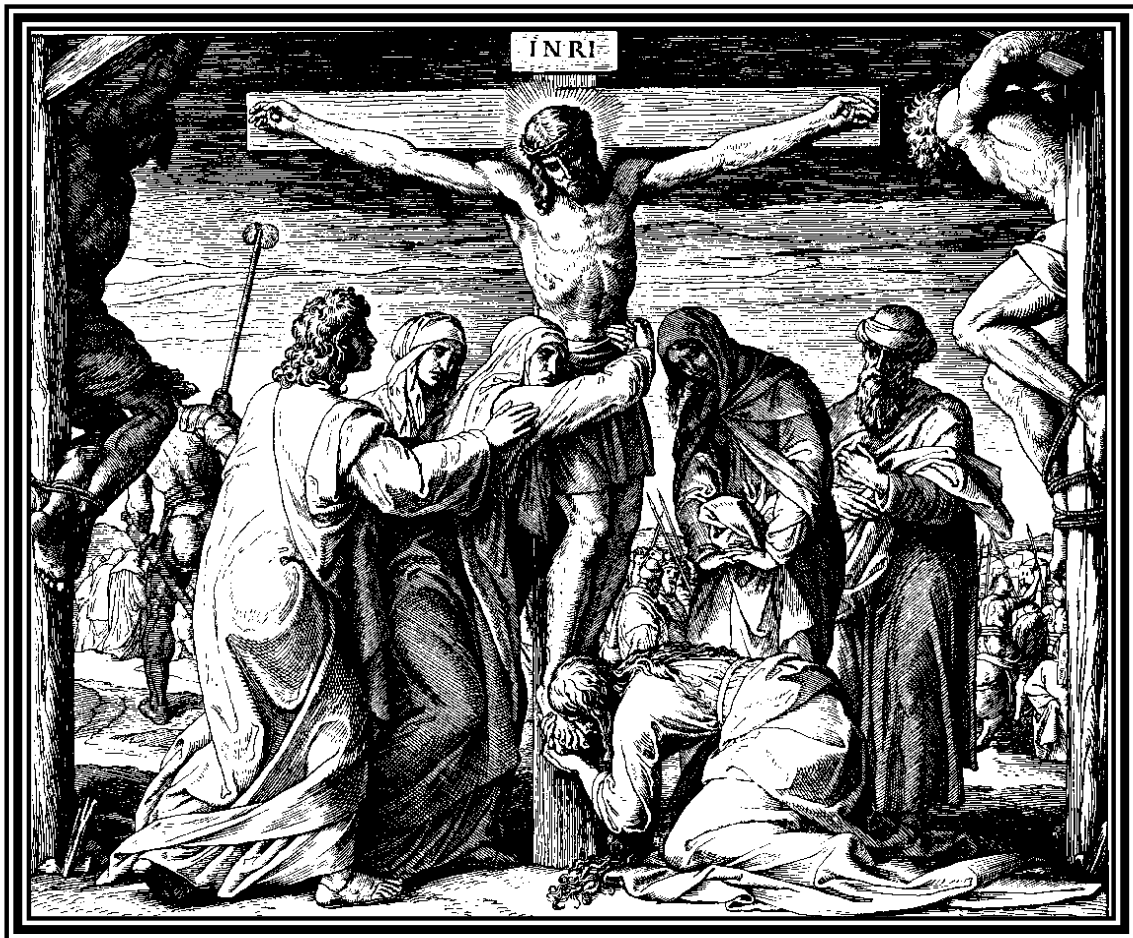
✠ A Word About Christ's Suffering ✠

That Christ was lifted up on a cross thereby fulfills what is proclaimed in Isa. 53: *Behold, My Servant will be lifted up and will be highly regarded.* And Christ hereby wants to declare that He actually had to deal with His Father in heaven, to whom He now had presented Himself as a sacrifice. When a heave-offering was brought to God in the Old Testament, it first had to be raised up high and thus be sacrificed. Christ also wanted to fulfill this type and allow Himself to be lifted up on the tree of the cross.

By the fact that Christ bowed His head on the cross, He thereby intended to indicate His love towards us; namely, that for our sake and because of His great love toward us He Himself hung there, as He Himself thus explains in John 12: *When I will be lifted up from the earth, then I will draw all of you to Myself*

That Christ extended His hands, He did in order to embrace us out of love and to bring to Himself under His cross both Jews and Gentiles so that they might be sprinkled by His saving blood and be washed from sin.

*An Explanation of the History of the
Suffering and Death of our Lord Jesus Christ.*
Johann Gerhard, 1610



The Crucifixion by Julius Schnoor von Carolsfeld. Permission to use this image is limited to personal and congregational use. Courtesy of Wisconsin Evangelical Lutheran Synod - the World Mission Collection.

✠ Vespers ✠

The congregation and pastor enter in silence.

Stand

Opening Versicles

- 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.

✠ Psalmody ✠

Sit

Psalm 22

- P** But you, O LORD, do not be far off!
O you my help, come quickly to my aid!
My God, my God, why have you forsaken me?
Why are you so far from saving me, from the words of my groaning?
C **O my God, I cry by day, but you do not answer,
and by night, but I find no rest.**
- P** Yet you are holy,
enthroned on the praises of Israel.
C **In you our fathers trusted;
they trusted, and you delivered them.**
- P** To you they cried and were rescued;
in you they trusted and were not put to shame.
C **But I am a worm and not a man,
scorned by mankind and despised by the people.**
- P** All who see me mock me;
they make mouths at me; they wag their heads;
C **“He trusts in the LORD; let him deliver him;
let him rescue him, for he delights in him!”**
- P** Yet you are he who took me from the womb;
you made me trust you at my mother’s breasts.
C **On you was I cast from my birth,
and from my mother’s womb you have been my God.**

P Be not far from me,
for trouble is near,
and there is none to help.

G **Many bulls encompass me;
strong bulls of Bashan surround me;**

P they open wide their mouths at me,
like a ravening and roaring lion.

G **I am poured out like water,
and all my bones are out of joint;
my heart is like wax;**

it is melted within my breast;

P my strength is dried up like a potsherd,
and my tongue sticks to my jaws;
you lay me in the dust of death.

G **For dogs encompass me;
a company of evildoers encircles me;
they have pierced my hands and feet—**

P I can count all my bones—
they stare and gloat over me;

G **they divide my garments among them,
and for my clothing they cast lots.**

P But you, O LORD, do not be far off!
O you my help, come quickly to my aid!

G **Deliver my soul from the sword,
my precious life from the power of the dog!**

P Save me from the mouth of the lion!
You have rescued me from the horns of the wild oxen!

G **I will tell of your name to my brothers;
in the midst of the congregation I will praise you:**

P You who fear the LORD, praise him!
All you offspring of Jacob, glorify him,
and stand in awe of him, all you offspring of Israel!

G **For he has not despised or abhorred
the affliction of the afflicted,
and he has not hidden his face from him,
but has heard, when he cried to him.**

P From you comes my praise in the great congregation;
my vows I will perform before those who fear him.

C **The afflicted shall eat and be satisfied;
those who seek him shall praise the LORD!
May your hearts live forever!**

P All the ends of the earth shall remember
and turn to the LORD,
and all the families of the nations
shall worship before you.

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

P All the prosperous of the earth eat and worship;
before him shall bow all who go down to the dust,
even the one who could not keep himself alive.

C **Posterity shall serve him;
it shall be told of the Lord to the coming generation;**

P they shall come and proclaim his righteousness to a people yet unborn,
that he has done it.

P But you, O LORD, do not be far off!
O you my help, come quickly to my aid!

Hymn: 444 No Tramp of Soldiers' Marching Feet



1 No tramp of sol - diers' march - ing feet
2 And yet He comes. The chil - dren cheer;
3 What fad - ing flow'rs His road a - dorn;
4 Now He who bore for mor - tals' sake



With ban - ners and with drums, No sound of mu - sic's
With palms His path is strown. With ev - 'ry step the
The palms, how soon laid down! No bloom or leaf but
The cross and all its pains And chose a ser - vant's



mar - tial beat: "The King of glo - ry comes!"
cross draws near: The King of glo - ry's throne.
on - ly thorn The King of glo - ry's crown.
form to take, The King of glo - ry reigns.

To greet what pomp of king - ly pride
 A - stride a colt He pass - es by
 The sol - diers mock, the rab - ble cries,
 Ho - san - na to the Sav - ior's name

No bells in tri-umph ring, No cit - y gates swing
 As loud ho - san - nas ring, Or else the ver - y
 The streets with tu - mult ring, As Pi - late to the
 Till heav - en's raf - ters ring, And all the ran - somed

o - pen wide: "Be - hold, be - hold your King!"
 stones would cry "Be - hold, be - hold your King!"
 mob re - plies, "Be - hold, be - hold your King!"
 host pro - claim "Be - hold, be - hold your King!"

Text: Timothy Dudley-Smith, 1926–2024 Tune: English; adapt. and harm. Ralph Vaughan Williams, 1872–1958, alt.
 Text: © 1984 Hope Publishing Co. Used by permission: LSB Hymn License no. 110004305 Tune: Public domain

Psalm 2

P Serve the LORD with fear,
 and rejoice with trembling.

Blessèd are all who take refuge in him.

C **Why do the nations rage
 and the peoples plot in vain?**

P The kings of the earth set themselves,
 and the rulers take counsel together,
 against the LORD and against his anointed, saying,

C **"Let us burst their bonds apart
 and cast away their cords from us."**

P He who sits in the heavens laughs;
 the Lord holds them in derision.

C **Then he will speak to them in his wrath,
 and terrify them in his fury, saying,**

P "As for me, I have set my King
 on Zion, my holy hill."

C **I will tell of the decree:**

**The LORD said to me, "You are my Son;
 today I have begotten you.**

P Ask of me, and I will make the nations your heritage,
 and the ends of the earth your possession.

C You shall break them with a rod of iron
and dash them in pieces like a potter's vessel."

P Now therefore, O kings, be wise;
be warned, O rulers of the earth.

C Serve the LORD with fear,
and rejoice with trembling.

P Kiss the Son,
lest he be angry, and you perish in the way,
for his wrath is quickly kindled.
Blessèd are all who take refuge in him.

P Serve the LORD with fear,
and rejoice with trembling
Blessèd are all who take refuge in him.

Hymn: 448 O Darkest Woe



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



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



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

5 Such innocence!
His countenance
A fount of faith undying!
Worlds on worlds cannot contain
Grief at Him here lying.

6 O Virgin's Son,
What Thou hast won

Is far beyond all telling:
How our God, detested, died,
Hell and devil felling.

7 O Jesus Christ,
Who sacrificed
Thy life for lifeless mortals:
Be my life in death and bring
Me to heaven's portals!

Text (st. 1): Friedrich von Spee, 1591–1635; (st. 1): tr. Catherine Winkworth, 1827–78, alt.; (sts. 2–7): Johann Rist, 1607–67; (sts. 2–7): tr. Joseph Herl, 1959 Tune: Himmlische Harmony, 1628, Mainz Text (sts. 2–7): © Joseph Herl. Used by permission: LSB Hymn License no. 110004305 Text (st. 1) and tune: Public domain

Psalm 27

P Cast me not off; forsake me not,
O God of my salvation!

P The LORD is my light and my salvation;
whom shall I fear?

The LORD is the stronghold of my life;
of whom shall I be afraid?

G **When evildoers assail me
to eat up my flesh,**
my adversaries and foes,
it is they who stumble and fall.

P Though an army encamp against me,
my heart shall not fear;
though war arise against me,
yet I will be confident.

G **One thing have I asked of the LORD,
that will I seek after:
that I may dwell in the house of the LORD
all the days of my life,
to gaze upon the beauty of the LORD
and to inquire in his temple.**

P For he will hide me in his shelter
in the day of trouble;
he will conceal me under the cover of his tent;
he will lift me high upon a rock.

C And now my head shall be lifted up
above my enemies all around me,
and I will offer in his tent
sacrifices with shouts of joy;
I will sing and make melody to the LORD.

P Hear, O LORD, when I cry aloud;
be gracious to me and answer me!

C You have said, "Seek my face."
My heart says to you,
"Your face, LORD, do I seek."

P Hide not your face from me.
Turn not your servant away in anger,
O you who have been my help.
Cast me not off; forsake me not,
O God of my salvation!

C For my father and my mother have forsaken me,
but the LORD will take me in.

P Teach me your way, O LORD,
and lead me on a level path
because of my enemies.

C Give me not up to the will of my adversaries;
for false witnesses have risen against me,
and they breathe out violence.

P I believe that I shall look upon the goodness of the LORD
in the land of the living!

C Wait for the LORD;
be strong, and let your heart take courage;
wait for the LORD!

P Cast me not off; forsake me not,
O God of my salvation!

Hymn: 449 O Sacred Head, Now Wounded



1 O sa - cred Head, now wound - ed, With grief and shame weighed down,
2 What Thou, my Lord, hast suf - fered Was all for sin - ners' gain;
3 What lan - guage shall I bor - row To thank Thee, dear - est Friend,
4 Be Thou my con - so - la - tion, My shield, when I must die;



Now scorn - ful - ly sur - round - ed With thorns, Thine on - ly crown.
 Mine, mine was the trans - gres - sion, But Thine the dead - ly pain.
 For this Thy dy - ing sor - row, Thy pit - y with - out end?
 Re - mind me of Thy pas - sion When my last hour draws nigh.



O sa - cred Head, what glo - ry, What bliss, till now was Thine!
 Lo, here I fall, my Sav - ior! 'Tis I de - serve Thy place;
 O make me Thine for - ev - er! And should I faint - ing be,
 Mine eyes shall then be - hold Thee, Up - on Thy cross shall dwell,



Yet, though de - spised and gor - y, I joy to call Thee mine.
 Look on me with Thy fa - vor, And grant to me Thy grace.
 Lord, let me nev - er, nev - er, Out - live my love for Thee.
 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.

Tune: Hans Leo Hassler, 1564–1612 Text: © 1941 Concordia Publishing House. Used by permission: LSB Hymn License no. 110004305

Tune: Public domain

Psalm 51

P Wash me thoroughly from my iniquity, and cleanse me from my sin!

Have mercy on me, O God,
 according to your steadfast love;
 according to your abundant mercy
 blot out my transgressions.

C Wash me thoroughly from my iniquity,
 and cleanse me from my sin!

P For I know my transgressions,
 and my sin is ever before me.

C Against you, you only, have I sinned
 and done what is evil in your sight,
 so that you may be justified in your words
 and blameless in your judgment.

P Behold, I was brought forth in iniquity,
 and in sin did my mother conceive me.

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

P Purge me with hyssop, and I shall be clean;
 wash me, and I shall be whiter than snow.

C Let me hear joy and gladness;

let the bones that you have broken rejoice.

P Hide your face from my sins,
and blot out all my iniquities.

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

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

C **Restore to me the joy of your salvation,
and uphold me with a willing spirit.**

P Then I will teach transgressors your ways,
and sinners will return to you.

C **Deliver me from bloodguiltiness, O God,
O God of my salvation,
and my tongue will sing aloud of your righteousness.**

P O Lord, open my lips,
and my mouth will declare your praise.

C **For you will not delight in sacrifice, or I would give it;
you will not be pleased with a burnt offering.**

P The sacrifices of God are a broken spirit;
a broken and contrite heart, O God, you will not despise.

C **Do good to Zion in your good pleasure;
build up the walls of Jerusalem;**

P then will you delight in right sacrifices,
in burnt offerings and whole burnt offerings;
then bulls will be offered on your altar.

P Wash me thoroughly from my iniquity, and cleanse me from my sin!

Hymn: 451 Stricken, Smitten, and Afflicted



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



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



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



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



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

Text: Thomas Kelly, 1769–1855, alt. Tune: Geistliche Volkslieder, 1850, Paderborn Text and tune: Public domain

✠ The Passion of Our Lord Jesus Christ ✠

Passion Reading

John 19:1–16

P The Passion of Our Lord Jesus Christ according to St. John, the 19th chapter.

Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God." When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar." So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with him, away with him, crucify

him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." So he delivered him over to them to be crucified.

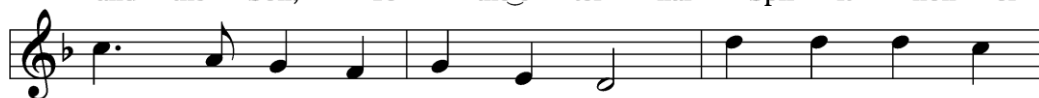
Hymn: 454 Sing, My Tongue, the Glorious Battle



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, 1929–2021 Text: Public domain Tune: © 1967 Concordia Publishing House. Used by permission:

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Passion Reading

John 19:16–42

P So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written."

When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another, "Let us not tear it, but

cast lots for it to see whose it shall be." This was to fulfill the Scripture which says,

"They divided my garments among them,
and for my clothing they cast lots."

So the soldiers did these things, but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken." And again another Scripture says, "They will look on him whom they have pierced."

After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

P O Lord, have mercy on us.

C **Thanks be to God.**

Responsory

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

Hymn: 423 Jesus, Refuge of the Weary



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



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



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



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



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

Text: Girolamo Savonarola, 1452–98; tr. Jane F. Wilde, 1826–96, alt. Tune: Erbaulicher Musicalischer Christen-Schatz, 1745, Basel
 Text and tune: Public domain

Sermon : Delivered For Crucifixion



Stand

Nunc Dimittis

C Lord, now You let Your servant go in peace; Your word has been fulfilled.
 My own eyes have seen the salvation which You have prepared in the sight of
 every people: A light to reveal You to the nations and the glory of Your people
 Israel.

✠ Prayer ✠

P Lord, have mercy.

C **Lord, have mercy.**

P Christ, have mercy.

C **Christ, have mercy.**

P Lord, have mercy.

C **Lord, have mercy.**

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.**

P The Lord be with you.

C **And also with 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.**

P Let us pray.

Almighty and everlasting God, You willed that Your Son should bear for us the pains of the cross and so remove from us the power of the adversary. Help us so to remember and give thanks for our Lord's passion that we may receive forgiveness of sin and redemption from everlasting death; through Jesus Christ, our Lord.

C **Amen.**

*The final candle is extinguished.
The congregation leaves in silence and minimal light.*

Acknowledgments

Good Friday, Tenebrae Vespers from Lutheran Service Book

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Announcements

- Redeemer Lutheran in Lisbon will be observing the Vigil of Easter Saturday, April 4th beginning at **7:00 pm**. This is a great opportunity to fully participate in the sacred triduum (3 services preceding the Resurrection of our Lord).