

Communion Practice: We believe that Christ is truly present in Holy Communion and, as we try to be faithful to Christ in the serving of this Sacrament, we ask that everyone be examined and instructed by the Pastor before receiving Holy Communion. All confirmed members of this parish, who have been regularly examined by the Pastor, are welcome to partake of the Holy Eucharist today. We also welcome the members who are in good standing of any of the parishes served by the Bishop, Pastors, and Deacons of The Evangelical Lutheran Diocese of North America (ELDoNA), and who have spoken to the Pastor prior to the service. Members of other Lutheran parishes or other denominations are kindly asked to refrain from communing today. The Pastor would be glad to make an appointment with anyone to discuss our teachings and/or our parish.

A Prayer upon Entering Church

Almighty, Ever-Living God, grant that I may gladly hear Thy Word and that all my worship may be acceptable unto Thee; through Jesus Christ, my Lord. Amen.

A Prayer before Communion

Dear Savior, upon Thy gracious invitation I come to Thine Altar. Let me find favor in Thine eyes that I may approach Thy Table in true faith and receive the Sacrament to the salvation of my soul. Amen.

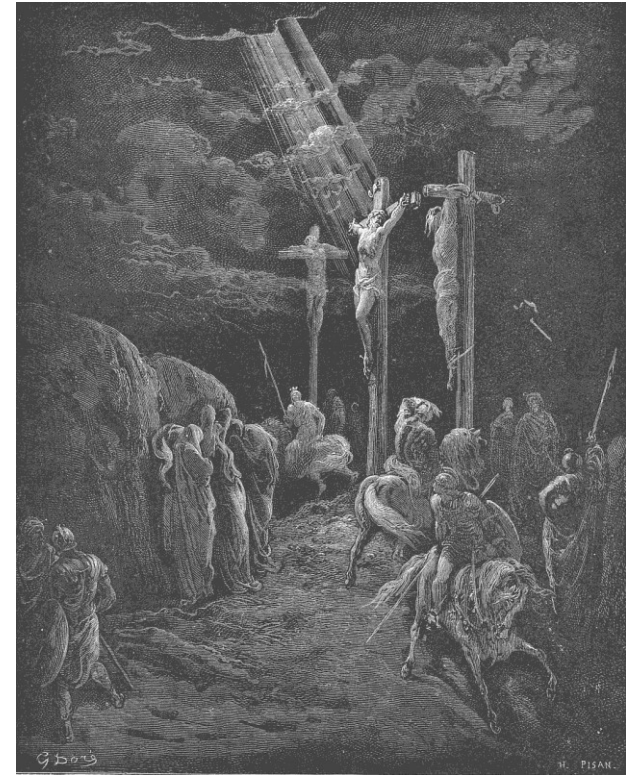
A Prayer after Communion

O Thou blessed Savior Jesus Christ, Who hast given Thyself to me in this holy Sacrament, keep me in Thy faith and favor; as Thou livest in me, let me also live in Thee. May Thy holy Body and Blood preserve me in the true faith unto everlasting life. Amen.

A Prayer at the Close of the Service

Grant, I beseech Thee, Almighty God, that the Word which I have heard this day may through Thy grace be so engrafted in my heart that I may bring forth the fruit of the Spirit; through Jesus Christ, my Lord. Amen.

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Good Friday
April 15th, 2022

Sts. Peter & Paul Ev. Luth. Church, U.A.C.

A Parish Affiliated with the Evangelical Lutheran Diocese of North America

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“And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him.”

St. John 19:17-18

The Order of Divine Service

All Enter and Depart in Silence

The Bells are silent on this most solemn day

Stand

The Processional Hymn “Jesus, I Will Ponder Now” TLH 140

(The Pastor silently prays Psalm 24 while the congregation joins in silent self-examination and reflection on God’s Commandments. Prayers are located on back cover.)

Stand

The Order of the Confessional Service TLH p. 46

The Invocation *(Spoken)* TLH p. 46

The Versicles *(Spoken; Omit Gloria Patri; All may kneel)* TLH p. 46

Psalm 51 *(Read by the Pastor)* TLH p. 134

The Exhortation LSBH p. 117

The Confession and Absolution TLH p. 48

(After Confession all proceed to the altar for the Absolution)

The Collect Versicle and Collect for Peace *(Spoken)* TLH p. 49

Stand (if kneeling)

The Introit *(Tone 2)* INSERT

The Kyrie TLH p. 17

The Salutation TLH p. 19

The Collect for the Day INSERT

Sit

The Epistle Isaiah 52:13—53:12

The Gradual INSERT

Stand

The Sequence Hymn “The Royal Banners Forward Go” Δ INSERT

Sit

The Passion of Our Lord According to St. John St. John 18:1—19:42

Stand

The Nicene Creed *(Bow at the words “And was made man.”)* INSERT

Sit

The Hymn “O Sacred Head, Now Wounded” TLH 172

The Sermon *Jesus Was Crucified*

Stand

The Offertory TLH p. 22-23

In place of the General Prayer, the Bidding Prayer is prayed. All may kneel.

congregation joins in silent prayer reflecting upon the Sacrament they are about to receive. Prayers are located on back cover.)

The Preface TLH p. 24

The Proper Preface TLH p. 25

The Sanctus and Benedictus TLH p. 26

The Lord’s Prayer TLH p. 27

The Verba Domini *(All may bow when the Pastor genuflects)* TLH p. 27

The Pax Domini *(All may bow and cross themselves)* TLH p. 27

The Agnus Dei *(All may kneel)* TLH p. 28

Sit

The Distribution *(Prayers are located on back cover.)*

The Hymn “Draw Nigh and Take the Body of the Lord” TLH 307

Stand

Post-Communion Canticle “In Peace and Joy I Now Depart” TLH 137

The Thanksgiving TLH p. 30

The Post-Communion Collect TLH p. 31

The Hymn “Upon the Cross Extended” TLH 171 (Second Tune)

The Salutation TLH p. 31

The Benedicamus TLH p. 31

All Depart in Silence.

Δ—Indicates a hymn ending in a Doxological stanza; please stand.

LSBH = Lutheran Service Book and Hymnal. It is the name of the upcoming ELDoNA hymnal currently in development.

needful for them and profitable unto their salvation

V: Let us pray. O Almighty, Everlasting God, Who through Thine Only Son, our Blessed Lord, hast commanded us to love our enemies, to do good to them that hate us, and to pray for those who persecute us, we earnestly beseech Thee that by Thy gracious visitation all our enemies may be led to true repentance and may have the same love and be of one accord and of one mind and heart with us and with Thy whole Christian Church; through Christ, our Lord.

R: Amen.

V: Let us pray for the *fruits of the earth*, that God would send down His blessing upon them and graciously dispose our hearts to enjoy them in submission to His holy will.

V: Let us pray. O Lord, Father Almighty, Who by Thy Word hast created, and dost bless and uphold all things, we pray Thee so to reveal unto us Thy Word, our Lord Jesus Christ, that, He dwelling in our hearts, we may by Thy grace be made meet to receive Thy blessing on all the fruits of the earth and whatsoever pertains to our bodily need; through Christ, our Lord.

R: Amen.

V: Finally, let us pray for all those things for which our Lord would have us ask, saying:

V: 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.

R: Amen.

During the Hymn, the veils covering the crucifixes are removed.

The Hymn “When o’er My Sins I Sorrow” TLH 152

Sit (An Alms Basin is located next to the bulletins for any Offerings)

The Hymn “O Darkest Woe” TLH 167
Stand

The Lavabo LSBH p. 118

(The Pastor washes his hands while silently praying Psalm 26. The

The Bidding Prayer

V: Brethren, let us pray for the whole *Christian Church*, that our Lord God would vouchsafe to defend it against all the assaults and temptations of the Adversary and to keep it perpetually upon the true foundation, Jesus Christ.

V: Let us pray. Almighty and Everlasting God, Who hast revealed Thy glory to all nations in Jesus Christ and the Word of His truth, keep, we beseech Thee, in safety the works of Thy mercy so that Thy Church, spread throughout all the nations, may serve Thee in true faith and persevere in the confession of Thy Name; through Jesus Christ, our Lord.

R: Amen.

V: Let us pray for our *Bishop, N.*, that our Lord and God, Who elected him to the order of the Episcopate, may keep him in health and safety for the sake of His holy Church to govern the Ministers of our diocese.

V: Let us pray. Almighty and Everlasting God, by Whose judgment all things are established, mercifully regard our prayers, and in Thy goodness preserve the Bishop chosen for us, that He might faithfully carry out his duties to examine the life and doctrine of the Pastors and Deacons of this diocese, and that he himself might remain faithful to the parish to which he is called. Keep in health and safety his family also, so that he might be enabled to carry out his duties with joy and not with undue burden. Let him be an example to the world of the faithfulness of this diocese, so that no one may on account of his failings hold him or our diocese in disrepute; through Christ, our Lord.

R: Amen.

V: Let us pray for all the *Ministers* of the Word, for all *Estates* of men in the Church, and for all the *people of God*.

V: Let us pray. Almighty and Everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive the supplications and prayers which we offer before Thee for all the Estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through Christ, our Lord.

R: Amen.

V: Let us pray for our *Catechumens*, that our Lord God would open their hearts and the door of His mercy, that, having received the remission of all their sins by the washing of regeneration, they may

ever be mindful of their baptism and evermore be found in Christ Jesus, our Lord.

V: Let us pray. Almighty and Everlasting God, Who dost always multiply Thy Church and with Thy light and grace dost strengthen the hearts of those whom Thou has regenerated, confirming unto them Thy covenant and faithfulness, grant unto our Catechumens increase both of faith and knowledge that they may rejoice in their baptism and truly and heartily recall the covenant which Thou hast made with them; through Christ, our Lord.

R: Amen.

V: Let us pray for *All in Authority*, and especially for the Government of the United States of America, that we may lead a quiet and peaceable life in all godliness and honesty.

V: Let us pray. O Merciful Father in Heaven, Who holdest in Thy hand all the might of man and Who hast ordained the powers that be for the punishment of evildoers and for the praise of them that do well, and of Whom is all rule and authority in the kingdoms of the world, we humbly beseech Thee, graciously regard Thy servants, the President of the United States, the Governor of this Commonwealth, our judges and magistrates, and all the rulers of the Earth, that all who receive the sword as Thy ministers may bear it according to Thy commandment; through Christ, our Lord.

R: Amen.

V: Let us pray our Lord God Almighty that He would deliver the world from all *error*, take away disease, ward off *famine*, set free all those who are *in chains* and *bondage*, grant a safe return to the *wayfarers*, health to the *sick*, and to *mariners* a harbor of security.

V: Let us pray. Almighty and Everlasting God, the Consolation of the sorrowful and the Strength of the weak, may the prayers of them that in any tribulation or distress cry unto Thee graciously come before Thee, so that in all their necessities they may mark and receive Thy manifold help and comfort; through Christ, our Lord.

R: Amen.

V: Let us pray also for *heretics* and *schismatics*, that our Lord God would be pleased to rescue them from all their errors; and recall them to our holy Mother, the catholic and Apostolic Church.

V: Let us pray. Almighty, Merciful and Gracious God and Father, with our whole heart we beseech Thee for all who have forsaken the

Christian faith, all who have wandered from any portion thereof or are in doubt or temptation through the corrupters of Thy Word, that Thou wouldst visit them as a Father, reveal unto them their error, and bring them back from their wanderings, that they, in singleness of heart, taking pleasure alone in the pure truth of Thy Word, may be made wise thereby unto everlasting life; through Christ, our Lord.

R: Amen.

V: Let us pray also for the perfidious *Jews*, that our God and Lord would remove the veil from their hearts, that they also may acknowledge our Lord Jesus Christ.

V: Let us pray. Almighty and Everlasting God, Who lovest to show mercy, hear the prayers which we offer unto Thee for Thine ancient people, that, acknowledging Jesus Christ, Who is the Light of truth, they may be delivered from their darkness; through Christ, our Lord.

R: Amen.

V: Let us pray also for the *heathen*, that Almighty God would remove iniquity from their hearts, that, putting aside their idols, they may be converted to the True and Living God, and His only Son, Jesus Christ our God and Lord.

V: Let us pray. Almighty and Everlasting God, Who desirest not the death of a sinner, but wouldst have all men to repent and live, hear our prayers for the heathen, take away iniquity from their hearts, and turn them from their idols unto the Living and True God and to Thine only Son; and gather them into Thy holy Church, to the glory of Thy Name; through Christ, our Lord.

R: Amen.

V: Let us pray for *peace*, that we may come to the knowledge of God's holy Word and walk before Him as becometh Christians.

V: Let us pray. Almighty and Everlasting God, King of Glory, and Lord of Heaven and Earth, by Whose Spirit all things are governed, by whose providence all things are ordered, Who art the God of peace and the Author of all concord, grant us, we beseech Thee, Thy heavenly peace and concord that we may serve Thee in true fear, to the praise and glory of Thy Name; through Christ our Lord.

R: Amen.

V: Let us pray for our *enemies*, that God would remember them in mercy and graciously vouchsafe unto them such things as are both

GOOD FRIDAY

April 15th, 2022



Introit (Chanted by Pastor)

P: GOD FOR- || bid that I should | boast | - *

Except in the cross of our Lord | Je- | sus | Christ.

P: || In Him is salvation, life, and resurrection from the | dead. | - *

By Him we are redeemed and set at | lib- | er- | ty.

P: || God be merciful to us and | bless | us, *

And cause His face to shine | up- | on | us. (*Gal. 6:14; Lit. text; Ps. 67:1*)

(From Judica through Holy Saturday the Gloria Patri is omitted.)

P: || God forbid that I should | boast | - *

Except in the cross of our Lord | Je- | sus | Christ.

P: || In Him is salvation, life, and resurrection from the | dead. | - *

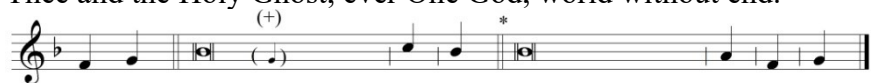
By Him we are redeemed and set at | lib- | er- | ty. (*Gal. 6:14; Liturgical text*)

Collect

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.

Collect for the Season of Lent

Almighty and Everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with the Thee and the Holy Ghost, ever One God, world without end.



Gradual

|| He was wounded for our transgressions, He was bruised for our in- | *i-qui-* · | ties; *

The chastisement for our peace was upon Him, and by His stripes | we | are | healed.

|| He shall see the labor of His | soul, | - *

And be | sat- | is- | fied. (*Isaiah 53:5, 11a*)

Isaiah 52:13—53:12

^{52:13} 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.

The Passion of Our Lord According to St. John

St. John 18:1—19:42

¹ When 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. ² And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. ³ Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. ⁴ Jesus therefore, knowing all things that would come upon Him, went forward and said to them, “Whom are you seeking?” ⁵ They answered Him, “Jesus of Nazareth.” Jesus said to them, “I am He.” And Judas, who betrayed Him, also stood with them. ⁶ Now when He said to them, “I am He,” they drew back and fell to the ground. ⁷ Then He asked them again, “Whom are you seeking?” And they said, “Jesus of Nazareth.” ⁸ Jesus answered, “I have told you that I am He. Therefore, if you seek Me, let these go their way,” ⁹ that the saying might be fulfilled which He spoke, “Of those whom You gave Me I have lost none.” ¹⁰ Then 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. ¹¹ So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?” ¹² Then the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound Him. ¹³ And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. ¹⁴ Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people. ¹⁵ And 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. ¹⁶ But 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. ¹⁷ Then 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.” ¹⁸ Now 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. ¹⁹ The high priest then asked Jesus about His disciples and His doctrine. ²⁰ Jesus 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.” ²² And 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?” ²³ Jesus answered him, “If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?” ²⁴ Then Annas sent Him bound to Caiaphas the high priest. ²⁵ Now 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!” ²⁶ One 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?” ²⁷ Peter then denied again; and immediately a rooster crowed. ²⁸ Then 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. ²⁹ Pilate then went out to them and said, “What accusation do you bring against this Man?” ³⁰ They answered and said to him, “If He were not an evildoer, we would not have delivered Him up to you.” ³¹ Then 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,” ³² that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die. ³³ Then Pilate entered the Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?” ³⁴ Jesus answered him, “Are you speaking for yourself about this, or did others tell you this concerning Me?” ³⁵ Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?” ³⁶ Jesus 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.” ³⁷ Pilate 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.” ³⁸ Pilate 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?” ⁴⁰ Then 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. ² And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe. ³ Then they said, “Hail, King of the Jews!” And they struck Him with their hands. ⁴ Pilate 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."⁵ Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold the Man!"⁶ Therefore, 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."⁷ The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God."⁸ Therefore, when Pilate heard that saying, he was the more afraid,⁹ and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him no answer.¹⁰ Then 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?"¹¹ Jesus 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."¹² From 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."¹³ When 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."¹⁴ Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!"¹⁵ But 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!"¹⁶ Then he delivered Him to them to be crucified. So they took Jesus and led Him away.¹⁷ And He, bearing His cross, went out to a place called the "Place of a Skull," which is called in Hebrew, "Golgotha,"¹⁸ where they crucified Him, and two others with Him, one on either side, and Jesus in the center.¹⁹ Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.²⁰ Then 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.²¹ Therefore 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.''"²² Pilate answered, "What I have written, I have written."²³ Then 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.²⁴ They 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.²⁵ Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.²⁶ When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!"²⁷ Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home.²⁸ After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!"²⁹ Now 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.³⁰ So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. (*All may genuflect in brief silence*)³¹ Therefore, 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.³² Then the soldiers came and broke the legs of the first and of the other who was crucified with Him.³³ But when they came to Jesus and saw that He was already dead, they did not break His legs.³⁴ But one of the soldiers pierced His side with a spear, and immediately blood and water came out.³⁵ And 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.³⁶ For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken."³⁷ And again another Scripture says, "They shall look on Him whom they pierced."³⁸ After 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.³⁹ And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.⁴⁰ Then 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.⁴¹ 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.⁴² So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby.

The Royal Banners Forward Go



1. The roy - al ban - ners for - ward go,
 2. Where deep - for us the spear - was dyed,
 3. Ful - filled is all that Da - vid told,
 4. O Tree of beaut - ty, Tree of light,
 5. On whose dear arms, so wide - ly flung,
 6. O Cross our one re - li - ance, hail!
 7. To Thee E - ter - nal Three in One,



The cross shines forth in mys - tic glow
 Life's tor - rent rush - ing from His side,
 In true pro - phet - ic song of old;
 O Tree with roy - al pur - ple dight;
 The weight of this world's ran - som hung
 So may the pow'r with us a - veil
 Let hom - age meet by all be done



Where He in flesh, our flesh who made,
 To wash us in that prec - ious flood,
 A - midst the na - tions, God, saith he,
 E - lect, on whose tri - um - phal breast
 The price of hu - man - kind to pay
 To give new vir - tue to the saint
 Whom by the cross Thou dost re - store,



Our sen - tence bore, our ran - som paid;
 Where min - gled wa - ter flowed and blood.
 Hath reigned and tri - umphed from the Tree,
 Those ho - ly limbs should find their rest;
 And spoil the spoil - er of his prey.
 And par - don to the pen - i - tent.
 Pre - serve, and gov - ern ev - er - more. A - men.

The Nicene Creed

Celebrant:

Congregation:



I be - lieve in one God, The Fa - ther Al - might - y,



Mak - er of Heav - en and Earth and of all things vi - si - ble



and in - vi - si - ble. And in one Lord + Jes - us Christ,



the Only Begot - ten Son of God, Be - got - ten of His Fa - ther



be - fore all worlds, God of God,



Light of Light, Ver - y God of Ver - y God,



Be - got - ten, not made, Be - ing of one Sub - stance with the Fa - ther,



By Whom all things were made; Who for us men,



and for our sal - va - tion, came down from Heav - en,



+ And was in - car - nate by the Ho - ly Ghost of the Vir - gin Mar - y,



And was made man; + And was cru - ci - fied al - so for us



un - der Pon - tius Pi - late. He suf - fered and was bur - ied;



And the third day He rose a - gain ac - cord - ing to the Scrip - tures;

And as - cend - cd in - to Heav - en, And sit - teth on the right hand of the Fa - ther;

And _____ He shall come again with glo - - - - - ry

to _____ judge both the quick _____ and the dead; Whose kingdom shall have no end.

And _____ I believe in the Ho - ly Ghost, The Lord and Giv - er of Life,

Who pro - ceedeth from the Fa - ther and the Son, Who with the Fa - ther and the Son

to - geth - er is + wor - shipped and _____ glo - - - ri - fied,

Who _____ spake by _____ the Pro - phets. And I be - lieve one _____ ho - ly Christ - ian

and _____ Apo - sto - lic Church, _____ I _____ acknowledge one _____ Bap - tism

for _____ the re - mis - - - sion of sins,

And _____ I look for the re - sur - rec - tion of _____ the dead;

+ And _____ the life of _____ the world to come. A - - - - - men, _____

+ — indicates that the worshippers may make a sign of reverence (bow the head, genuflect, or make the sign of the holy cross) as is appropriate.