



UNIVERSITY LUTHERAN

Church & Student Center

A Jesus-Centered Community of Scripture, Faith, and Grace.

Good Friday

BEYOND HOPE

universitylutheranchurch.org

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University Lutheran Church
And Student Center
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Good Friday

Rev. Jay Winters, Pastor

April 2, 2020

Adam Brink, Organist/Keyboard

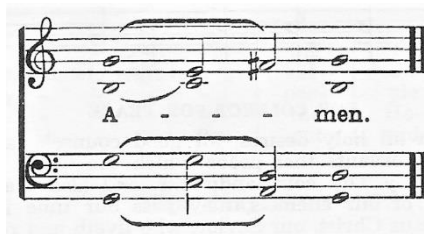
WELCOME TO UNIVERSITY LUTHERAN!!!

Good Friday is the day that the church celebrates the death of Christ. We call it “good” because on this day, over 2000 years ago, Jesus took our sins into Himself and took the death that we deserved because of them. Although this is certainly a “Good” Friday, it is also the day that we mourn the death of our Lord and ashamedly look to our sinful lives which caused His death. Yet He gave of Himself willingly and seeks for us to revel in His sacrifice which saves us. As we see that He finishes His course on the cross, we see that our salvation is made complete.

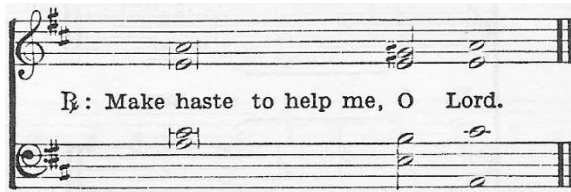
The Welcome and the Prelude

Invocation


In the name of the Father, and of the Son, and of the Holy Spirit.



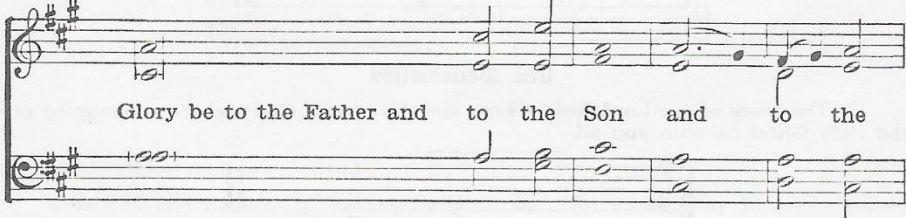
Make haste, O God, to deliver me.



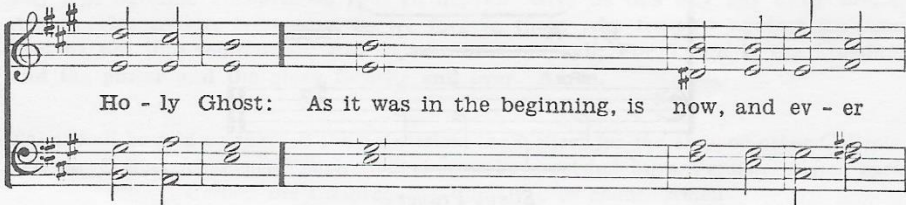
The sacrifices of God are . . .



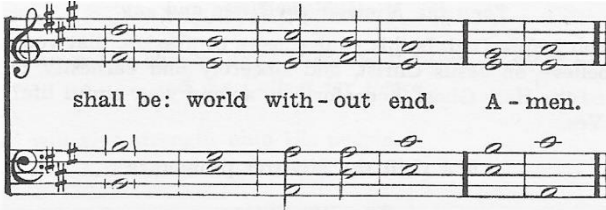
Ry: A broken and a contrite heart, O God, Thou wilt not de - spise.



Glory be to the Father and to the Son and to the



Ho - ly Ghost: As it was in the beginning, is now, and ev - er



shall be: world with - out end. A - men.

Confession

Let us confess our sin in the presence of God and of one another.

Please take this extended time of silence to consider your sinfulness before God.

I now ask you before God, who searches the hearts of mankind:

Do you sincerely confess that you have sinned against God and deserved His wrath and punishment?

I do confess.

Verily, you should confess;

For Holy Scripture declares: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Do you heartily repent of all your sins committed in thought, word, and deed?

I do repent.

Verily, you should repent,

As did the penitent sinners: King David, who prayed for a contrite heart; Peter, who wept bitterly; the sinful woman; the prodigal son; and others.

Do you sincerely believe that God, by grace, for Jesus' sake, will forgive you all your sins?

I do believe.

Verily, you should believe,

For Holy Scripture declares: "God so loved the world that He gave His only-begotten Son, that whosoever believes in Him should not perish but have everlasting life."

Do you promise that with the aid of the Holy Spirit, you will henceforth amend your sinful life?

I do promise.

Verily, you should promise,

For Christ the Lord says: "Let your light so shine before men that they may see your good works and glorify your Father in heaven."

A nail will be hammered into the cross for each person attending. During this time we ask that you take time to remember your sins which necessitated the nails which held our crucified Lord to the cross

Hymns: O Sacred Head, Now Wounded,
Upon the Cross Extended

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.

1 Up - on the cross ex - tend - ed See, world, your
 2 Come, see these things and pon - der, Your soul will
 3 Who is it, Lord, that bruised You? Who has so
 4 I caused Your grief and sigh - ing By e - vils

Lord sus - pend - ed. Your Sav - ior yields His breath.
 fill with won - der As blood streams from each pore.
 sore a - bused You And caused You all Your woe?
 mul - ti - ply - ing As count - less as the sands.

The Prince of Life from heav - en Him - self has free - ly
 Through grief be - yond all know - ing From His great heart came
 We all must make con - fes - sion Of sin and dire trans -
 I caused the woes un - num - bered With which Your soul is

giv - en To shame and blows and bit - ter death.
 flow - ing Sighs well - ing from its deep - est core.
 gres - sion While You no ways of e - vil know.
 cum - bered, Your sor - rows raised by wick - ed hands.

Absolution

Finally, do you believe that through me, a called and ordained servant of God, you will receive forgiveness of all your sins?

I do believe.

As you believe, may it be done to you.

Upon this your confession, I by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you and in the stead and by the command of our Lord Jesus Christ, I forgive you all your sins in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

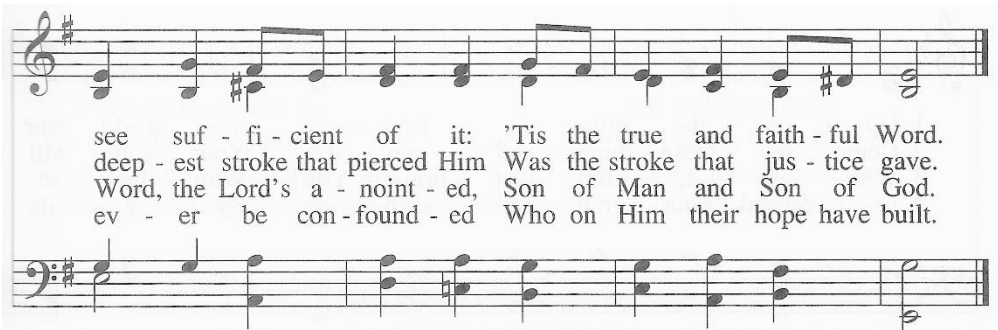
Stricken, Smitten, and Afflicted

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 - spect - ed
 sult - ing His dis - tress; Man - y hands were raised to
 guilt may es - ti - mate. Mark the sac - ri - fice ap -
 name of which we boast; Lamb of God, for sin - ners

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



Prayer

Let us Pray. Good Lord Whom We Have Crucified,

Graciously behold this, Your mourning and repentant 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. Amen.

Readings

The Old Testament Reading – Isaiah 52:13-53:12

See, my servant will act wisely; he will be raised and lifted up and highly exalted.

Just as there were many who were appalled at him--his appearance was so disfigured beyond that of any man and his form marred beyond human likeness--so will he sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand.

Who has believed our message and to whom has the arm of the LORD been revealed?

He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

He was despised and rejected by men, a man of sorrows, and familiar with suffering.

Like one from whom men hide their faces he was despised, and we esteemed him not. Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand. **After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.** Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

The Psalm – Psalm 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 by day, but you do not answer,
and by night, but I find no rest.**

Yet you are holy,
enthroned on the praises of Israel.

In you our fathers trusted;
they trusted, and you delivered them.

**To you they cried and were rescued;
in you they trusted and were not put to shame.**

But I am a worm and not a man,
scorned by mankind and despised by the people.

**All who see me mock me;
they make mouths at me; they wag their heads;**

“He trusts in the LORD; let him deliver him;
let him rescue him, for he delights in him!”

**Yet you are he who took me from the womb;
you made me trust you at my mother's breasts.**

On you was I cast from my birth,
and from my mother's womb you have been my God.

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

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

they open wide their mouths at me,

like a ravening and roaring lion.
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;
my strength is dried up like a potsherd,
and my tongue sticks to my jaws;
you lay me in the dust of death.
For dogs encompass me;
a company of evildoers encircles me;
they have pierced my hands and feet—
I can count all my bones—
they stare and gloat over me;
they divide my garments among them,
and for my clothing they cast lots.
But you, O LORD, do not be far off!
O you my help, come quickly to my aid!
Deliver my soul from the sword,
my precious life from the power of the dog!
Save me from the mouth of the lion!
You have rescued me from the horns of the wild oxen!
I will tell of your name to my brothers;
in the midst of the congregation I will praise you:
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!
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.
From you comes my praise in the great congregation;
my vows I will perform before those who fear him.
The afflicted shall eat and be satisfied;
those who seek him shall praise the LORD!
May your hearts live forever!
All the ends of the earth shall remember
and turn to the LORD,
and all the families of the nations
shall worship before you.
For kingship belongs to the LORD,
and he rules over the nations.
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.**

Posterity shall serve him;

it shall be told of the Lord to the coming generation;

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

The Epistle Reading – Hebrews 4:14-5:10

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.

(On Good Friday, the Gospel Lesson is read during the service of Tenebrae)

The Sermon

Hymn – Were You There

1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed Him to the tree? Were you
 3 Were you there when they laid Him in the tomb? Were you
 4 Were you there when God raised Him from the tomb? Were you

there when they cru - ci - fied my Lord? Oh ...
 there when they nailed Him to the tree? Oh ...
 there when they laid Him in the tomb? Oh ...
 there when God raised Him from the tomb? Oh ...

Some-times it caus - es me to trem-ble, trem-ble, trem-ble.
 Some-times it caus - es me to trem-ble, trem-ble, trem-ble.
 Some-times it caus - es me to trem-ble, trem-ble, trem-ble.
 Some-times it caus - es me to trem-ble, trem-ble, trem-ble.

Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed Him to the tree?
 Were you there when they laid Him in the tomb?
 Were you there when God raised Him from the tomb?

The Service of Tenebrae

The Latin term “tenebrae” means “shadows.” This service of shadows is a time when we see increasing darkness in the church as the readings of our Lord’s passion and death are told to us once again from the Gospel of John. After each reading, a candle is extinguished and an element of our altar is carried away and “buried” as Christ was buried.

Pastor: When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons.

Reader: Then Jesus, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” They answered him,

All :“Jesus of Nazareth.”

Reader: Jesus said to them, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they drew back and fell to the ground. So he asked them again, “Whom do you seek?” And they said,

All: “Jesus of Nazareth.”

Pastor: Jesus answered, “I told you that I am he. So, if you seek me, let these men go.” This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.”

Reader: 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.) So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”

Please sing verse 1 of 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.

Reader: So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

Pastor: Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. The servant girl at the door said to Peter,

All: “You also are not one of this man's disciples, are you?”

Reader: He said, “I am not.” Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

We Sing Together As The Second Element of the Altar is Carried Away

**Men mock and taunt and jeer You, Your noble countenance,
Though mighty worlds shall fear You, and flee before Your glance.
How are You pale with anguish, With sore abuse and scorn!
How does Your visage languish, That once was bright as morn!**

Pastor: The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, “I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. Why do you ask me? Ask those who have heard me what I said to them; they know what I said.” When he had said these things, one of the officers standing by struck Jesus with his hand, saying, “Is that how you answer the high priest?” Jesus answered him, “If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?” Annas then sent him bound to Caiaphas the high priest.

Reader: Now Simon Peter was standing and warming himself. So they said to him,

All: “You also are not one of his disciples, are you?”

Reader: He denied it and said, “I am not.” One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked,

All: “Did I not see you in the garden with him?”

Pastor: Peter again denied it, and at once a rooster crowed.

We Sing Together As The Third Element of the Altar is Carried Away

**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 for Thee**

Reader: Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. So Pilate went outside to them and said, "What accusation do you bring against this man?" They answered him,

All: "If this man were not doing evil, we would not have delivered him over to you."

Reader: Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put anyone to death." This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

Pastor: So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world." Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice." Pilate said to him, "What is truth?"

We Sing Together As The Fourth Element of the Altar is Carried Away

**My burden in Your Passion, Lord, You have borne for me,
For it was my transgression which brought this woe on thee.
I lay myself before You, wrath is my rightful lot;
Have mercy, I implore You; Redeemer, spurn me not!**

Pastor: After he had said this, he went back outside to the Jews and told them, "I find no guilt in him. But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?" They cried out again,

All: "Not this man, but Barabbas!"

Pastor: Now Barabbas was a robber.

Reader: 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,

All: "Crucify him, crucify him!"

Reader: Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." The Jews answered him,

All: "We have a law, and according to that law he ought to die because he has made himself the Son of God."

Pastor: 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."

Reader: From then on Pilate sought to release him, but the Jews cried out,

All: "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar."

Reader: 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,

All: "Away with him, away with him, crucify him!"

Reader: Pilate said to them, "Shall I crucify your King?" The chief priests answered,

All: "We have no king but Caesar."

Reader: So he delivered him over to them to be crucified.

We Sing Together As The Fifth Element of the Altar is Carried Away
**Now from Your cheeks has vanished, their color, once so fair;
From Your red lips is banished, the splendor that was there.
Grim Death, with cruel rigor, has robbed You of Your life;
Thus You have lost Your vigor, Your strength, in this sad strife.**

Reader: 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.

Pastor: 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."

Reader: 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,

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

Reader: 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.

Pastor: 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.

We Sing Together As The Sixth Element of the Altar is Carried Away

**Lord, be my consolation, Shield me when I must die;
Remind me of Thy passion When my last hour draws nigh.
These eyes, new faith receiving, From thee shall never move;
For he who dies believing, Dies safely in thy love.**

Pastor: 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:

All: “Not one of his bones will be broken.”

Pastor: And again another Scripture says,

All: “They will look on him whom they have pierced.”

Reader: 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.

We Sing Together As The Seventh Element of the Altar is Carried Away

**O sacred Head, now buried, laid without broken bone,
Now mournfully surrounded with stone Thine only throne,
O sacred head, what glory, What bliss till now was Thine!
Yet, though despised and gory, I joy to call Thee mine.**

The Lord's Prayer - *This prayer is whispered together by the congregation.*

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.



Please sing the first verse of **Beautiful Savior** as the last candle is taken away. The Christ Candle is taken out of the room in remembrance of the three days that Christ was in the tomb.

1 Beau - ti - ful Sav - ior, King of cre - a - tion, Son of
2 Fair are the mead - ows, Fair are the wood - lands, Robed in
3 Fair is the sun - shine, Fair is the moon - light, Bright the
4 Beau - ti - ful Sav - ior, Lord of the na - tions, Son of

The first system of music features a treble and bass staff in a 3/4 time signature with a key signature of two flats. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are numbered 1 through 4, corresponding to the four verses.

God and Son of Man! Tru - ly I'd love thee, Tru - ly I'd
flow'rs of bloom - ing spring; Je - sus is fair - er, Je - sus is
spar - kling stars on high; Je - sus shines bright - er, Je - sus shines
God and Son of Man! Glo - ry and hon - or, Praise, ad - o -

The second system continues the melody and bass line. The lyrics are split across four lines, with the first line starting with 'God and' and the last line ending with 'Praise, ad - o -'.

serve thee, Light of my soul, my joy, my crown.
pur - er, He makes our sor - rowing spir - it sing.
pur - er Than all the an - gels in the sky.
ra - tion, Now and for - ev - er - more be thine!

The third system concludes the piece. The lyrics are split across four lines, with the first line starting with 'serve thee' and the last line ending with 'be thine!'. The music ends with a double bar line and a common time signature 'C'.

The Strepitus

We hear a hammer pounding a nail 33 times, once for each of the years that Christ was on this earth, and then a loud noise which symbolizes the shutting of Christ's tomb.

The Christ Candle returns to the room, returning our hope for Easter when we shall gather together again.

Dismissal

Brothers and Sisters in Christ, be at rest once more, for the Lord has been good unto you. He has been pierced for our transgressions, He has been crushed for our iniquities; the punishment that brought us peace was upon Him, and by His wounds we are healed. **Amen.**

We leave in silence without the benediction, remembering that this service is not complete until it is joined with the celebration of Easter Sunday – held here at University Lutheran with an Early Easter Service at 9:00 am and at 11am.

