



# TRINITY

LUTHERAN CHURCH 1909

A Congregation of the Evangelical Lutheran Church in America



## Good Friday

04.03.2026 | 6:15 p.m. | [trinitylutheran.ws](http://trinitylutheran.ws)

# Welcome to Trinity!

**A place of love, grace, and belonging, where all, without exception, are loved, honored, valued, affirmed, welcomed, and celebrated.**

If we can make you feel more at home, please speak to an usher or greeter.

As disciples of Christ working for peace and justice in the world, we welcome, affirm, and embrace all people, without exception, into the fullness of God's love. We advocate for racial, gender, queer, and economic equity. We celebrate people of all cultures, ages, races, sexual orientations, gender identities, gender expressions, physical or mental abilities, socioeconomic statuses, appearances, family status, and citizenship as equally loved and valued in the eyes of God and in this community. All are invited to join us as we worship God, grow in faith, and strive to love and serve one another.

## ABOUT GOOD FRIDAY

Friday is bare, empty, and reflective, as we gather to meditate upon God, dead on a cross because of the sin of the world. This is a time of reflection and intercession.

At the heart of the Good Friday liturgy is the passion according to John, which proclaims Jesus as a triumphant ruler who reigns from the cross. The ancient title for this day—the triumph of the cross—reminds us that the church gathers not to mourn this day but to celebrate Christ's life-giving passion and to find strength and hope in the tree of life.

## PRAYING WITH US

We encourage you to participate fully in our service, as you are comfortable. We invite you to read aloud the **bold text**. Wherever you see ✠, you are invited to cross yourself. Other actions are indicated during the service, but none are required.

## Serving Today

**Susan Crowell**  
**Melissa Kolb**  
**Pat O'Neil**  
**Patrick Preacher**  
Worship Leaders

**Jim Parham**  
Organist and Choir Director

**Cross Bearer**  
Sonny Patrick

**Nursery**  
Beth Oswald, Stefani Robinson

**Greeters**  
Mark Allen, Cathy O'Neill,  
Pat O'Neill, Lisa Rehm

**Ushers**  
William Bryant, Jr.,  
Richard Delap, David Potts

**Video**  
Henry Wilcox

**Audio**  
Gregg Alley



**TRINITY LUTHERAN CHURCH**

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## God Welcomes All

### PRAYER OF THE DAY

*Please stand as you're able.*

The Lord is with you.  
**and also with you.**

Let us pray. Merciful God, your Son was lifted up on the cross to draw all people to himself. Grant that we who have been born out of his wounded side may at all times find mercy in him, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

*Please be seated.*

## God Speaks to Us Through a Living Word

### A READING

Isaiah 52:13-53:12

A reading from Isaiah.

- <sup>13</sup> Behold, O my Servant, you shall prosper;  
you shall be exalted and lifted up,  
and shall be very high.
- <sup>14</sup> Just as there were many who were astonished at you  
—so marred was your appearance, beyond human semblance,  
and your form beyond that of mortals—
- <sup>15</sup> so you shall startle many nations;  
kings shall shut their mouths because of you;  
for that which had not been told them they shall see,  
and that which they had not heard they shall contemplate.
- <sup>53:1</sup> Who has believed what we have heard?  
And to whom has the arm of God been revealed?
- <sup>2</sup> For you grew up before him like a young plant,  
and like a root out of dry ground;  
you had no form or majesty that we should look at you,  
nothing in your appearance that we should desire you.
- <sup>3</sup> You were despised and rejected by others;  
you are acquainted with suffering and infirmity;  
and as one from whom others hide their faces  
you were despised, and we held you of no account.
- <sup>4</sup> Surely you have borne our infirmities  
and carried our diseases;  
yet we accounted you stricken,  
struck down by God, and afflicted.
- <sup>5</sup> But you were wounded for our transgressions,  
crushed for our iniquities;

upon you was the punishment that made us whole,  
and by your bruises we are healed.

<sup>6</sup> All we like sheep have gone astray;  
we have all turned to our own way,  
and God has laid on you  
the iniquity of us all.

<sup>7</sup> You were oppressed, and you were afflicted,  
yet you did not open your mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its shearers is silent,  
so you did not open your mouth.

<sup>8</sup> By a perversion of justice you were taken away.  
Who could have imagined your future?  
For you was cut off from the land of the living,  
stricken for the transgression of my people.

<sup>9</sup> They made your grave with the wicked  
and your tomb with the rich,  
although you had done no violence,  
and there was no deceit in your mouth.

<sup>10</sup> Yet it was the will of God to crush you with pain.  
and though God makes your life an offering for sin,  
you shall see your offspring, and shall prolong your days;  
through you the will of God shall prosper.

<sup>11</sup> Out of your anguish you shall see light;  
you shall find satisfaction through your knowledge.  
Righteous one, my servant, you shall make many righteous  
and bear their iniquities.

<sup>12</sup> Therefore I will allot you a portion with the great,  
and you shall divide the spoil with the strong;  
because you poured out yourself to death,  
and were numbered with the transgressors,  
yet you bore the sin of many,  
and made intercession for the transgressors.

The Word of God for the people of God.

**Thanks be to God.**



**GATHERING HYMN**

*Please stand as able.*

## Ah, Holy Jesus

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to  
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my  
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath  
 4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal  
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

judge thee have in hate pre - tend - ed? By foes de - rid - ed,  
 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
 sin - ned, and the Son hath suf - fered; for our a - tone - ment,  
 sor - row, and thy life's ob - la - tion; thy death of an - guish  
 dore thee, and will ev - er pray thee; think on thy pit - y

by thine own re - ject - ed, O most af - flict - ed.  
 I it was de - nied thee; I cru - ci - fied thee.  
 while we noth - ing heed - ed, God in - ter - ced - ed.  
 and thy bit - ter pas - sion, for my sal - va - tion.  
 and thy love un - swerv - ing, not my de - serv - ing.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.  
 Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

*Please be seated.*

## The Passion According to St. John

John 18:1 – 19:42

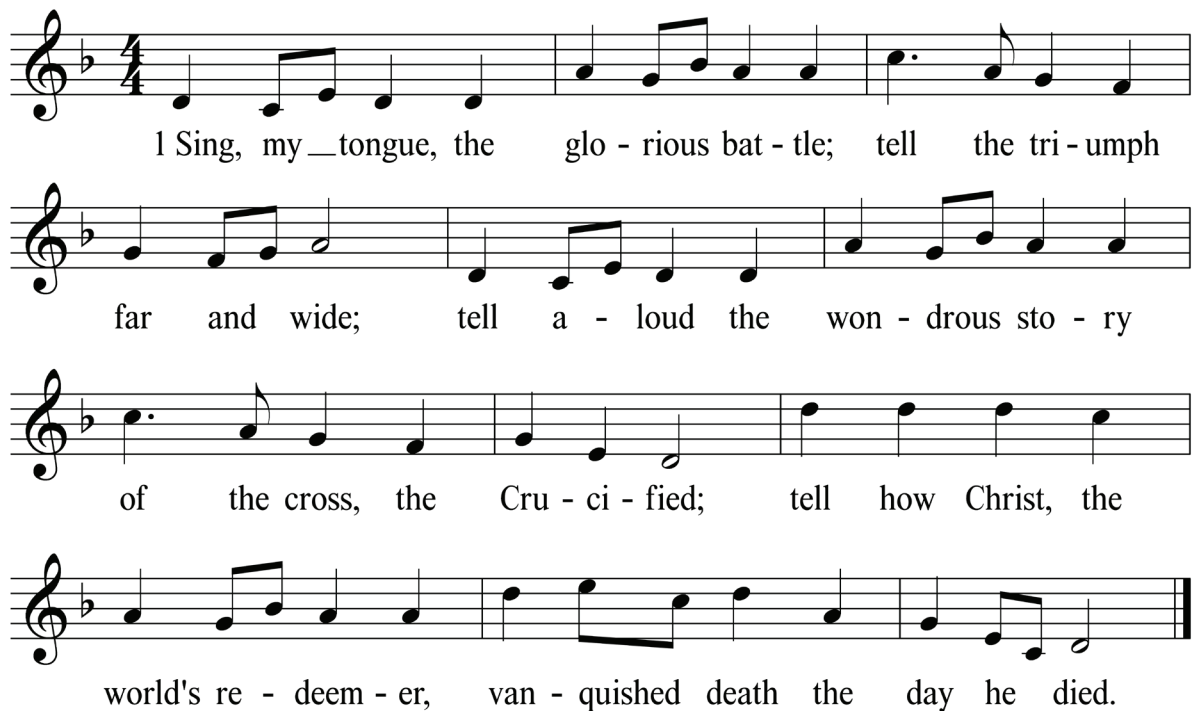
*A candle is extinguished at the end of each section of scripture.*

<sup>1</sup> Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. <sup>2</sup> Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. <sup>3</sup> So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. <sup>4</sup> Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" <sup>5</sup> They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. <sup>6</sup> When Jesus said to them, "I am he," they stepped back and fell to the ground. <sup>7</sup> Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." <sup>8</sup> Jesus answered, "I told you that I am he. So if you are looking for me, let these people go." <sup>9</sup> This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." <sup>10</sup> Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. <sup>11</sup> Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that Abba God has given me?"

### HYMN

## Sing, My Tongue

ELW 356



I Sing, my tongue, the glo - rious bat - tle; tell the tri - umph  
far and wide; tell a - loud the won - drous sto - ry  
of the cross, the Cru - ci - fied; tell how Christ, the  
world's re - deem - er, van - quished death the day he died.

Text: Venantius Honorius Fortunatus, 530 - 609, tr. John Mason Neal, 1818 - 1866, alt.

Music: FORTUNATUS NEW by Carl Schalk

Music © 1967 Concordia Publishing House



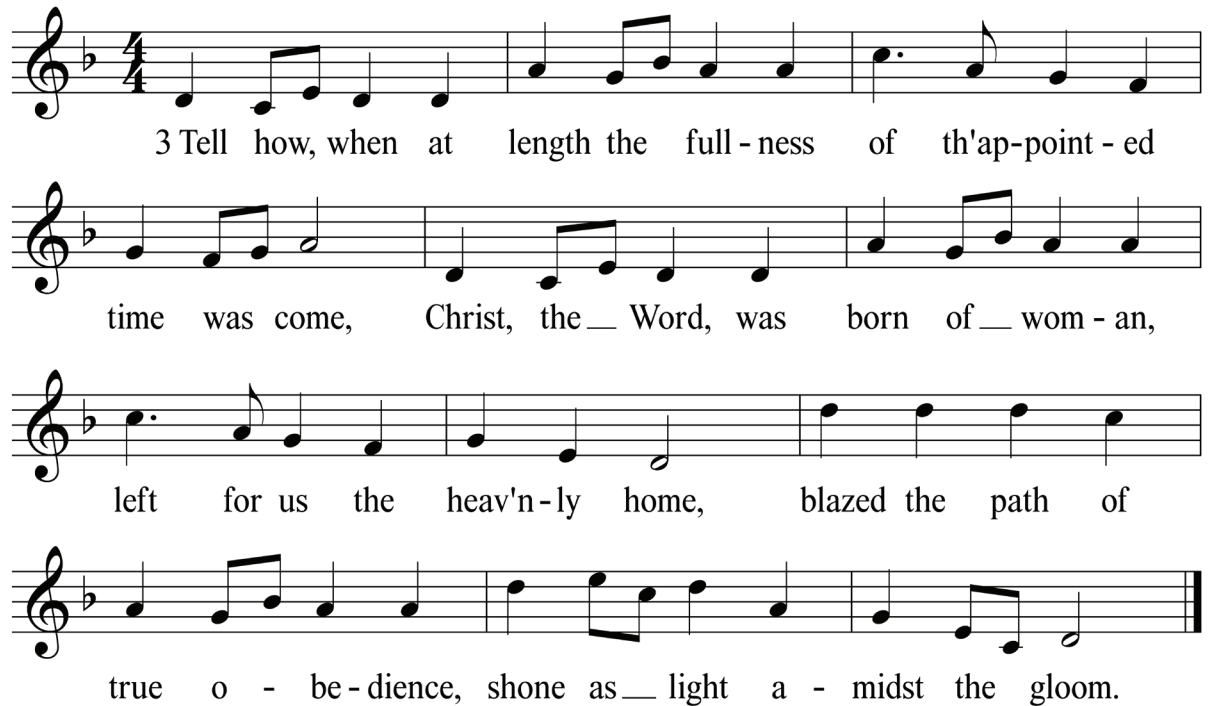
<sup>12</sup> So the soldiers, their officer, and the temple police arrested Jesus and bound him. <sup>13</sup> First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. <sup>14</sup> Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. <sup>15</sup> Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, <sup>16</sup> but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. <sup>17</sup> The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." <sup>18</sup> Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

HYMN

*Sing, My Tongue*

2 God in — mer - cy saw us — fall - en, sunk in shame and  
mis - e - ry, felled to — death in E - den's gar - den,  
where in pride we claimed the tree; then an - oth - er  
tree was cho - sen, which the — world from death would free.

<sup>19</sup> Then the high priest questioned Jesus about his disciples and about his teaching. <sup>20</sup> Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jewish people come together. I have said nothing in secret. <sup>21</sup> Why do you ask me? Ask those who heard what I said to them; they know what I said." <sup>22</sup> When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" <sup>23</sup> Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" <sup>24</sup> Then Annas sent him bound to Caiaphas the high priest. <sup>25</sup> Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." <sup>26</sup> One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" <sup>27</sup> Again Peter denied it, and at that moment the cock crowed.



3 Tell how, when at length the full-ness of th'ap-point-ed  
time was come, Christ, the Word, was born of wom-an,  
left for us the heav'n-ly home, blazed the path of  
true o-be-dience, shone as light a-midst the gloom.

<sup>28</sup> Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. <sup>29</sup> So Pilate went out to them and said, "What accusation do you bring against this man?" <sup>30</sup> They answered, "If this man were not a criminal, we would not have handed him over to you." <sup>31</sup> Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." <sup>32</sup> This was to fulfill what Jesus had said when he indicated the kind of death he was to die. <sup>33</sup> Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" <sup>34</sup> Jesus answered, "Do you ask this on your own, or did others tell you about me?" <sup>35</sup> Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" <sup>36</sup> Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the temple authorities. But as it is, my kingdom is not from here."

<sup>37</sup> Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." <sup>38</sup> Pilate asked him, "What is truth?" After he had said this, he went out to the crowd again and told them, "I find no case against him. <sup>39</sup> But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" <sup>40</sup> They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.



HYMN

*Sing, My Tongue*

4 Thir-ty\_\_years a - mong us\_\_dwell-ing, Je - sus went from  
Naz - a - reth, des - tined, ded - i - cat - ed,\_\_will - ing,  
did his work, and met his death; like a lamb he  
hum - bly yield - ed on the\_\_cross his dy - ing breath.

<sup>19:1</sup> Then Pilate took Jesus and had him flogged. <sup>2</sup> And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup> They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. <sup>4</sup> Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." <sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" <sup>6</sup> When the chief priests and the police saw Jesus, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." <sup>7</sup> They answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God." <sup>8</sup> Now when Pilate heard this, he was more afraid than ever. <sup>9</sup> He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. <sup>10</sup> Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" <sup>11</sup> Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." <sup>12</sup> From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." <sup>13</sup> When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. <sup>14</sup> Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" <sup>15</sup> They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." <sup>16</sup> Then he handed him over to them to be crucified.

5 Bend your boughs, O tree of glo - ry, your re-lax - ing  
 si - news bend; for a while the an - cient rig - or  
 that your birth be - stowed, sus - pend; and the Lord of  
 heav'n - ly beau - ty gent - ly on your arms ex - tend.

So they took Jesus; <sup>17</sup> and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. <sup>18</sup> There they crucified him, and with him two others, one on either side, with Jesus between them. <sup>19</sup> Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." <sup>20</sup> Many people read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. <sup>21</sup> Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am 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 clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. <sup>24</sup> So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." <sup>25</sup> And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." <sup>27</sup> Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. <sup>28</sup> After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." <sup>29</sup> A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. <sup>30</sup> When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

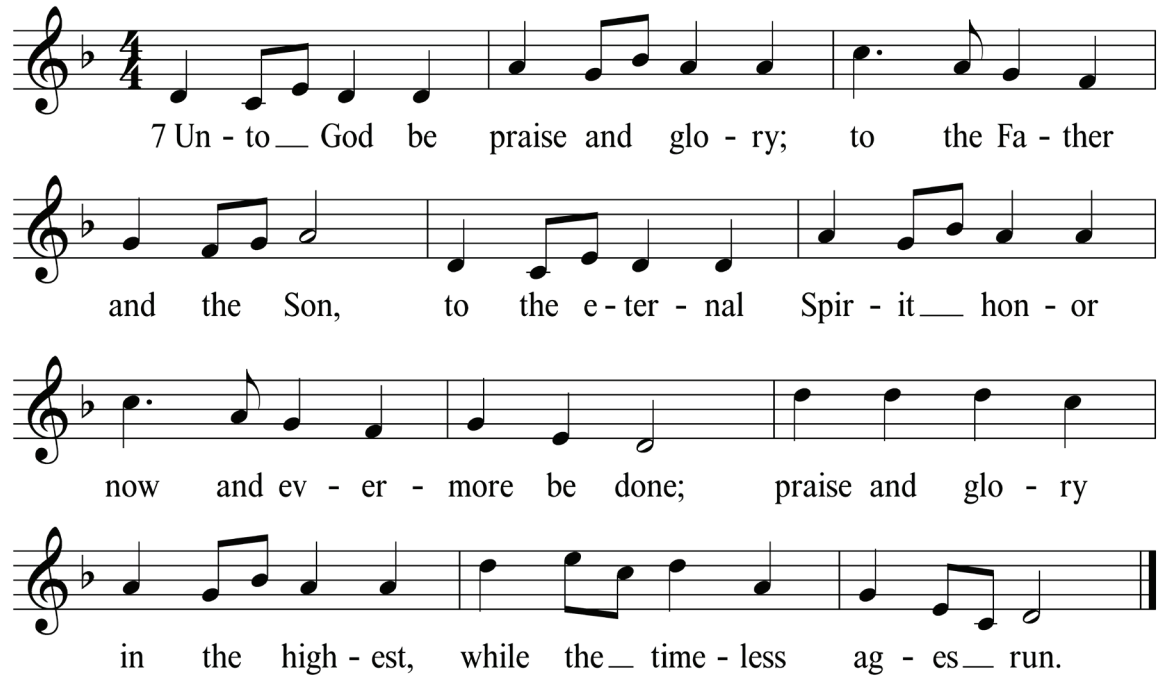


HYMN

*Sing, My Tongue*

6 Faith-ful\_\_ cross, true sign of\_\_ tri-umph, be for all the  
nob - lest tree; none in\_\_ fo - liage, none in\_\_ blos - som,  
none in fruit your e - qual be; sym - bol of the  
world's re - demp - tion, for your bur - den makes us\_\_ free.

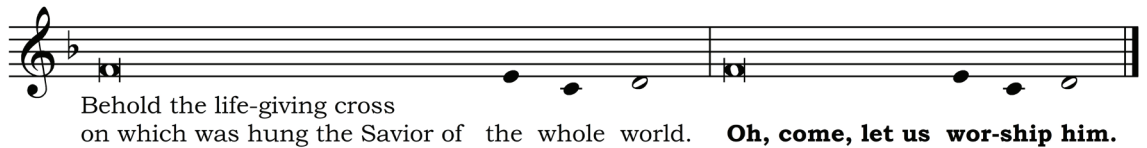
<sup>31</sup> Since it was the day of Preparation, the Temple authorities did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. <sup>32</sup> Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup> But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup> Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup> (This testimony is from an eyewitness, so that you also may believe. This testimony is true, and he knows that he tells the truth.) <sup>36</sup> These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." <sup>37</sup> And again another passage of scripture says, "They will look on the one whom they have pierced." <sup>38</sup> After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Temple authorities, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. <sup>39</sup> Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. <sup>40</sup> They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. <sup>41</sup> Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. <sup>42</sup> And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.



7 Un - to\_\_ God be praise and glo - ry; to the Fa - ther  
and the Son, to the e - ter - nal Spir - it\_\_ hon - or  
now and ev - er - more be done; praise and glo - ry  
in the high - est, while the\_\_ time - less ag - es\_\_ run.

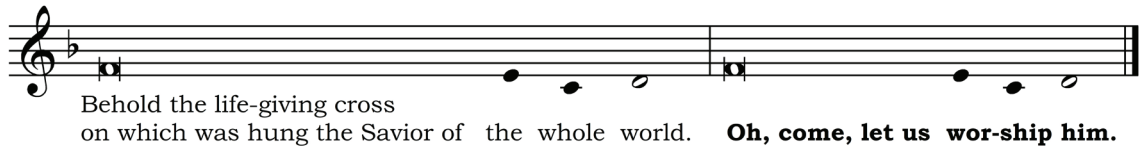
### Procession of the Cross

*The Cross is carried in procession to the altar.*



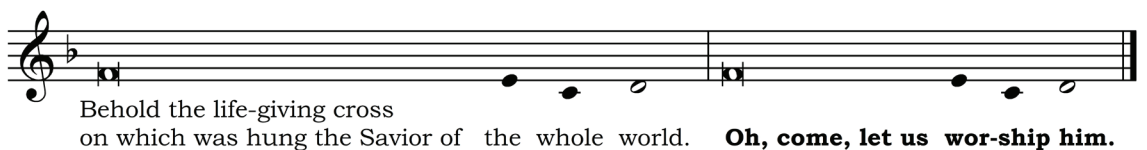
Behold the life-giving cross  
on which was hung the Savior of the whole world. **Oh, come, let us worship him.**

*The dialogue is sung a second time at the midpoint of the procession.*



Behold the life-giving cross  
on which was hung the Savior of the whole world. **Oh, come, let us worship him.**

*The dialogue is sung a third time at the end of the procession.*



Behold the life-giving cross  
on which was hung the Savior of the whole world. **Oh, come, let us worship him.**



## SOLEMN REPROACHES

The congregation sings the refrain at the beginning and after each verse as indicated.

The choir sings the verses.

Congregation is invited to sit.

Worshippers are invited to approach the cross and kneel at one of the prayer stations during the Solemn Reproaches.

The musical notation consists of three staves in G major (one sharp). The first staff is the refrain: "Ho - ly God, ho - ly and might - y, ho -". The second staff is the first verse: "ly and im - mor - tal, have mer - cy up - on us." with a bracket above it labeled "to choir verses". The third staff is the second verse: "mer - cy up - on us." with a bracket above it labeled "last time".

In the Solemn Reproaches, Christ's voice echoes through memory and mercy—recalling love given, grace poured out, and the ways we turn away. Chanted slowly and prayerfully, these ancient words are not accusation, but sung in sorrow and longing. In the Lutheran tradition, we are invited us to see ourselves honestly and accept that our only hope is to return again to God in Christ found on the cross.

At the foot of the cross, we listen, we grieve, and we trust that even here, in the darkest of places, love does not let go.

O my people, O my church, what have I done to you?

How have I offended you? Answer me.

I led you out of slavery into freedom, and delivered you through the waters of rebirth,

but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal, have mercy on us.**

O my people, O my church, what more could I have done for you? Answer me.

Forty years I led you through the desert, feeding you with manna on the way;

I saved you from the time of trial and gave you my body, the bread of heaven,

but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal, have mercy on us.**

O my people, O my church, what more could I have done for you? Answer me.

I led you on your way in a pillar of cloud and fire, but you led me to the judgment

hall of Pilate; I guided you by the light of the Holy Spirit,

but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal, have mercy on us.**

O my people, O my church, what more could I have done for you? Answer me.

I planted you as my fairest vineyard, but you brought forth bitter fruit;

I made you branches of the vine and never left your side,

but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal, have mercy on us.**

O my people, O my church, what more could I have done for you? Answer me.  
I poured out saving water from the rock, but you gave me vinegar to drink;  
I poured out my life and gave you the new covenant in my blood,  
but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal, have mercy on us.**

O my people, O my church, what more could I have done for you? Answer me.  
I gave you a royal scepter, but you gave me a crown of thorns;  
I gave you the kingdom and crowned you with eternal life,  
but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal, have mercy on us.**

O my people, O my church, what more could I have done for you? Answer me.  
I struck down your enemies, but you struck my head with a reed;  
I gave you my peace, but you draw the sword in my name,  
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal, have mercy on us.**

O my people, O my church, what more could I have done for you? Answer me.  
I opened the waters to lead you to the promised land, but you opened my side with a  
spear; I washed your feet as a sign of my love,  
but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal, have mercy on us.**

O my people, O my church, what more could I have done for you? Answer me.  
I lifted you up to the heights, but you lifted me high on a cross;  
I raised you from death and prepared for you the tree of life,  
but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal, have mercy on us.**

O my people, O my church, what more could I have done for you? Answer me.  
I grafted you into my people Israel, but you made them scapegoats for your own guilt,  
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal, have mercy on us.**

O my people, O my church, what more could I have done for you? Answer me.  
I came to you in the least of your brothers and sisters, but I was hungry and you  
gave me no food, thirsty and you gave me no drink, a stranger and you did not  
welcome me, naked and you did not clothe me, sick and in prison and you did not  
visit me,  
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal, have mercy on us.**

**ANTHEM**

*Adoramus te, Christe*

Palestrina

(English translation of the Latin)

We adore you, O Christ, and we bless you,  
who by your holy cross has redeemed the world.  
He who suffered death for us, O Lord, O Lord, have mercy on us.

*Please stand as able.*

## There in God's Garden

1 There in God's gar - den stands the Tree of Wis - dom,  
 2 Its name is Je - sus, name that says, "Our Sav - ior!"  
 3 Thorns not its own are tan - gled in its fo - liage;  
 4 See how its branch - es reach to us in wel - come;

whose leaves hold forth the heal - ing of the na - tions:  
 There on its branch - es see the scars of suf - f'ring;  
 our greed has starved it, our de - spite has choked it.  
 hear what the Voice says, "Come to me, ye wea - ry!

Tree of all knowl - edge, Tree of all com -  
 see there the ten - drills of our hu - man  
 Yet, look! it lives! its grief has not de -  
 Give me your sick - ness, give me all your

pas - sion, Tree of all beau - ty.  
 self - hood feed on its life - blood.  
 stroyed it nor fire con - sumed it.  
 sor - row, I will give bless - ing."

5 This is my ending,  
 this my resurrection;  
 into your hands, Lord,  
 I commit my spirit.  
 This have I searched for;  
 now I can possess it.  
 This ground is holy.

6 All heav'n is singing,  
 "Thanks to Christ whose passion  
 offers in mercy  
 healing, strength, and pardon.  
 Peoples and nations,  
 take it, take it freely!"  
 Amen! My Master!

We adore you, O Christ, and we bless you.

**By your holy cross you have redeemed the world.**

*All depart in silence. Worshipers may reverence the cross before they depart.*

*Our worship continues on Easter Sunday morning  
 with 8:00 am and 10:00 am services in the Sanctuary.*



# EASTER

at

# TRINITY

LUTHERAN CHURCH 1909

**Sunday, April 5**

Easter Sunday/Resurrection of our Lord  
Worship at 8:00 am and 10:00 am  
Sanctuary

*Refreshments and fellowship to follow  
the 10:00am service on the front lawn.*

*Nursery provided.*