

Trinity Church

Staten Island



Good Friday
April 18, 2025

ABOUT TRINITY

Trinity Lutheran Church is a diverse Christian community committed to sharing and teaching the Word of God. We welcome all people and serve to provide Christian education, witness and outreach. In response to God's grace, we are called to support and advocate for our dynamic community, care for others, worship God, develop leaders in our faith, and steward the gifts we have been given by God.

Our Values:

Love + Community + Inclusion + Service + Creativity + Faithfulness + Learning

INFORMATION FOR THOSE WORSHIPPING

To accommodate all our membership, and to provide outreach into the community, this service is being live streamed and made available on YouTube. By attending, you consent to any recording, and its release, publication, exhibition, or reproduction to be used for live streaming and/or any other publication, printed or electronic, of Trinity Lutheran Church.

ABOUT GOOD FRIDAY

Life and death stand side by side as we enter into Good Friday. In John's passion account, Jesus reveals the power and glory of God, even as he is put on trial and sentenced to death.

Standing with the disciples at the foot of the cross, we pray for the whole world in the ancient bidding prayer, as Christ's death offers life to all. We gather in solemn devotion, but always with the promise that the tree around which we assemble is indeed a tree of life. We depart silently, and we anticipate the culmination of the Three Days in the Easter Vigil.

Please silence your cell phone before worship begins.

GATHERING

THE HOLY SPIRIT CALLS US TOGETHER

We gather in silence, then begin singing as we ended on Maundy Thursday, the first day of the Triduum.

HYMN, ELW 348

The hymn is sung three times.

Stay with me, re - main here with me, watch and
pray. Watch and pray.

The musical score consists of two systems of staves. The first system has a vocal line in treble clef and a piano accompaniment in bass clef. The second system also has a vocal line in treble clef and a piano accompaniment in bass clef. The lyrics are written below the vocal line.

Please stand for the

GREETING AND PRAYER OF THE DAY

P The Lord be with you.

C **And also with you.**

P Let us pray. Almighty God, we ask you to look with mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed and to be given over to the hands of sinners and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and ever.

Please be seated for the readings.

FIRST READING, ISAIAH 52:13–53:12

L A reading from Isaiah.

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

⁶All we like sheep have gone astray;
we have all turned to our own way,
and the LORD has laid on him
the iniquity of us all.
⁷He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is
silent,
so he did not open his mouth.
⁸By a perversion of justice he was taken
away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my
people.
⁹They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.
¹⁰Yet it was the will of the LORD to crush him
with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall
prolong his days;
through him the will of the LORD shall
prosper.
¹¹Out of his anguish he shall see light;
he shall find satisfaction through his
knowledge.
The righteous one, my servant,
shall make many righteous,
and he shall bear their iniquities.
¹²Therefore I will allot him a portion with the
great,
and he shall divide the spoil with the
strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the
transgressors.

L Holy Wisdom, Holy Word.

C **Thanks be to God.**

HYMN, ELW 480

1 O bread of life from heav - en, O food to pil - grims
 2 O fount of grace re - deem - ing, O riv - er ev - er
 3 We love you, Je - sus, ten - der, in all your hid - den

giv - en, O man - na from a - bove: feed
 stream - ing from Je - sus' wound - ed side: come
 splen - dor with - in these means of grace. Oh,

with the bless - ed sweet - ness of your di - vine com -
 now, your love be - stow - ing on thirst - ing souls, and
 let the veil be riv - en, and our clear eye in

plete - ness the souls that want and need your love.
 flow - ing till all are ful - ly sat - is - fied.
 heav - en be - hold your glo - ry face to face.

Text: Latin hymn, c. 1661; tr. Hugh T. Henry, 1862-1946, sts. 1, 3; tr. Philip Schaff, 1819-1893, st. 2
 Music: Heinrich Isaac, 1450-1517; arr. Johann Sebastian Bach, 1685-1750

**THE PASSION OF OUR LORD JESUS THE CHRIST
ACCORDING TO THE GOSPEL OF JOHN 18:1-19:42**

*We remain seated until that place in the reading where the death of Jesus occurs.
Silence for meditation and musical reflections complement the reading.*

[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.² Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³ 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. ⁴ Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" ⁵ They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. ⁶ When Jesus said to them, "I am he," they stepped back and fell to the ground. ⁷ Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." ⁸ Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." ⁹ This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." ¹⁰ 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. ¹¹ Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

Silence is observed. We remain seated for the following hymn.

HYMN, ELW 666

1 What won-drous love is this, O my soul, O my soul! What
 2 When I was sink - ing down, sink - ing down, sink - ing down, when
 3 To God and to the Lamb I will sing, I will sing; to
 4 And when from death I'm free, I'll sing on, I'll sing on; and

won - drous love is this, O my soul! What won-drous love is this
 I was sink - ing down, sink - ing down, when I was sink - ing down
 God and to the Lamb I will sing; to God and to the Lamb,
 when from death I'm free, I'll sing on; and when from death I'm free,

that caused the Lord of bliss to bear the dread-ful curse for my
 be - neath God's righ-teous frown, Christ laid a - side his crown for my
 who is the great I AM, while mil - lions join the theme, I will
 I'll sing God's love for me, and through e - ter - ni - ty I'll sing

soul, for my soul, to bear the dread-ful curse for my soul?
 soul, for my soul, Christ laid a - side his crown for my soul.
 sing, I will sing, while mil - lions join the theme, I will sing.
 on, I'll sing on; and through e - ter - ni - ty I'll sing on.

Text: Venantius Honorius Fortunatus, 530-609
 Tune: Fortunatus New

¹²So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

¹⁵Simon 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, ¹⁶but 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. ¹⁷The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." ¹⁸Now 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.

¹⁹Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. ²¹Why do you ask me? Ask those who heard what I said to them; they know what I said." ²²When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" ²³Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" ²⁴Then Annas sent him bound to Caiaphas the high priest.

²⁵Now 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." ²⁶One 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?" ²⁷Again Peter denied it, and at that moment the cock crowed.

Silence.

We remain seated for the following hymn.

HYMN, ELW 349, vs. 1-3

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that man 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 hath 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 man's 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 he noth - ing heed - eth, God in - ter - ced - eth.
 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, 1595-1647
 Tune: Herzliebster Jesu

²⁸Then 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. ²⁹So Pilate went out to them and said, "What accusation do you bring against this man?" ³⁰They answered, "If this man were not a criminal, we would not have handed him over to you." ³¹Pilate 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." ³²(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

³³Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" ³⁴Jesus answered, "Do you ask this on your own, or did others tell you about me?" ³⁵Pilate 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?" ³⁶Jesus 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 Jews. But as it is, my kingdom is not from here." ³⁷Pilate 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." ³⁸Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. ³⁹But 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?" ⁴⁰They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

HOMILY

Pr. Stephanie Jaeger

^{19:1}Then Pilate took Jesus and had him flogged. ²And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. ⁴Pilate 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." ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" ⁶When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." ⁷The Jews 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."

⁸Now when Pilate heard this, he was more afraid than ever. ⁹He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. ¹⁰Pilate 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?" ¹¹Jesus 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." ¹²From 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."

¹³When 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. ¹⁴Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" ¹⁵They 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." ¹⁶Then he handed him over to them to be crucified.

Silence.

We remain seated for the hymn.

HYMN, ELW 341



1 Now be - hold the Lamb, the pre - cious Lamb of God, who
 2 Ho - ly is the Lamb, the pre - cious Lamb of God. Why
 3 Thank you for the Lamb, the pre - cious Lamb of God. Be -



bore all my sin, that I may live a - gain: the pre-cious Lamb of God.
 you love me so, Lord, I shall nev - er know; the pre-cious Lamb of God.
 cause of your grace I can fin - ish the race; the pre-cious Lamb of God.

Text: Kirk Franklin, b. 1970
 Tune: Now Behold the Lamb

So they took Jesus; ¹⁷and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰Many of the Jews 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. ²¹Then 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.'" ²²Pilate answered, "What I have written I have written." ²³When 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. ²⁴So 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."

²⁵And 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. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his

mother, "Woman, here is your son." ²⁷Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

HYMN, ELW 351, vs. 1 + 2

1 O sa - cred head, now wound - ed, with grief and shame weigh'd down,
 2 How pale thou art with an - guish, with sore a - buse and scorn;
 3 What lan - guage shall I bor - row to thank thee, dear - est friend,
 4 Lord, be my con - so - la - tion; shield me when I must die;

now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
 how does thy face now lan - guish, which once was bright as morn!
 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!
 Thy grief and bit - ter pas - sion were all for sin - ners' gain;
 Oh, make me thine for - ev - er, and should I faint - ing be,
 These eyes, new faith re - ceiv - ing, from thee shall nev - er move;

Yet, though de - spised and gor - y, I joy to call thee mine.
 mine, mine was the trans - ges - sion, but thine the dead - ly pain.
 Lord, let me nev - er, nev - er out - live my love to thee.
 for all who die be - liev - ing die safe - ly in thy love.

Text: Paul Gerhardt, 1607-1676, based on Arnulf of Loubain, d. 1250
 Tune: Herzlich tut mich verlangen

Please stand as able to observe the death of Jesus on the cross.

²⁸After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." ²⁹A 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. ³⁰When Jesus

had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.
Silence.

All sit for the

MUSICAL REFLECTION

"Fourth Word" from *Seven Last Words of Christ*

Theodore Dubois
(1837-1924)

Sung by Sam Fujii

"God, my Father, oh why hast thou forsaken me?"

All those who were my friends, all have now forsaken me, and they that hate me do now prevail against me, and he who I have cherished, he hath betray'd me. Even the vine that I have chosen, and that I have planted: Wherefore are thou now so strangely turned into bitterness, that I by thee am crucified?

³¹Since it was the day of Preparation, the Jews 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. ³²Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) ³⁶These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." ³⁷And again another passage of scripture says, "They will look on the one whom they have pierced."

³⁸After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. ³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹Now 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. ⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

HYMN, ELW 353



1 Were you there when they cru - ci - fied my Lord?
2 Were you there when they nailed him to the tree?
3 Were you there when they pierced him in the side?
4 Were you there when the sun re - fused to shine?
5 Were you there when they laid him in the tomb?



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 pierced him in the side?
Were you there when the sun re - fused to shine?
Were you there when they laid him in the tomb?



Oh, 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 pierced him in the side?
Were you there when the sun re - fused to shine?
Were you there when they laid him in the tomb?

Text: Spiritual
Tune: Were You There

You may remain seated for the

BIDDING PRAYER

A Let us pray, brothers and sisters, for the holy church throughout the world.

Silence.

P Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. By your Holy Spirit guide the church and gather it throughout the world. Help it to persevere in faith, proclaim your name, and bring the good news of salvation in Christ to all people. We ask this through Christ our Lord.

C **Amen.**

Commented [GUI]: Do you think I should pull the bidding prayers out of the bulletin and just leave the prompt? "The assisting minister and presider lead the Bidding Prayers. Following the prompt by the Assisting Minister, there is silence for attendees to pray. The presider summarizes the petition, attendees close the prayer with "Amen."

A Let us pray for Elizabeth Eaton, Michael Burke, and Paul Egensteiner, our bishops, for Stephanie Jaeger, our pastor, for Margaret-ann O'Donnell, our deacon, for all servants of the church, and for all the people of God.

Silence.

P Almighty and eternal God, your Spirit guides the church and makes it holy. Strengthen and uphold our bishops, pastors, other ministers, and lay leaders. Keep them in health and safety for the good of the church, and help each of us in our various vocations to do faithfully the work to which you have called us. We ask this through Christ our Lord.

C Amen.

A Let us pray for those preparing for baptism.

Silence.

P Almighty and eternal God, you continue to bless the church. Increase the faith and understanding of those preparing for baptism. Give them new birth as your children, and keep them in the faith and communion of your holy church. We ask this through Christ our Lord.

C Amen.

A Let us pray for our sisters and brothers who share our faith in Jesus Christ.

Silence.

P Almighty and eternal God, you give your church unity. Look with favor on all who follow Jesus your Son. Make all the baptized one in the fullness of faith, and keep us united in the fellowship of love. We ask this through Christ our Lord.

C Amen.

A Let us pray for the Jewish people, the first to hear the word of God.

Silence.

P Almighty and eternal God, long ago you gave your promise to Abraham and your teaching to Moses. Hear our prayers that the people you called and elected as your own may receive the fulfillment of the covenant's promises. We ask this through Christ our Lord.

C Amen.

A Let us pray for those who do not share our faith in Jesus Christ.

Silence.

P Almighty and eternal God, gather into your embrace all those who call out to you under different names. Bring an end to inter-religious strife, and make us

more faithful witnesses of the love made known to us in your Son. We ask this through Christ our Lord.

C Amen.

A Let us pray for those who do not believe in God.

Silence.

P Almighty and eternal God, you created humanity so that all may long to know you and find peace in you. Grant that all may recognize the signs of your love and grace in the world and in the lives of Christians, and gladly acknowledge you as the one true God. We ask this through Christ our Lord.

C Amen.

A Let us pray for God's creation.

Silence.

P Almighty and eternal God, you are the creator of a magnificent universe. Hold all the worlds in the arms of your care and bring all things to fulfillment in you. We ask this through Christ our Lord.

C Amen.

A Let us pray for those who serve in public office.

Silence.

P Almighty and eternal God, you are the champion of the poor and oppressed. In your goodness, give wisdom to those in authority, so that all people may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord.

C Amen.

A Let us pray for those in need.

Silence.

P Almighty and eternal God, you give strength to the weary and new courage to those who have lost heart. Heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and deliver your world from falsehood, hunger, and disease. Hear the prayers of all who call on you in any trouble, that they may have the joy of receiving your help in their need. We ask this through Christ our Lord.

C Amen.

L Finally, let us pray for all those things for which our Lord would have us ask.

C Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

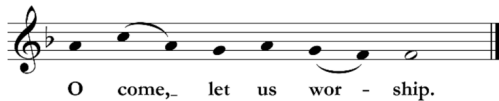
THE ADORATION OF THE CRUCIFIED

A rough-hewn cross is processed through the sanctuary. The assembly stands and faces the cross as it is brought forward.

The following dialogue is sung three times during the procession, the assembly echoing the leader.



People



The dialogue is sung the first time at the back of the sanctuary.

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

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.

The dialogue is sung a third time as the cross is placed at the altar.

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

You are invited to sit, meditate on the cross, and join in singing the hymn before departing in silence.

OFFERING

The offering collected today supports the ministries of Trinity Lutheran Church. Our inclusive congregation has special commitments to the arts, addressing hunger and poverty in our community, and Christian education. Help us bring the healing love of God into the world by donating generously. To give online, scan the QR code. You may also leave your offering in the offering plate at set up at the back of the sanctuary as you leave the church tonight.



HYMN, ELW 348

We sing the hymn three times.

Stay with me, re - main here with me, watch and
pray. Watch and pray.

Text: Taizé Community
Tune: Stay with Me

*Our worship for The Three Days is not yet finished.
We continue tomorrow evening with our Easter Vigil at 5pm.*

WORSHIP ASSISTANTS

<i>Assisting Ministers</i>	<i>Richard Schrader</i>
<i>Readers</i>	<i>Roy Danischewski, Stephen Jaeger, Marcia Lyles</i>
<i>Preacher</i>	<i>Rev. Dr. Stephanie Jaeger</i>

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