



Tonight we experience the dramatic liturgy of Shadows (*Tenebrae*) – the oldest Christian liturgy. As we experience the Passion Story, we are sensually drawn into the events as a candle is extinguished on the “hearse” and nails are hammered following each portion of the story. Each portion is surrounded by a song of faith. Eventually, only the Christ candle remains lighted within a darkened sanctuary. This light is then also removed to symbolize the death of Christ. Following a time of silence, a loud noise is made representing the tomb being sealed. The Christ candle is then brought back into the sanctuary as a sign of the promise that God has made: “In three days, Jesus will rise again.”

If you desire to give an offering, a gray offering box can be found on the back wall of the sanctuary. Please remain seated for the entire service.

Silence is observed as a prelude to provide time for private meditation.

WELCOME to Trinity, where everyone is a friend! If you are visiting today, we would love to get to know you better. Please stop by the Welcome Table or check in at:

www.tlc-sherman.org/connect

Ministers

All people of Trinity Lutheran Church

Pastor: Rev. Adam Stockton
“Pastor Adam”

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SMILE! This worship service is being recorded. Watch the service LIVE on our YouTube page, and find past services cataloged.

Wifi Password: elcalutheran

Trinity Lutheran (ELCA) is a community of believers growing in faith through worship, learning and fellowship – reaching out in Christ’s love to witness and serve.

1515 N Travis Street
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TOLLING THE WORSHIP HOUR

OPENING WORDS

- A** Ashes to ashes, dust to dust.
The smell of death is in the air.
- C** **Jesus our Lord stumbles ever closer toward the cross of death.**
- A** A bitter walk, a lonely walk, a painful walk,
- C** **to die a cruel and agonizing death.**
- A** But a compassionate death, a saving death,
- C** **a necessary death, for you and for me.**

MUSICAL OFFERING

“*Via Dolorosa*”

Sprague | Hayes

LITANY

- A** Blessed be the name of the Lord our God,
- C** **who redeems us from sin and death.**
- A** For us and for our salvation,
Christ became obedient unto death,
even death on a cross.
- C** **Blessed be the name of the Lord.**
- A** Jesus was oppressed, and he was afflicted,
yet he opened not his mouth.
The Lord laid on him the iniquity of us all.
By the obedience of One,
- C** **many shall be made righteous.**

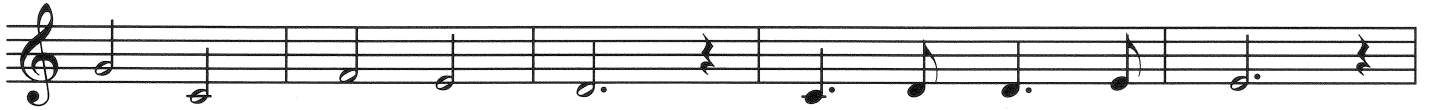
SONG

"The Power of the Cross"

Getty/Townend



1.O, to see the dawn of the dark - est day; Christ on the
 2.O, to see the pain writ - ten on Your face, bear - ing the
 3.Now the day-light flees; now the ground be - neath quakes as its
 4.O, to see my name writ - ten in the wounds, for through Your



road to Cal - va - ry. Tried by sin - ful men,
 awe - some weight of sin. Ev - 'ry bit - ter thought,
 Ma - ker bows His head. Cur - tain torn in two,
 suf - fring I am free. Death is crushed to death,



torn and beat - en, then nailed to a cross of wood. _____
 ev - 'ry ev - il deed crown - ing Your blood - stained brow. _____
 dead are raised to life, "Fin - ished!" the vic - t'ry cry. _____
 life is mine to live, won through Your self - less love! _____



— This the pow'r _____ of the cross: _____ Christ be -
 — This the pow'r _____ of the cross: _____ Christ be -
 — This the pow'r _____ of the cross: _____ Son of
 — This the pow'r _____ of the cross: _____ Son of



came _____ sin for us. _____ Took the blame, _____
 came _____ sin for us. _____ Took the blame, _____
 God _____ slain for us. _____ What a love, _____
 God _____ slain for us. _____ What a love, _____



— bore the wrath; we stand for - giv - en at the cross.
 — bore the wrath; we stand for - giv - en at the cross.
 — what a cost! We stand for - giv - en at the cross.
 — what a cost! We stand for - giv - en at the cross.

PRAYER OF PREPARATION

☐ Let us pray: Holy Savior, at times it causes us to tremble when we consider the sorrow, pain and abandonment you endured for our sake.

As we follow you to the cross,
we can't help but be moved by your great love for us.
Deep down we know whose sin caused your death.
It is *our* sin for which you died.

We humbly pray that your love, forgiveness, and mercy would be revealed to us anew as we experience your Passion and death this night.
We entrust our lives into your dying arms.

Finally, we pray for all those things for which you would have us ask:

☑ **Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever, Amen.**

The refrain is sung:

Be - hold, be - hold, the wood of the Cross,
on which is hung our sal - va - tion! _____ O
come, let us a - dore. _____

THE PASSION OF OUR LORD ACCORDING TO THE GOSPEL OF JOHN

SCENE 1

Lector: Rev. Charles Meyer

John 12:23-36

- Ⓐ *The Prediction of Jesus' Death.* Jesus says,
“Now the time has come for the Son of Man to enter into his glory.
I tell you the truth, unless a kernel of wheat is planted
in the soil and dies, it remains alone.
But its death will produce many new kernels —
a plentiful harvest of new lives.”
- Ⓑ **“Those who love their life in this world will lose it.
Those who care nothing
for their life in this world
will keep it for eternity.”**
- Ⓐ “Anyone who wants to be my disciple must follow me,
because my servants must be where I am.
And the Father will honor anyone who serves me.
Now my soul is deeply troubled.
Should I pray, ‘Father, save me from this hour’?
But this is the very reason I came! Father, bring glory to your name.”
Then a voice spoke from heaven, saying,
- Ⓑ **“I have already brought glory to my name,
and I will do so again.”**
- Ⓐ When the crowd heard the voice, some thought it was thunder,
while others declared an angel had spoken to him.
“The voice was for your benefit, not mine,” Jesus informed them.
“The time for judging this world has come,
when Satan, the ruler of this world, will be cast out.
And when I am lifted up from the earth, I will draw everyone to myself.”
- Ⓑ **Jesus said this to indicate how he was going to die.**
- Ⓐ The crowd responded, “We understood from Scripture that the Messiah would live forever.
How can you say the Son of Man will die? Just who is this Son of Man, anyway?”
“My light will shine for you just a little longer.
Walk in the light while you can, so the darkness will not overtake you.
Those who walk in the darkness cannot see where they are going.
Put your trust in the light while there is still time; then you will become children of the light.”
- Ⓐ By your cross and suffering, by your precious death and burial,
- Ⓑ **Good Lord, deliver us.**

First candle is extinguished and nail is hammered. Silence is kept.

SONG

"Ah, Holy Jesus"

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

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,

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.

SCENE 2

Lector: Laura Fortner

John 18:1-11

- L *The Arrest of Jesus.* Jesus crossed the Kidron Valley with his disciples and entered a grove of olive trees. Judas, the betrayer, knew this place because Jesus had often gone there with his disciples. The leading priests and Pharisees had given Judas a band of Roman soldiers and Temple guards to accompany him. Now with blazing torches, lanterns, and weapons, they arrived at the olive grove.
- C **Jesus fully realized all that was going to happen to him, so he stepped forward to meet them.**

- L “Whom do you seek?” Jesus asked. They responded, “Jesus the Nazarene.”
 Jesus said to them, “I AM he.”
 As he said this, they all drew back and fell to the ground!
 “I told you that I AM he,” Jesus reiterated.
 “And since I am the One you want, let these others go.”
 Jesus did this to fulfill his own statement:

C **“I did not lose a single one of those God entrusted to me.”**

- L Then Simon Peter drew a sword
 and slashed off the right ear of Malchus, the high priest’s slave.
 But Jesus said to Peter, “Put your sword back into its sheath.
 Shall I not drink from the cup of suffering the Father has given me?”

- L By your cross and suffering, by your precious death and burial,

C **Good Lord, deliver us.**

Second candle is extinguished and nail is hammered. Silence is kept.

SONG

“Go to Dark Gethsemane”

1 Go to dark Geth-sem - a - ne, all who feel the tempt - er’s pow’r;
 2 Fol - low to the judg - ment hall, view the Lord of life ar - rained;
 3 Cal - v’ry’s mourn - ful moun - tain climb; there, a - dor - ing at his feet,

your Re - deem - er’s con - flict see. Watch with him one bit - ter hour;
 oh, the worm - wood and the gall! Oh, the pangs his soul sus - tained!
 mark that mir - a - cle of time, God’s own sac - ri - fice com - plete.

turn not from his griefs a - way; learn from Je - sus Christ to pray.
 Shun not suf - f’ring, shame, or loss; learn from him to bear the cross.
 “It is fin - ished!” hear him cry; learn from Je - sus Christ to die.

SCENE 3

Lector: Rolf Berg

John 18:12-27

- Ⓛ *The Denial of Peter.* So the soldiers, their commanding officer, and the Temple guards arrested Jesus and tied him up. First they took him to Annas, a retired high priest. Simon Peter followed Jesus, as did another disciple. That other disciple was acquainted with the high priest, so he was allowed to enter the high priest's courtyard with Jesus. Peter had to stay outside the gate. Then the disciple who knew the high priest spoke to the woman watching at the gate, and she let Peter in. The woman asked Peter, "You're not one of that man's disciples, are you?"
- Ⓞ **"No, I am not."**
- Ⓛ Because it was cold, the household servants and the guards had made a charcoal fire. They stood around it, warming themselves, and Peter stood with them, warming himself. Inside, the high priest began asking Jesus about his followers and what he had been teaching them. "Everyone knows what I teach," Jesus replied. "I have preached regularly in the synagogues and the Temple, where the people gather. I have not spoken in secret. Why are you asking me this question? Ask those who heard me. They know what I said." Then one of the Temple guards standing nearby slapped Jesus across the face. "Is that the way to answer the high priest?" Jesus responded, "If I said anything wrong, you must prove it. But if I'm speaking the truth, why are you beating me?" Then Annas bound Jesus and sent him to Caiaphas, the presiding high priest.
- Meanwhile, as Simon Peter was standing by the fire warming himself, they said again, "I'm quite sure you are one of Jesus' disciples."
- Ⓞ **Peter denied it again.**
- Ⓛ One of the household slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Didn't I see you out there in the olive grove with Jesus?"
- Ⓞ **For the third time, Peter vehemently denied it.**
- Ⓛ And immediately a rooster crowed.
- Ⓛ By your cross and suffering, by your precious death and burial,
- Ⓞ **Good Lord, deliver us.**

Third candle is extinguished and nail is hammered. Silence is kept.

SONG

"In the Hour of Trial"

1 In the hour of tri - al, Je - sus, plead for me,
 2 With for - bid - den plea - sures should this vain world charm,
 3 Should thy mer - cy send me sor - row, toil, and woe,

lest by base de - ni - al I de - part from thee.
 or its sor - did trea - sures spread to work me harm,
 or should pain at - tend me on my path be - low,

When thou seest me wa - ver, with a look re - call;
 bring to my re - mem - brance sad Geth - sem - a - ne,
 grant that I may nev - er fail thy hand to see;

nor from fear or fa - vor suf - fer me to fall.
 or, in dark - er sem - blance, cross - crowned Cal - va - ry.
 grant that I may ev - er cast my care on thee.

SCENE 4

Lector: Jane Carr

John 18:28–19:16

- Ⓐ *Jesus, Pilate and the Jews.* Jesus' trial before Caiaphas ended in the early hours of the morning. Then he was taken to the headquarters of the Roman governor. His accusers didn't go inside because it would ritually defile them, and they wouldn't be allowed to celebrate the Passover. So Pilate, the governor, went out to them and asked, "What is your charge against this man?"
- ⓐ **"We wouldn't have handed him over to you if he weren't a criminal!"**
- Ⓐ Pilate responded, "Then take him away and judge him by your own law." But the accusers knew that only the Romans are permitted to execute someone. Pilate went back into his headquarters and called for Jesus to be brought to him. Pilate asked, "Are you the king of the Jews?" Jesus asked, "Is this your own question, or did others tell you about me?" "Am I a Jew?" Pilate shot back, "Your own people and their leading priests brought you to me for trial. Why? What have you done?" Jesus replied, "My Kingdom is not an earthly kingdom. If it were, my followers would fight to keep me from being handed over to the Jewish leaders. But my Kingdom is not of this world." "So you *are* a king?" Pilate asked. "You say I am a king," Jesus said. "Actually, I was born and came into the world to testify to the truth. All who love the truth recognize that what I say is true."
- ⓐ **"What is truth?" Pilate jeered.**
- Ⓐ Then Pilate went out again to the people and told them, "He is not guilty of any crime. But you have a custom of asking me to release one prisoner each year at Passover. Would you like me to release this 'King of the Jews'?"
- ⓐ **"No! Not this man. We want Barabbas!"**
- Ⓐ (Barabbas was a revolutionary, a freedom fighter.) So Pilate had Jesus flogged with a lead-tipped whip. The soldiers wove a crown of thorns and put it on his head, and they put a purple robe on him. "Hail! King of the Jews!" they continually mocked, slapping Jesus across the face. Pilate went outside yet again and said to the people, "I am going to bring him out to you now, but understand clearly that I find him not guilty." Jesus appeared wearing the crown of thorns and the purple robe, visibly bleeding. Pilate said, "Look, here is your King!" When they saw Jesus, the leading priests and Temple guards began hatefully shouting,
- ⓐ **"Crucify him! Crucify him!"**

SONG

“How Deep the Father’s Love for Us”



1. How deep the Fa - ther's love for us, how vast be - yond all meas - ure,
 2. Be - hold the Man up - on a cross, my sin up - on his shoul - ders;
 3. I will not boast in an - y - thing, no gifts, no pow'r, no wis - dom;



that he should give his on - ly Son to make a wretch his treas - ure.
 a - shamed, I hear my mock - ing voice call out a - mong the scoff - ers.
 but I will boast in Je - sus Christ, his death and res - ur - rec - tion.



How great the pain of sear - ing loss; the Fa - ther turns his face a - way,
 It was my sin that held him there un - til it was ac - com - plished;
 Why should I gain from his re - ward? I can - not give an an - swer.



as wounds which mar the Cho - sen One bring man - y sons to glo - ry.
 his dy - ing breath has brought me life— I know that it is fin - ished.
 But this I know with all my heart; his wounds have paid my ran - som.

SCENE 5

Lector: Marsha Powers

John 19:17-30

- L** *The Crucifixion and Death of Jesus.* So they led Jesus away. Carrying the cross by himself, Jesus went to the place called Place of the Skull (in Hebrew, Golgotha).
- C** **There they nailed him to the cross.**
- L** Two others were crucified with Jesus, one on either side, with Jesus between them. And Pilate posted a sign on the cross that read, “Jesus of Nazareth, the King of the Jews.” The place where Jesus was crucified was near the city, and the sign was written in Hebrew, Latin, and Greek, so that many people could read it. Then the leading priests objected and said to Pilate, “Change it from ‘The King of the Jews’ to ‘He said, I am King of the Jews.’” Pilate replied,
- C** “No, what I have written, I have written.”

ℒ When the soldiers had crucified Jesus,
they divided his clothes among the four of them.
They also took his robe, but it was seamless,
woven in one piece from top to bottom.
So they said, “Rather than tearing it apart, let’s throw dice for it.”
This fulfilled the Scripture that says,

☑ **“They divided my garments among themselves,
and threw dice for my clothing.”**

ℒ So that is what they did.
Standing near the cross were Jesus’ mother,
and his mother’s sister, Mary (the wife of Clopas), and Mary Magdalene.
When Jesus saw his mother standing there beside the disciple he loved,
he said to her, “Dear woman, here is your son.”
And he said to this disciple, “Here is your mother.”

☑ **And from then on this disciple took her into his home.**

ℒ Jesus knew that his mission was now finished,
and to fulfill Scripture he said, “I am thirsty.”
A jar of sour wine was sitting there, so they soaked a sponge in it,
put it on a hyssop branch, and held it up to his lips.
When Jesus had tasted it, he declared, “It is finished!”

☑ **Then he bowed his head and released his spirit.**

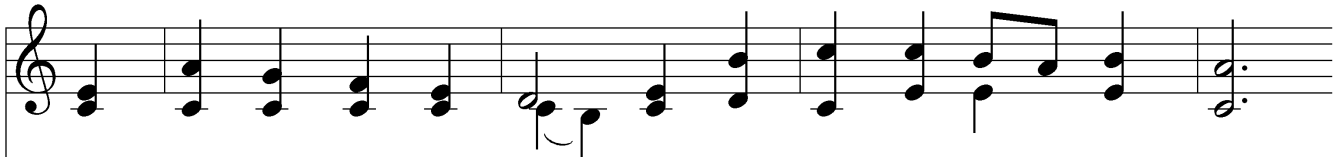
ℒ By your cross and suffering, by your precious death and burial,

☑ **Good Lord, deliver us.**

Fifth candle is extinguished and nail is hammered. Silence is kept.

SONG

"O Sacred Head Now Wounded"



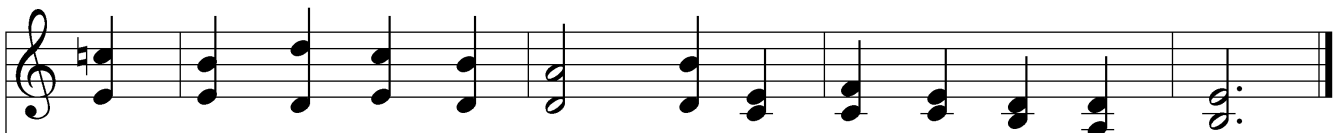
1 O sa - cred head, now wound - ed, with grief and shame weighed down,
 2 How art thou pale with an - guish, with sore a - buse and scorn;
 3 What lan - guage shall I bor - row to thank thee, dear - est friend,
 4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
 how does that vis - age 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 - gres - sion, but thine the dead - ly pain.
 Lord, let me nev - er, nev - er out - live my love to thee.
 for he who dies be - liev - ing dies safe - ly in thy love.



SCENE 6

Lector: Carol Pfeiffer

John 19:31-42

- Ⓛ *The Burial of Jesus.* It was the day of preparation, and the Jewish leaders didn't want the bodies hanging there the next day, which was the Sabbath (and a very special Sabbath, because it was the Passover). So they asked Pilate to hasten their deaths by ordering that their legs be broken. Then their bodies could be taken down. So the soldiers came and broke the legs of the two men crucified with Jesus. But when they came to Jesus, they saw that he was already dead, so they didn't break his legs. One of the soldiers, however, pierced his side with a spear, and immediately blood and water flowed out. (This report is from an eyewitness giving an accurate account. He speaks the truth so that you also can believe.) These things happened in fulfillment of the Scriptures that say,
 - ⓐ **“Not one of his bones will be broken,”**
 - ⓑ **and “They will look on the one they pierced.”**

- Ⓛ Afterward Joseph of Arimathea, who had been a secret disciple of Jesus (because he feared the Jewish leaders), asked Pilate for permission to take down Jesus' body. When Pilate gave permission, Joseph came and took the body away. With him came Nicodemus, the man who had come to visit Jesus at night. He brought about seventy-five pounds of perfumed ointment made from myrrh and aloes.
 - ⓐ **Following Jewish burial custom,**
 - ⓑ **they wrapped Jesus' body**
 - ⓒ **with the spices in long sheets of linen cloth.**

- Ⓛ The place of crucifixion was near a garden where there was a new tomb, never used before. And so, because it was the day of preparation for the Jewish Passover and since the tomb was close at hand, they laid Jesus there.

- Ⓛ By your cross and suffering, by your precious death and burial,
 - ⓐ **Good Lord, deliver us.**

Sixth candle is extinguished and nail is hammered. Silence is kept.

SONG

"Were You There?"

1 Were you there when they cru - ci - fied my Lord? Were you there?
 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?

Were you there when they cru - ci - fied my Lord? Were you there?
 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? Were you there?

Refrain

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?
 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? Were you there?



*All lights in the sanctuary are extinguished.
An extended period of silence is observed for personal meditation.*

*The Christ candle is then removed to symbolize the death of Christ.
A loud noise is made, representing the tomb being sealed.*

*The Christ candle is then brought back into the sanctuary as a sign of the promise that God has made:
“In three days, Jesus will rise again.”*

*No benediction is offered.
The congregation is asked to leave in silence.
Those who wish may stay for silent prayer.*

SERVING TONIGHT

Presiding Minister.....Pastor Adam Stockton
Assisting MinisterRev. Jim Hawthorne
Pianist / OrganistDr. Barbara Case
Lectors.....Rolf Berg, Jane Carr, Laura Fortner, Rev. Charles Meyer, Carol Pfeiffer & Marsha Powers
Acolyte.....Xitlali Hale
Welcome Table.....Laureen Pfeiffer
Projectionist.....Kathy Manning
Videographer.....Andy Carr