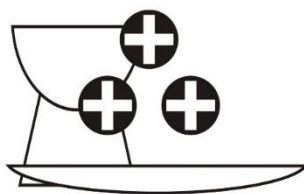


GOOD FRIDAY



APRIL 10, 2020

7:30 PM



TRINITY EVANGELICAL LUTHERAN CHURCH
THE BRONX, NEW YORK

In the Name of Jesus

On this day the Church gathers to hear the proclamation of the Passion, to pray for the life of the world, and to meditate on the life-giving cross. The ancient title for this day—THE TRIUMPH OF THE CROSS—reminds us that the Church gathers to offer thanksgiving for the ultimate sacrifice of Jesus, for upon the wood of the tree hung the salvation of the whole world. The Church reflects upon our Lord’s Passion on this second of the Three Days, contemplating the mystery of our salvation.

We gather and depart in silence.

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, now and forever.

C: Amen.

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

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him--so marred was his appearance, beyond human semblance, and his form beyond that of mortals--so 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. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For 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. He 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. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he

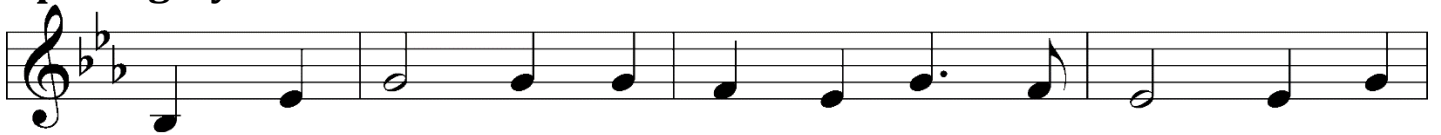
was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, 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. By 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. They 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. Yet 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. Out 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. Therefore 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.

Epistle (Letter) Reading: Hebrews 4:14-16; 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so 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 the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

Opening Hymn: "Were You There"

--LSB 456



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



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 ...



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?

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Sermon (*Silent prayer follows the sermon.*)

Hymn of Reflection: The Old Rugged Cross

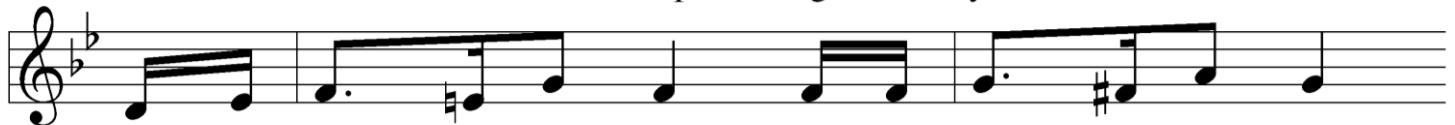
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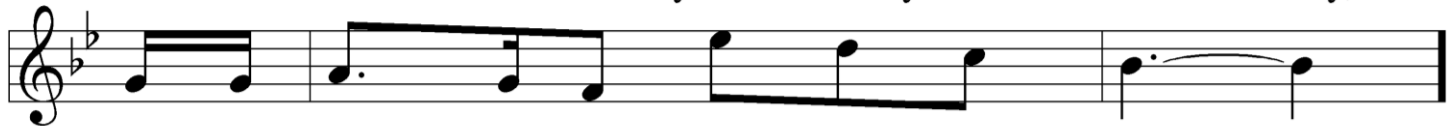
1 On a hill far a - way stood an old rug - ged cross,
2 Oh, that old rug - ged cross so de - spised by the world,
3 In the old rug - ged cross, stained with blood so di - vine,
4 To the old rug - ged cross I will ev - er be true,



the em - blem of suf - f'ring and shame;
has a won - drous at - trac - tion for me;
a won - drous beau - ty I see;
its shame and re - proach glad - ly bear;



and I love that old cross where the dear - est and best
for the dear Lamb of God left his glo - ry a - bove,
for 'twas on that old cross Je - sus suf - fered and died,
Christ will call me some day to my home far a - way,



for a world of lost sin - ners was slain.
to bear it to dark Cal - va - ry.
to par - don and sanc - ti - fy me.
where his glo - ry for - ev - er I'll share.

Refrain



So I'll cher - ish the old rug - ged cross, till my



tro - phies at last I lay down; I will cling to the old rug - ged



cross, and ex - change it some day for a crown.

The Bidding Prayer

P: Let us pray, brothers and sisters, for the holy Church of God throughout the world, that God the almighty Father guide her and hear her together, so that we may worship him in peace and tranquility.

*PASTOR: Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. Guide the work of your holy catholic and apostolic Church. Help her to persevere in faith, proclaim your name, and bring salvation to all people everywhere. We ask this through Christ our Lord. **C: Amen.***

P: Let us pray for Bishop Harrison, Bishop Lecakes, and all Bishops, all Pastors, all Commissioned Ministers and all servants of the Church, and for all the people of God.

*PASTOR: Almighty and eternal God, your Spirit guides the Church and makes her holy. Strengthen and uphold our pastors and leaders; keep them in health and safety for the good of the Church, and help each of us to do faithfully the work to which you have called us. We ask this through Christ our Lord. **C: Amen.***

P: Let us pray for all those who are preparing for Baptism and Confirmation, that God make them responsive to His love and give them life in Jesus Christ.

*PASTOR: Almighty and eternal God, you continually bless the Church with new members. Increase the faith and understanding of those preparing for Baptism and Confirmation. Give them a 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.***

P: Let us pray for our brothers and sisters who share our faith in Jesus Christ, that God may gather and keep together in one Church all those who know Christ as Lord.

*PASTOR: Almighty and eternal God, you give your Church her unity. Look with favor on all who follow Jesus your Son. We are all consecrated to you by our Baptism; make us one in the fullness of faith, and keep us one in the fellowship of love. We ask this through Christ our Lord. **C: Amen.***

P: Let us pray for the Jewish people, the first to hear the Word of God, that they may receive the fulfillment of the covenant's promises.

PASTOR: Almighty and eternal God, long ago you gave your promise to Abraham and his posterity. Hear the prayers of your Church that the people you first made your own may arrive with the fullness of redemption. We ask this through Christ our Lord. **C: Amen.**

P: Let us pray for those who do not believe in God, that they may find Him who is the author and goal of our existence.

PASTOR: Almighty and eternal God, you created humanity so that all might long to know you and have peace in you. Grant that, in spite of the hurtful things that stand in their way, they may all recognize in the lives of Christians the tokens of your love and mercy, and gladly acknowledge you as the one true God and Father of us all. We ask this through Christ our Lord. **C: Amen.**

P: Let us pray for Donald Trump—our President, Andrew Cuomo—our Governor, William DiBlasio—our Mayor, Ruben Diaz, Jr.—our Borough President, all who serve in public office and our troops, that God may guide their minds and hearts to make choices and decisions according to His Holy will, so that all of us may live in true peace and freedom.

PASTOR: Almighty and eternal God, you are the champion of the poor and the oppressed. In your goodness, watch over those in authority, so that people everywhere may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord. **C: Amen.**

P: Let us pray that God, the almighty and merciful Father, may heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, and disease.

PASTOR: Almighty and eternal God, you give strength to the weary and new courage to those who have lost heart. 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.**

P: Finally, let us pray for all those things for which our Lord would have us pray.

PASTOR: Lord, remember us in your kingdom & teach us, whispering, to pray:

C: (*whispered*) 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.

Agnus Dei (Lamb of God)

The musical score is written on a single staff in G major (one sharp) and 4/4 time. It consists of five lines of music with lyrics underneath. The first line begins with a common time signature 'C' in a square box. The melody is simple and hymn-like, with a final cadence on the word 'men.' The lyrics are: 'O Christ, Thou Lamb of God, that tak-est a-way the sin of the world, have mer-cy up - on us. O Christ, Thou Lamb of God, that tak-est a-way the sin of the world, have mer-cy up - on us. O Christ, Thou Lamb of God, that tak-est a-way the sin of the world, grant us Thy peace. A - men.'

C O Christ, Thou Lamb of God, that tak-est a-way the sin of the world, have mer-cy up - on us. O Christ, Thou Lamb of God, that tak-est a-way the sin of the world, have mer-cy up - on us. O Christ, Thou Lamb of God, that tak-est a-way the sin of the world, grant us Thy peace. A - men.

The Passion of Our Lord, following the Words of Jesus from the Cross

(This reading of the Passion of our Lord Jesus will use the Holy Gospel according to St. John as the framework for the Passion narrative. Through this account, we will hear additional parts of the narrative using excerpts from the synoptic Gospel accounts – St. Matthew, St. Mark, & St. Luke. Throughout this Passion narrative, we meditate on the words of Jesus from the cross, remembering His willing sacrifice for the salvation of the world. As each saying is read, a candle will be extinguished until all candles have been extinguished.)

P: The Passion of our Lord Jesus.

C: **Glory to You, O Lord.**

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

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

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, 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. The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' Now the slaves and the police had made a charcoal

fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus 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. Why do you ask me? Ask those who heard what I said to them; they know what I said.' 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?' Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?' Then Annas sent him bound to Caiaphas the high priest.

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.' 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?' Again Peter denied it, and at that moment the cock crowed.

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

Then Pilate entered the headquarters again, summoned Jesus, and asked him, 'Are you the King of the Jews?' Jesus answered, 'Do you ask this on your own, or did others tell you about me?' 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?' 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 Jews. But as it is, my kingdom is not from here.' 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.' Pilate 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. 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?' They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. 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.' So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' When 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.' The 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.'

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. 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?' 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.' 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.'

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

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. (John 18:1 - 19:17)
... they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. (Matthew 27:34)

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many 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. 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."' Pilate answered, 'What I have written I have written.' (John 19:18-22)

*...Then Jesus said, **'Father, forgive them; for they do not know what they are doing.'*** (Luke 23:34a)

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. 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 fulfil what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did. (John 19:23-24)

Those who passed by derided him, shaking their heads and saying, 'You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.' In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, 'He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, "I am God's Son." ' (Matthew 27:39-43)

*One of the criminals who were hanged there kept deriding him and saying, 'Are you not the Messiah? Save yourself and us!' But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.' Then he said, 'Jesus, remember me when you come into your kingdom.' He replied, **'Truly I tell you, today you will be with me in Paradise.'** It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed... (Luke 23:39-45a)*

*Meanwhile, standing near 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 beside her, he said to his mother, **'Woman, here is your son.'** Then he said to the disciple, **'Here is your mother.'** And from that hour the disciple took her into his own home. (John 19:25-27)*

*At three o'clock Jesus cried out with a loud voice, **'Eloi, Eloi, lema sabachthani?'** which means, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'Listen, he is calling for Elijah.' (Mark 15:34-35)*

*After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), **'I am thirsty.'** 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. (John 19:28-29)

But the others said, 'Wait, let us see whether Elijah will come to save him.' (Matthew 27:49)

When Jesus had received the wine, he said, 'It is finished.' (John 19:30a)

Then Jesus, crying with a loud voice, said, 'Father, into your hands I commend my spirit.' (Luke 23:46)

Then he bowed his head and gave up his spirit. (John 19:30b)

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. (Matthew 27:51-53)

Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!" There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem. (Mark 15:39-41)

Since 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. Then 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. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.' (John 19:31-37)

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time.

When he learned from the centurion that he was dead, he granted the body to Joseph. (Mark 15:42-45)

Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 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. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there. (John 19:39-42)

The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment. (Luke 23:55-56)

(The reading ends as we remember the tomb slamming shut. We meditate in darkness, remembering the darkness of the sealed tomb and beginning to await the promised resurrection.)

**JOIN US ONLINE FOR THE REST OF
THE HOLY TRIDUUM (The Three Days):**

- April 11 *The Great Vigil of Easter ----- 7:30PM Worship Service*
April 12 *The Resurrection of our Lord (**Easter**)--- 10:30AM Worship Service*

ALL EVENTS & ACTIVITIES ARE CURRENTLY SUSPENDED
UNTIL FURTHER NOTICE! AS WE CONTINUE WORKING THROUGH
THE CHALLENGES OF COVID-19, WE WILL KEEP YOU UPDATED.
THANKS! PEACE & LOVE IN JESUS!!!

ABOUT HOLY WEEK

MAUNDY THURSDAY

Maundy Thursday is the first day of the Holy Triduum (The Three Days). “Maundy” is from the Latin word for “mandate.” Jesus gave us the mandate to love one another as He has loved us. This Liturgy continues with Good Friday and the Resurrection of Our Lord. Together, The Holy Triduum proclaims the mystery of our faith: “Christ has died. Christ is risen. Christ will come again.”

Instruction: *On Maundy Thursday, following the Liturgy and moving into Good Friday, we strip the altar and leave all things bare to remind us of the sacrifice of our Lord Jesus and his betrayal and arrest.*

*During this time, we will hear the reading of Psalm 22 and meditate on the Word. Following the stripping of the altar is **SILENCE.** We return for Good Friday, as we remember the Son of Man is glorified on the throne of the Holy Cross.*

GOOD FRIDAY

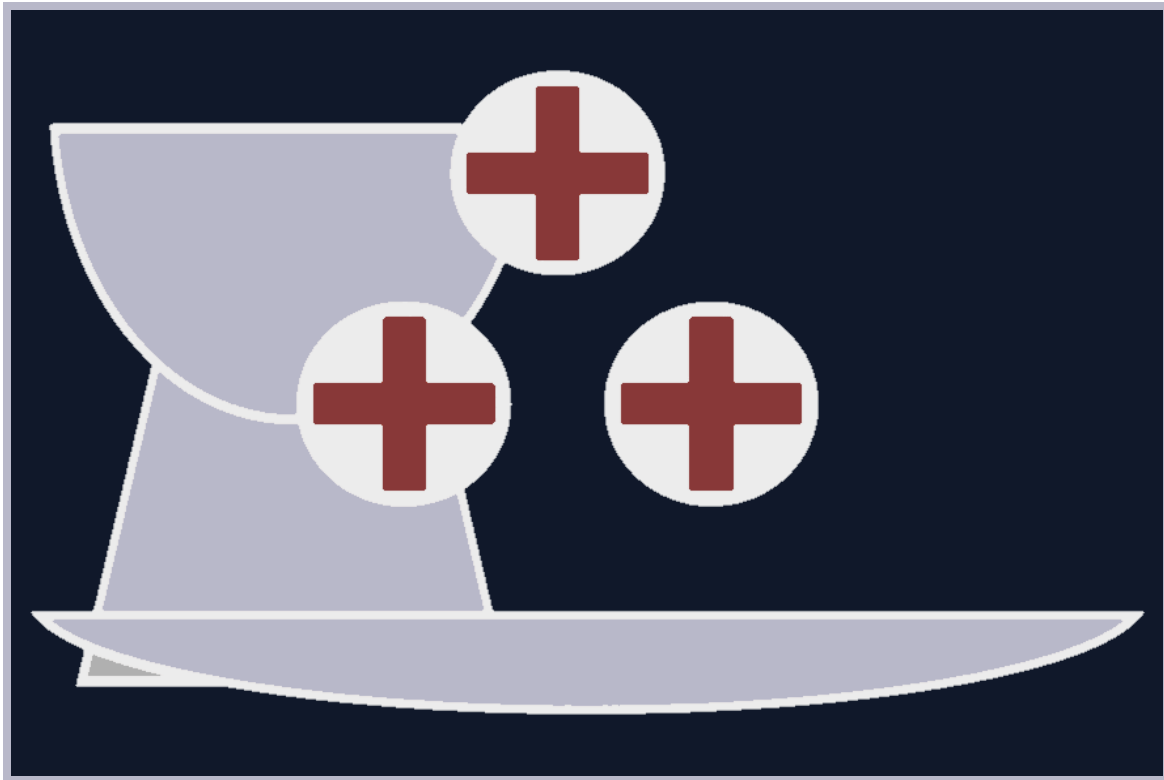
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Instruction: *We remember the solemnity of this day as **WE GATHER AND DEPART IN SILENCE.***

THE GREAT VIGIL OF EASTER

This Liturgy's Easter Proclamation announces, "This is the night in which all who believe in Christ are resurrected from evil and the gloom of sin, are renewed by grace, and are restored to holiness." Jesus' resurrection is the very foundation of our Christian faith, and it is what makes this the crowning moment of the Church's year. On this night, the Church celebrates the presence of the risen Lord as He brings us to new life in Holy Baptism, speaks His Word of promise, and comes to us in the Christian community.

Instruction: *At the Great Vigil, we begin our service **OUTSIDE**, in front of the church. There, we light the great fire of the Easter Vigil, celebrating the light that illumined brightly, burst open the tomb, and shone from our Risen Savior. From there, we process inside and continue the wonderful celebration.*



TRINITY EVANGELICAL LUTHERAN CHURCH

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WEBSITE: WWW.TRINITYLUTHERANBRONX.ORG

SUNDAY LITURGY (*ONLINE WORSHIP SERVICE*): 10:30 AM
SIGHT (*ONLINE RELIGIOUS EDU.*): ZOOM BIBLE STUDY AT 9:30AM
CITYKIDS (*ONLINE SUNDAY SCHOOL*): SUNDAYS AT 11:30AM

THE REV. DR. JOHN R. HANNAH, PASTOR EMERITUS
MS. ONI NIKOLLI, LEAD MUSICIAN
THE REV. SEM. ERIK JOHNSON, VICAR
THE REV. MATTHEW RYAN GONZALEZ, PASTOR

TRINITY EXISTS TO RECEIVE AND SHARE GOD'S GIFTS.

