



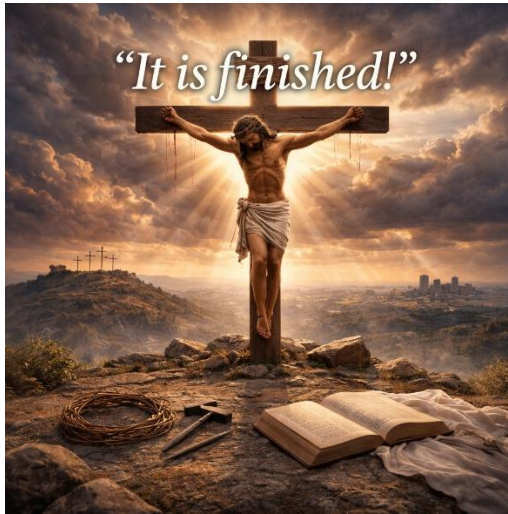
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Affiliation: Church of the Lutheran Confession
<https://clclutheran.org/>

WELCOME: *To all who are present today, we offer a heart-felt welcome in Jesus' name.*

Death has a way of holding before us most vividly the reality of our sin and the judgment of God against them. Into that condition comes a work accomplished entirely outside of us, in which sin is not minimized or overlooked but fully borne, answered, and brought to its proper end, by God's own Son. What remains, then, is not a task for us to complete, but a finished reality to receive by faith, so that even when the heart accuses, it is answered not by our efforts, but by what has already been perfectly done by Christ.

THE ORDER OF CONFESSIONAL SERVICE

OPENING PRAYER: *We ask the Lord's blessings on our worship.*

HYMN: #172 (vv. 1-4)

O Sacred Head, Now Wounded

O sacred Head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, Thine only crown;
O sacred Head, what glory,
What bliss till now was Thine!
Yet, though despised and gory,
I joy to call Thee mine..

Men mock and taunt and jeer Thee,
Thou noble countenance,
Though mighty worlds shall fear Thee
And flee before Thy glance.
How art thou pale with anguish,
With sore abuse and scorn!
How doth Thy visage languish
That once was bright as morn!

Now from Thy cheeks has vanished
Their color once so fair;
From Thy red lips is banished
The splendor that was there.
Grim death, with cruel rigor,
Hath robbed Thee of Thy life;
Thus, Thou hast lost Thy vigor,
Thy strength in this sad strife.

My burden in Thy Passion,
Lord, Thou hast borne for me,

**For it was my transgression
Which brought this woe on Thee.
I cast me down before Thee,
Wrath were my rightful lot;
Have mercy, I implore Thee;
Redeemer, spurn me not!**

INVOCATION

Pastor: In the name of the Father and of the Son and of the Holy Spirit.

Cong: (sung) Amen.

Pastor: Make haste, O God, to deliver me.

Cong: (sung) Make haste to help me, O Lord.

Pastor: The sacrifices of God are a broken spirit.

Cong: (sung) A broken and a contrite heart, O God, You will not despise.

GLORY TO THE FATHER (Sung)

Glory be to the Father and to the Son and the Holy Spirit.

**As it was in the beginning, is now, and ever shall be,
forevermore. Amen.**

RESPONSIVE PSALM: Psalm 51 (ESV)

Pastor: Have mercy on me, O God, according to your steadfast love;

CONG: According to your abundant mercy blot out my transgressions.

Pastor: Wash me thoroughly from my iniquity, and cleanse me from my sin!

CONG: For I know my transgressions, and my sin is ever before me.

Pastor: Against you, you only, have I sinned and done what is evil in your sight,

CONG: So that you may be justified in your words and blameless in your judgment.

Pastor: Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

CONG: Behold, you delight in truth in the inward being, and you teach me wisdom in the secret heart.

Pastor: Purge me with hyssop, and I shall be clean;

CONG: Wash me, and I shall be whiter than snow.

Pastor: Let me hear joy and gladness; let the bones that you have broken rejoice.

CONG: Hide your face from my sins, and blot out all my iniquities.

Pastor: Create in me a clean heart, O God, and renew a right spirit within me.

CONG: Cast me not away from your presence, and take not your Holy Spirit from me.

Pastor: Restore to me the joy of your salvation,

CONG: And uphold me with a willing spirit.

THE PASSION READING

(NKJV) The whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. But all His acquaintances and many women also were there, standing at a distance, looking on from afar, watching these things. Among them were Mary Magdalene, Mary, the mother of James the Less and of Joses, and Salome, the mother of Zebedee's sons. When Jesus was in Galilee, they followed Him

and ministered to Him, and they had followed Him from Galilee, ministering to Him.

There were many other women who had accompanied Him from Galilee and came up with Him to Jerusalem. Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.

Then the soldiers came, and broke the legs of the first, and of the other who was crucified with Jesus; but when they came to Jesus and saw that He was already dead, they did not break His legs; but one of the soldiers pierced His side with a spear, and immediately blood and water came out.

He who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken." Again, another Scripture says, "They shall look on Him whom they pierced."

After these things, when evening had come, because it was the Preparation Day, that is, the day before the Sabbath, behold, there came a rich man from Arimathea, a city of the Jews, named Joseph, who himself had also become a disciple of Jesus, but secretly, for fear of the Jews. He was a good and just man, who himself was also waiting for the kingdom of God. He was a prominent council member, but he had not consented to their counsel and deed.

This man took courage and went to Pilate and asked for the body of Jesus, that he might take it away. Pilate marveled that He was already dead; and, summoning the centurion, he asked him if He had been dead for some time.

When he found out from the centurion, Pilate gave him permission and commanded the body to be given to Joseph.

Then Joseph bought fine linen and came and took the body of Jesus down. Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.

Then they took the body of Jesus and wrapped and bound it in strips of linen with the spices, as the custom of the Jews is to bury.

Now in the place where He was crucified there was a garden, and in the garden, Joseph's own new tomb, that was hewn out of the rock, in which no one had yet been laid.

Therefore, because of the Jews' Preparation Day -- that day was the Preparation, and the Sabbath drew near - because the tomb was nearby, they laid Jesus there.

The women who had come with Him from Galilee followed after. Mary Magdalene was there, and the other Mary, the mother of Joseph, sitting opposite the grave. They observed the tomb, and where and how His body was laid.

Then Joseph rolled a large stone against the door of the tomb and went away.

The women returned and prepared spices and fragrant oils. They rested on the Sabbath according to the commandment.

On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, saying,

“Sir, we remember, while He was still alive, how that deceiver said, ‘After three days I will rise.’

Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him away and say to the people, ‘He has risen from the dead.’ So the last deception will be worse than the first.”

Pilate said to them, “You have a guard; go your way, make it as secure as you know how.”

So they went and made the tomb secure, sealing the stone and setting the guard.

HYMN: #170

O Perfect Life of Love

**O perfect life of love!
All, all is finished now,
All that He left His throne above
To do for us below.**

**No work is left undone
Of all the Father willed;
His toil, His sorrows, one by one,
The Scriptures have fulfilled.**

**No pain that we can share
But He has felt its smart;
All forms of human grief and care
Have pierced that tender heart.**

**And on His thorn-crowned head,
And on His sinless soul,
Our sins in all their guilt were laid,**

That He might make us whole.

**In perfect love He dies;
For me He dies, for me;
O all-atoning Sacrifice,
I cling by faith to Thee.**

**In every time of need,
Before the judgment-throne,
Thy works, O Lamb of God, I'll plead,
Thy merits, not mine own.**

**Yet work, O Lord, in me
As Thou for me hast wrought;
And let my love the answer be
To grace Thy love has brought.
Amen.**

THE SERMON: John 19:30

(ESV) When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

THE SEVEN WORDS FROM THE CROSS

The Seventh Word: A Word of Perfection

CONG:

**On my heart imprint Thine image,
Blessed Jesus, King of Grace,
That life's riches, cares, and pleasures
Have no pow'r Thee to efface.
This the superscription be:
Jesus, crucified for me,
Is my Life, my hope's Foundation,
And my Glory and Salvation.
Amen.**

THE OFFERING

GENERAL PRAYER & THE LORD'S PRAYER

HYMN: #185

Jesus, All Our Ransom Paid

**Jesus, all our ransom paid,
All Thy Father's will obeyed;
By Thy sufferings perfect made:
Hear us, Holy Jesus.**

**Save us in our soul's distress,
Be our Help to cheer and bless
While we grow in holiness:
Hear us, Holy Jesus.**

**Brighten all our heavenward way,
With an ever holier ray
Till we pass to perfect day:
Hear us, Holy Jesus.
Amen.**

THE EXHORTATION

Pastor: Dearly loved by God: Since we intend to come to the Holy Supper of our Lord Jesus Christ, it is proper for us diligently to examine ourselves, as St. Paul exhorts us. For this holy Sacrament has been instituted for the special comfort and strengthening of those who humbly confess their sins and hunger and thirst after righteousness.

But if we so examine ourselves, we shall find nothing in us but sin and death, from which we can in no way set ourselves free. Therefore our Lord Jesus Christ has had mercy on us and has taken upon Himself our nature, that He might fulfill for us the

whole will and Law of God and for us and for our deliverance suffer death and all that we by our sins have deserved. So that we might more confidently believe this and be strengthened by our faith in a cheerful obedience to His holy will, He has instituted the holy Sacrament of His supper, in which He feeds us with His body and gives us to drink of His blood.

Therefore, whoever eats of this bread and dinks of this cup, firmly believing the words of Christ, dwells in Christ, and Christ in him, and has eternal life.

We should do this also in remembrance of Him, showing His death, that He was delivered for our offenses and raised again for our justification, and rendering unto Him most sincere thanks for His sacrifice, take up our cross and follow Him, and, according to His commandment, love one another just as He has loved us. For we are all one bread and one body, even as we all are partakers of this one bread and drink of this one cup.

CONFESSION AND ABSOLUTION

Pastor: And now I ask you before God, who searches the heart:

Do you sincerely confess that you have sinned against God and have deserved His wrath and punishment? Then declare so by saying: I do confess.

CONG: I do confess.

Pastor: Truly you should confess, for Holy Scripture declares, “If we say we have no sin we deceive ourselves and the truth is not in us.”

Do you sincerely repent of all your sins committed in thought, word, and deed? Then declare so by saying: I do repent.

CONG: I do repent.

Pastor: Truly you should repent, as did the penitent sinners: King David, who prayed for a contrite heart; Peter, who wept bitterly; the sinful woman; the prodigal son; and others.

Do you sincerely believe that God, by grace, for Jesus' sake, will forgive you all your sins? Then declare so by saying: I do believe.

CONG: I do believe.

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

Do you promise that by the power of the Holy Spirit, you will from now on amend your sinful life? Then declare so by saying: I do promise.

CONG: I do promise.

Truly you should so promise, for Christ, the Lord, says, "Let your light so shine before men that they may see your good works and glorify your Father in heaven."

Finally, do you believe that through me, a called servant of God, you will receive the forgiveness of all your sins? Then declare so by saying: I do believe.

CONG: I do believe.

Truly you should so believe, for our Lord Jesus Christ says to His apostles, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."

As you believe, so may it be unto you.

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

CONG: Amen.

THE WORDS OF INSTITUTION

Pastor: Our Lord Jesus Christ, the same night He was betrayed, took bread, and when He had given thanks He broke it and gave it to His disciples, saying, "Take; eat; This is My body given for you. Do this in remembrance of Me."

In the same way, He took the cup after supper, and when He had given thanks He gave it to them, saying, "Drink from it, all of you. This cup is the new testament in My blood, which is shed for the forgiveness of sins. Do this as often as you drink it in remembrance of Me."

Pastor: The peace of the Lord be with you.

CONG: Amen.

THE DISTRIBUTION OF THE SACRAMENT OF THE ALTAR

The communicant members of Faith Lutheran Church or of a sister congregation in the Church of the Lutheran Confession may come forward to receive the Sacrament as directed by the usher.

Those who are not communicant members of Faith Lutheran Church or members of a sister congregation in the Church of the Lutheran Confession, should NOT come forward to receive the sacrament.

This practice of close communion is based on God's Word which teaches us that the Sacrament brings judgment on

those who are not properly prepared to receive it and that it is a confession of unity of faith of those who do receive it. If you have not made this confession through membership, we ask, for love's sake, that you not come forward.

THE COLLECT FOR PEACE:

Pastor: O God, from whom all holy desires, all good counsels, and all just works proceed, give unto Your servants that peace which the world cannot give, that our hearts may be set to obey Your commandments, and also that we, being delivered by You from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ, our Savior, who lives and reigns with You and the Holy Spirit, one God forever and ever.

CONG: Amen.

THE BENEDICTION

Pastor: The Lord bless you and keep you; the Lord make His face shine upon you and be gracious unto you; the Lord lift up His countenance upon you and give you peace.

Cong: Amen.

HYMN: #172 (vv. 8-10) O Sacred Head, Now Wounded

**What language shall I borrow
To thank Thee, dearest friend,
For this Thy dying sorrow,
Thy pity without end?
O make me Thine forever,
And should I fainting be,
Lord, let me never, never
Outlive my love to Thee.**

**My Savior, be Thou near me
When death is at my door;
Then let Thy presence cheer me,
Forsake me nevermore!
When soul and body languish,
Oh, leave me not alone,
But take away mine anguish
By virtue of Thine own!**

**Be Thou my consolation,
My shield when I must die;
Remind me of Thy passion
When my last hour draws nigh.
Mine eyes shall then behold Thee,
Upon Thy cross shall dwell,
My heart by faith enfolds Thee.
Who dieth thus dies well.
Amen.**

SILENT PRAYER

The Great Sabbath of Waiting and Rest

A devotion for Holy Saturday

Holy Saturday is the most silent and mysterious day of the Church Year. It is the Great Sabbath—the day Christ’s body lay in the tomb, and His soul descended to the realm of the dead. It stands as the hinge between the sorrow of Good Friday and the joy of Easter. It is a day of stillness, of waiting, of unseen triumph. The Church calls this day *Sabbatum Sanctum*, the Holy Sabbath, for Christ rested from His labors and hallowed the grave by His presence.

Historical and Liturgical Origins

From the earliest centuries, Holy Saturday was observed as a day of fasting and reflection. No Eucharist is celebrated. The altar remains bare. The sanctuary sits in vigil. In the ancient Church, catechumens would spend this day in final preparation before their baptism at the Easter Vigil that began at nightfall. The silence of Holy Saturday is not abandonment, but anticipation. In the early liturgies, the Church kept vigil, reading the Old Testament Scriptures that pointed to resurrection—Creation, the Flood, the Exodus, Ezekiel’s dry bones, Jonah in the belly of the fish—all leading up to the dawning of Easter.

This day is unique: nothing “happens,” yet everything is being fulfilled.

Theological Significance

Christ’s Rest in the Tomb: Just as God rested on the seventh day after His work of creation, so Christ rested on the seventh day after His work of redemption. This is the divine Sabbath, where the Redeemer lays down His life in obedience, even unto death, and hallows the grave for all who sleep in Him (Hebrews 4:9–10).

The Harrowing of Hell: According to 1 Peter 3:18–20 and 1 Peter 4:6, Christ “descended into hell,” not to suffer, but to proclaim victory over the powers of death, to proclaim liberty to the captives, and to disarm the realm of the dead. This is not mythology—it is victory theology. Christ plundered the grave and broke the bars of Sheol.

Sanctification of Death: By lying in the tomb, Christ has made the grave a resting place for the saints. Death no longer holds terror. For the baptized, burial is sleep in Jesus, awaiting the resurrection of the body.

Hope in Hiddenness: Holy Saturday teaches the Church to live in hope amid silence. God's work is often hidden from sight, yet fully active. While the disciples mourned and feared, Christ was conquering death. It is a day of holy patience, of trusting God's promises in the dark.

Devotional Application

Holy Saturday is for all who live between promise and fulfillment, for all who wait at the edge of sorrow, believing in the dawn of Life. It is for the grieving, the struggling, the weary who cling to Christ's word though they cannot yet see the resurrection. In the apparent silence of God, His Word is still alive and at work. Just as the seed lies hidden in the earth before it bursts forth in life, so too our lives are hidden with Christ until He appears (Colossians 3:3–4).

This day reminds us that the grave is not the end. Our waiting is not in vain. Resurrection is coming.

New Testament Verse

"We were buried therefore with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." — Romans 6:4 (ESV)

Prayer for Holy Saturday

O God of rest and promise, who in the tomb sanctified the sleep of all the faithful by the rest of Your Son: Grant that we, who await with hope the rising of the dead, may live in quiet trust and steadfast faith until the last trumpet sounds and the dead in Christ rise immortal; through Jesus Christ our Lord, who with You and the Holy Spirit lives and reigns, one God, now and forever. Amen.