

HOLY TRINITY LUTHERAN CHURCH
THE LITURGY OF GOOD FRIDAY

March 30, 2018 + 7:15pm



At the heart of the Good Friday liturgy is the passion according to John, which proclaims Jesus as a triumphant king who reigns from the cross. The earliest title for this day—the triumph of the cross—reminds us that the church gathers not to mourn this day but to celebrate Christ's life-giving passion and to find strength and hope in the tree of life. In the ancient bidding prayer we offer petitions for all the world for whom Christ died. Today's liturgy culminates in the Easter Vigil tomorrow evening.



On this solemn day the community keeps silence as it gathers.



✠ WORD ✠

Please stand as the ministers enter and then kneel during the prostration.

PROSTRATION

In some traditions, the Good Friday liturgy begins as the worship leaders use the ancient posture of prostration. Common to Jews, Muslims, Christians, and Eastern religions, prostration is a profound gesture of devotion, humility and adoration.

*PRAYER OF THE DAY

Please be seated.

FIRST READING: Isaiah 52:13–53:12

Already in the writings of the New Testament, Christians viewed Jesus in light of the fourth Servant Song, seeing Christ's voluntary suffering as effecting salvation for all. Reading Isaiah 53 provides a contrast to John's passion narrative, since Isaiah stresses the suffering of one who is like a lamb led to the slaughter.

Word of God, word of life.

Thanks be to God.

PSALM 22:1-10, 19-24

The choir and the assembly sing alternating pairs of verses.



¹My God, my God, why have you for- | saken me?

Why so far from saving me, so far from the words | of my groaning?

²My God, I cry out by day, but you | do not answer;

by night, but I | find no rest.

³Yet you are the | Holy One,

enthroned on the prais- | es of Israel.

⁴Our ancestors put their | trust in you,

they trusted, and you | rescued them.

⁵They cried out to you and | were delivered;
they trusted in you and were not | put to shame.

⁶But as for me, I am a worm | and not human,
scorned by all and despised | by the people.

⁷All who see me laugh | me to scorn;
they curl their lips; they | shake their heads.

⁸“Trust in the LORD; let the | LORD deliver;
let God rescue him if God so de- | lights in him.”

⁹Yet you are the one who drew me forth | from the womb,
and kept me safe on my | mother’s breast.

¹⁰I have been entrusted to you ever since | I was born;
you were my God when I was still in my | mother’s womb.

¹⁹But you, O LORD, be not | far away;
O my help, hasten | to my aid.

²⁰Deliver me | from the sword,
my life from the power | of the dog.

²¹Save me from the | lion’s mouth!
From the horns of wild bulls you have | rescued me.

²²I will declare your name | to my people;
in the midst of the assembly | I will praise you.

²³You who fear the LORD, give praise! All you of Jacob’s | line, give glory.
Stand in awe of the LORD, all you off- | spring of Israel.

²⁴For the LORD does not despise nor abhor the poor in their poverty; neither is
the LORD’s face hid- | den from them;
but when they cry out, | the LORD hears them.

Please remain seated until the invitation to stand.

THE PASSION ACCORDING TO JOHN

Choral settings by Erik Meyer (b. 1980)

John's passion account differs significantly from the synoptic gospels (Matthew, Mark, and Luke). Whereas the other gospels present a human Jesus abandoned by his followers and who dies alone, John—written last, near the end of the first century—offers this theological lens: Jesus is the Word made flesh who comes down from heaven to willingly give his life. Throughout the narrative Jesus remains in control of his fate.

In John, Jesus' death is his glorification. When he is lifted on the cross, he draws all people to himself. The victim has become the conqueror.

Though the Jews reject Jesus in John's passion, it is important to remember that John's gospel was written amid growing conflict between Jews and Christians.

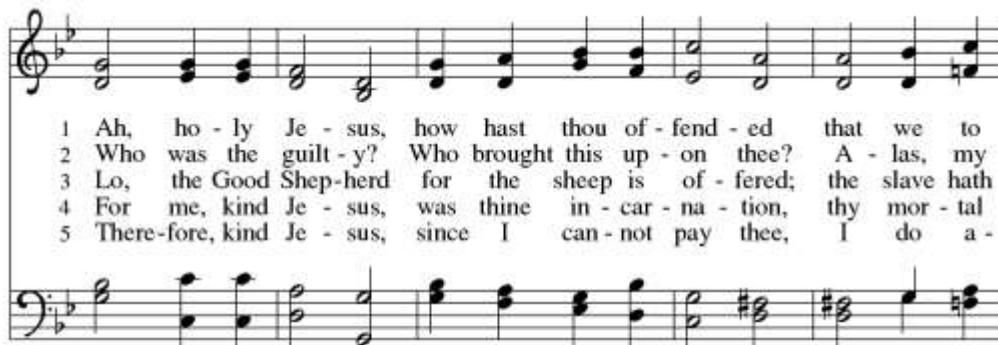
At the end of the first century, those who confessed Jesus as Messiah were expelled from the synagogue. Today, Jews should not be cursed or rejected for the death of Christ. Jesus and his apostles were all faithful Jews. Through the cross God's love is revealed for all nations and all people. To make this point, the word "Jews" is often replaced with "Judeans" in the version of the passion we are reading this day.

The Arrest

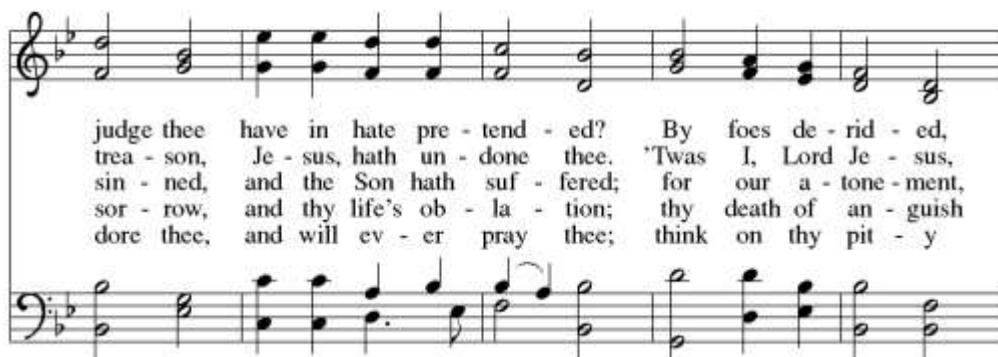
John's passion does not include the prayer of agony in the garden of Gethsemane. Rather, Jesus is eager to drink the cup his Father has given him. It is not the fate of Jesus in question, rather that of the Jewish police and Roman soldiers who arrest Jesus. They fall to the ground when he speaks the divine name, "I AM." Worldly power is struck down. Jesus lays down his life for his friends and thus fulfills the mission that reveals God's love for the world.



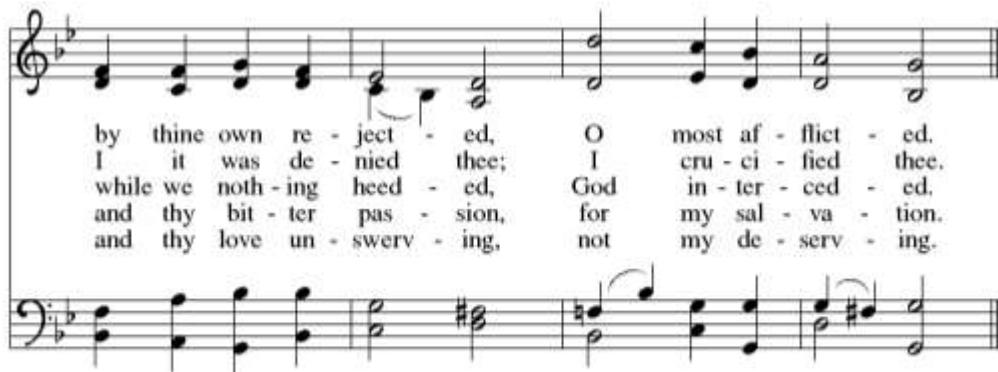
Hymn – Ah, Holy Jesus (stanza 1, then later, stanza 2)



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



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



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

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

In The Courtyard Of The High Priest

Before Annas, Jesus is self-confident. He is the embodiment of ultimate truth—God's love for the world. Yet while Jesus shows innocence, Peter displays weakness. Though he affirmed he would lay down his life for Jesus, in the crisis of the passion he fails. John uses contrast and irony in his narrative: light and darkness, truth and falsehood, strength and weakness.

Jesus Before Pilate

The trial of Jesus before the Roman procurator Pontius Pilate dominates John's passion. Unlike the synoptic accounts in which Jesus is silent, here Jesus engages Pilate. In an elaborate staging, the priests and crowd are outside, Jesus inside, and Pilate shuttles back and forth. Pilate is like a chameleon. Outside there is pressure, conniving, and outcry. Inside, there is calm and penetrating dialogue. Is Pilate the one on trial to see whether he is of the truth? Pilate represents political and imperial power. Jesus' kingship is not of this world, however.

Please stand

Hymn – Ah, Holy Jesus (stanza 3 – see previous page)

Jesus, The Crucified King

John makes the scourging and mockery of Jesus a cruel coronation parody and a prelude to the climactic moment: Pilate leads Jesus outside to the crowds. Jesus appears as a buffoon, without power or following. But for John's community, Jesus is truly king, God's royal Son. Rather than Jesus, what is mocked is royal power based on violence and falsehood.

The Lifting Up Of The Son Of Man

John's climax is the crucifixion itself. There is triumph even in the midst of darkness. There is no Simon of Cyrene to carry the cross; Jesus takes it up himself. The cross is Jesus' enthronement. The title, "Jesus, king of the Jews" is written in Hebrew, Latin, and Greek. For John, Jesus' lifting up on the cross is his exaltation. His mission from God is complete, and he returns to his Father.

Jesus does not die alone, but gathered near the cross are the Beloved Disciple and Mary, his mother, who become a new community of believers. His final words are not filled with desolation, but victory: "It is finished."

Hymn – Ah, Holy Jesus (stanza 4 – see previous page)

Testimony

Reflecting symbolism throughout John's gospel, at Jesus' death he dispenses life as water and blood flows from his side. Water represents the giving of the Spirit at his glorification. Jesus has spoken of his blood that gives life to those who partake of it. In John, Jesus's death, resurrection/return to God, and giving of the Spirit are one event. Jesus' burial is not unprepared as it is in the other gospels; rather he is buried amid 100 pounds of spices as befits a king. Both Joseph of Arimathea and Nicodemus move past their fear and pay homage to the crucified Jesus. Those in darkness emerge in the light. God's Word of love triumphs over death.

Hymn – *Ah, Holy Jesus* (stanza 5 – see page 5)

Be seated.

MEDITATION

SILENCE

BIDDING PRAYER

On this day we offer prayers for the whole world remembering the words of Jesus, "When I lifted up from the earth I will draw all people to myself."

Please kneel as you are able.

Let us pray, siblings in Christ, for the holy church throughout the world.

Silence.

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. **Amen.**

Let us pray for Elizabeth and Wayne, our bishops, for Craig, Michelle and Ben, our pastors, for all servants of the church, and for all the people of God.

Silence.

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. **Amen.**

Let us pray for those preparing for baptism.

Silence.

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.

Amen.

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

Silence.

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.

Amen.

Let us pray for the Muslim people, children of God's covenant with Abraham, and who also adore the one merciful God.

Silence.

Almighty and eternal God, the children of your covenant are more numerous than the grains of sand. Grant to all who share faith in you, the merciful judge of all humanity, to live in peace and tranquility. We ask this through Christ our Lord.

Amen.

Let us pray for all who do not share our faith or do not believe in God.

Silence.

Almighty and merciful God, you gather into your embrace all those who call out to you under different names or honor mystery in diverse ways. 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.

Amen.

Let us pray for God's creation.

Silent prayer.

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. **Amen.**

Let us pray for those who serve in public office.

Silent prayer.

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. **Amen.**

Let us pray for those in need.

Silent prayer.

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. **Amen.**

Finally, let us pray for all those things for which our Lord 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

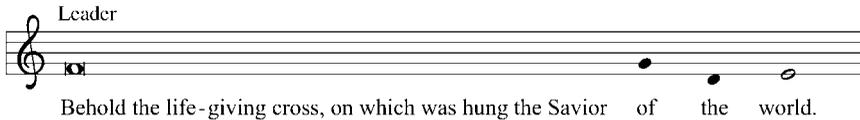
Please stand as you are able and turn to face the rear of the nave.

✠ CROSS ✠

*PROCESSION OF THE CROSS

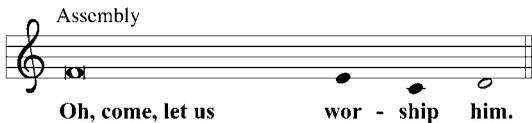
A large cross is carried in and placed in the center of the church. The following response is sung three times:

Leader



Behold the life-giving cross, on which was hung the Savior of the world.

Assembly

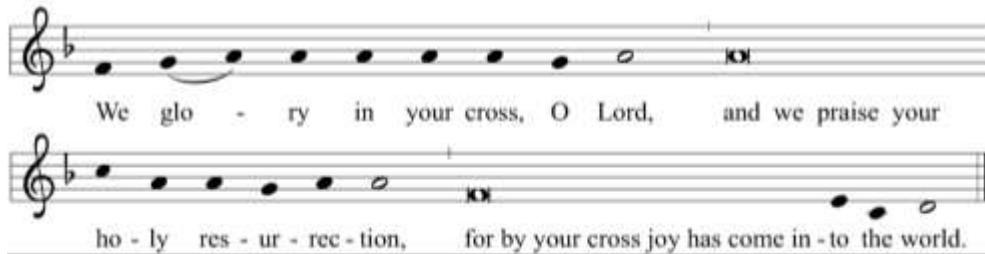


Oh, come, let us worship him.

RESPONSE – We Glory in Your Cross

Refrain is sung by all. Verses are sung by the choir.

Refrain:



We glo - ry in your cross, O Lord, and we praise your
ho - ly res - ur - rec - tion, for by your cross joy has come in - to the world.

May God be merciful and bless us; may the light of God's face shine upon us. Let your way be known upon earth, your saving health among all nations.

Refrain

Let the peoples praise you, O God; let all the peoples praise you. May God give us blessing, and may all the ends of the earth stand in awe.

Refrain

Be seated.

MEDITATION ON THE CROSS

Since the fourth century Christians have participated in this Good Friday ritual. The cross is carried into our midst as a sign of life, healing, and resurrection. Beyond words, this ritual engages our bodies as our hearts are opened to the mystery of Jesus' life-giving death.

*During this open time and space, music provides an opportunity for meditation. **Those who desire may come forward**, file past, pause, or offer a profound bow as a sign of reverence. Concurrently, others may kneel at the altar rail, or stoop down to touch the cross. In some traditions, people take off their shoes during this time.*

Please feel free to get out of your pew, and move about in unhurried and meditative way. You may also use the kneeler in your pew.

ANTHEM – *Drawn to the Cross*

Gerhard Schroth

Drawn to the cross which thou hast blest, with healing gifts for souls distressed
To find in thee my life, my rest, Christ crucified I come.

Thou knowest all my grief and fears, thy grace abused, my misspent years,
Yet now to thee with contrite tears, Christ crucified, I come.

Wash me and take away each stain. Let nothing of my sin remain.
For cleansing, though it be through pain, Christ crucified, I come.
And then for work to do for thee which shall so sweet a service be
That angels well might envy me, Christ crucified, I come.

(Text: Genevieve M. Irons, 1880; based on John 12:32)

HYMN – #343 *My Song Is Love Unknown*

Please stand, as you are able, and face the cross at the center of the church for the hymn of adoration.

HYMN – #637 *Holy God, Holy and Glorious*

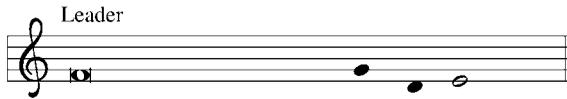
Stanza 3 – Choir alone

Acknowledgements

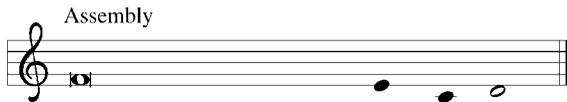
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Background material on John's passion based on commentary by Raymond E. Brown and Donald Senior.

VERSICLE



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



By your holy cross you re-deemed the world.

The service does not end in darkness and sadness. Throughout the Three Days we glory in the cross of Christ even as we proclaim the resurrection. There is no benediction.

Please leave the church in silence or kneel or be seated in sanctuary as long as you desire.

You may also move to the cross and offer a sign of reverence if you did not do so earlier.

The liturgy continues tomorrow evening at 7:15 p.m. with the Great Vigil of Easter.

ASSISTING IN WORSHIP

PRESIDING MINISTER.....	Pr. Craig Mueller
MINISTER OF MUSIC	David Brackley
CHAMBER SINGERS.....	Lucas Bauer, Matt Blancett, Kim Duffy, Ayriole Frost
.....	Lauren Haines, Beth Kregor, Paul Reineck, John Weit
SACRISTANS.....	Andrew Hedrick, Patty Erickson
WORSHIP LEADERS.....	Ryan LaHurd, Seminarian Paisley Le Roy,
.....	Seminarian Ian Coen-Frei, Josh Evans
READERS.....	Carol & Ryan LaHurd
USHER.....	Belle Craig

Easter Worship Opportunities

EASTER EVE, March 31 *(no service at Grace Place)*

7:15 p.m. - **The Great Vigil of Easter** - HTLakeview

EASTER DAY, April 1

9am and 11am - Festival Eucharists - *(with brass, timpani, and choir)*

PARKING NOTES

383 neighborhood parking permits will be available in the narthex for you to use for all the **evening services**. For the Vigil **ON SATURDAY** parking is also available in the alley behind the MissioDei Church (one block west).