

Good Friday: March 29, 2024



This is not a separate service, but one continuous worship liturgy that began last night with the observance of Maundy Thursday and ends with Resurrection Sunday. As such, we gather in silence. There will be no announcements, no prelude, and no postlude.

Paraments, banners, flowers, and other decorations have been removed from the worship space. Crosses that cannot be removed may be veiled.

Each year, the reading for Good Friday comes from the Gospel of John. The history of Holy Week observances, the most sacred time of the year for Christians, has unfortunately been marred by violence perpetrated by those who follow Jesus. The readings for this day were used to stir up anger and anti-semitism. The response to the readings regularly spilled out of churches and into the streets where Jewish neighborhoods were subjected to violence. There are elements of the readings that can contribute to this if not handled with care.

This year we are using the Common English Bible, which uses the more specific term “Jewish leaders”. The earliest readers and hearers of John’s passion would have known that the term “the Jews” referred not to the people as a whole, but a specific set of leaders who handed Jesus over to die in order to protect their religious status.

Prayer of the Day

Let us pray.

Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, 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.

Amen.

Epistle Reading: Hebrews 10:16-25

In the death of Jesus, forgiveness of sins is accomplished and access to God is established. Hence, when we gather together for worship and when we love others, we experience anew the benefits of Jesus' death.

Hymn: *Were You There* (ELW 353)

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?

Text: African American spiritual
Music: WERE YOU THERE, African American spiritual
Arr. © 1999 Augsburg Fortress.

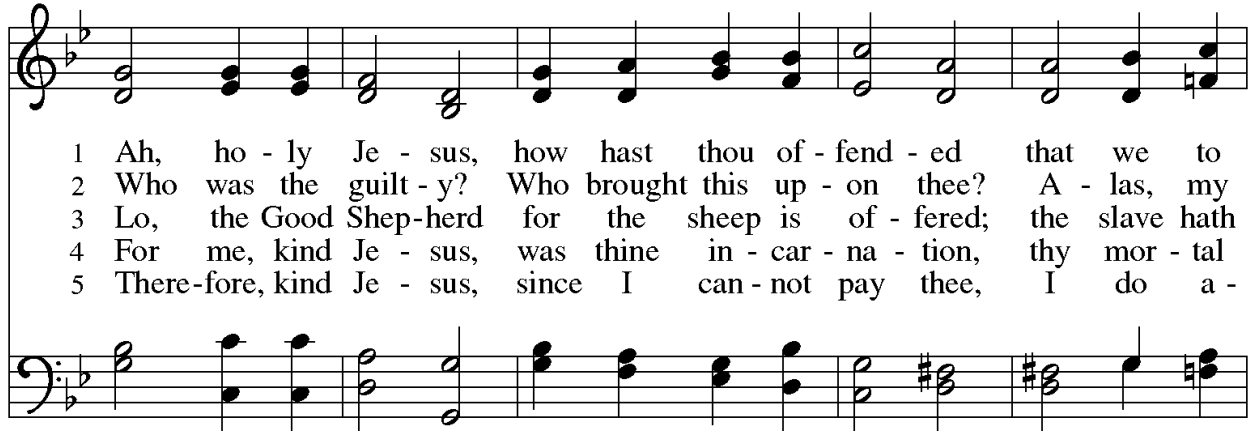
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Good Friday Service Of Fading Light

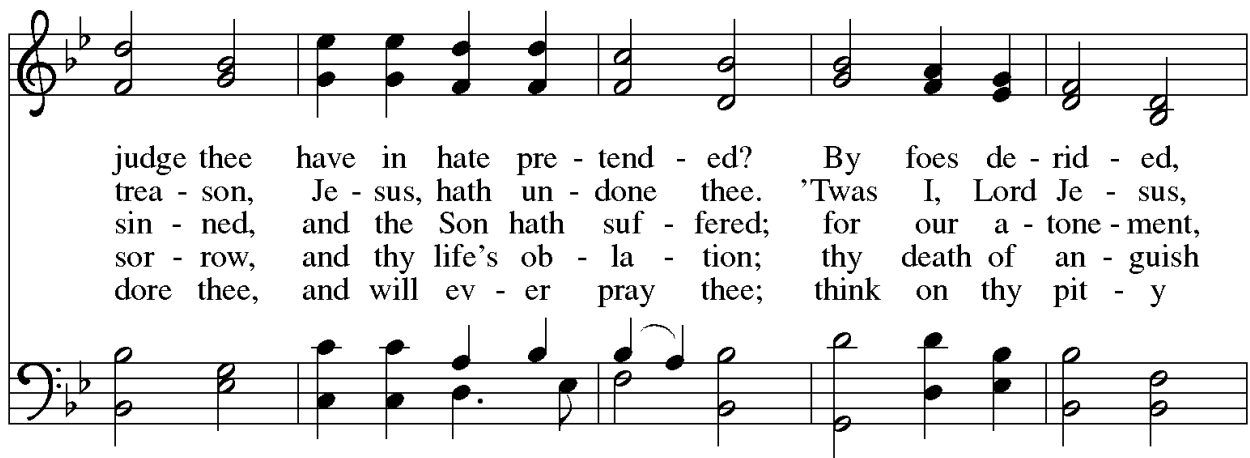
On Good Friday, the story of Jesus' passion—from his arrest to his burial—is read in its entirety. During the reading of the Passion of Our Lord, we will pause at various points to sing a single verse of "Ah, Holy Jesus".

Last Night: Arrest in the Garden

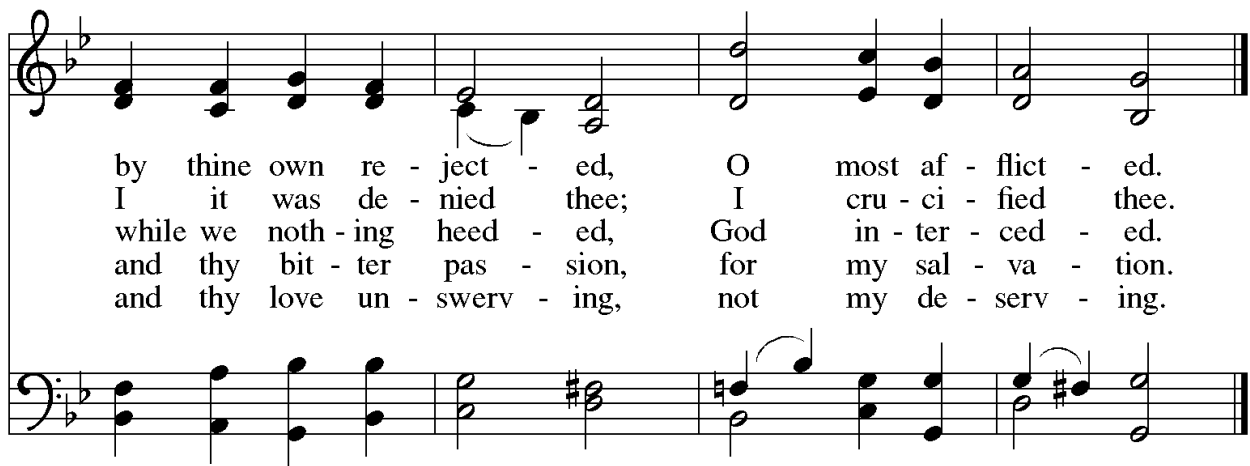
Verse 1 is sung



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.

Denial and Interrogation

Verse 2 is sung

Jesus before Pilate

Verse 3 is sung.

Jesus is Sentenced to Death

Verse 4 is sung

Crucifixion

Silence for meditation

The Burial of Jesus

Verse 5 is sung

Bidding Prayer

The assembly kneels or sits. The presiding minister leads the invitations to prayer (the bids). Silence for prayer follows each bid. The presiding minister will lead prayers that conclude the silence. Each prayer ends with the words "We ask this through Christ our Lord." to which all respond "Amen." After the final bid, all pray the Lord's Prayer:

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

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.

Anthem: Christ, the Single Sacrifice

The Solemn Reproaches

This ancient text, known also as the Improperia, first appeared in Good Friday or Holy Saturday rites of the ninth century. The text then slowly spread in use through the middle ages and then was finally added to the Roman rite in the fourteenth century. This adaptation found in Evangelical Lutheran Worship, has made changes to remove former anti-semitic language and is revised for contemporary usage.

Each reproach ends with the words "but you have prepared a cross for your Savior." to which all respond "Holy God, holy and mighty, holy and immortal, have mercy on us."

Strepitus

The strepitus (Latin for "great noise") is a loud noise which symbolizes the earthquake that followed Christ's death as well as the closing of the tomb.

The service ends in silence. You are invited to remain for prayer. We ask that all depart in silence. There is no formal dismissal, as our worship for the Three Days is one continuous service, having begun yesterday evening and concluding on Easter Sunday.