

*Welcome to*  
**Luther Memorial Church**  
*of the Erie Lutheran Parish*



**7 APRIL 2023**  
**Good Friday**  
**7:00 pm**

*Life and death stand side by side as we enter into Good Friday. In John's passion account, Jesus reveals the power and glory of God, even as he is put on trial and sentenced to death. Standing with the disciples at the foot of the cross, we pray for the whole world in the ancient bidding prayer, as Christ's death offers life to all. We gather in solemn devotion, but always with the promise that the tree around which we assemble is indeed a tree of life. We depart silently, and we anticipate the culmination of the Three Days in the Easter Vigil.*

# LUTHER MEMORIAL CHURCH

## LUTHER MEMORIAL ACADEMY

225 West Tenth Street • Erie, PA 16501 • 814-454-0106

THE REV. JAY C. MITCHELL, *Pastor*

THE REV. J. DAVID MUMFORD

*Pastor Emeritus*

WALT GABER

*Cantor*

RON KING

*Pastoral Asst. ~ Holy Trinity*

THE REV. BRIAN MORAN

THE REV. KAREN LUNDWALL

THE REV. KAREN PARSH

*Pastors in Residence*

LINDA GRAFFIUS, RN

*Director of Care & Health Ministries*

JAN MACINNES

*Care Ministry*

BETH KELLER

*Youth and Family Ministry*

SARAH PRYLINSKI

*Youth and Family Ministry*

BECKY CAREY

*Interim Academy Administrator*

**7 APRIL 2023**

**GOOD FRIDAY**

*The liturgy of Good Friday is unique in the church year. A continuation of the liturgy of Maundy Thursday and concluded only at the celebration of Easter, this service has neither a greeting nor a blessing and dismissal. We gather to continue the story of Jesus' Passion we began last evening. Here we do not mourn the death of Jesus but rather find glory in the cross. A particular emphasis of the Lutheran Tradition is that it is on the cross and in death that God shows the ultimate power over the lasting power of death itself. Therefore, we do not hold a funeral for Jesus, but rather gather around the cross, the stories of God's love through Jesus, and hymns and music of our faith to give thanks for our salvation through Jesus' death.*

*This evening's liturgy weaves together traditions of the Office of Tenebrae—with singing and the extinguishing of candles as we remember Jesus being emptied out for the sake of the world—and the rites of the ancient church which found glory even on this day when we remember Jesus' death. You are invited to participate as fully as you feel drawn to. Let this liturgy wash over you with refreshment for your soul that pours from Jesus' own side.*

*-Pastor Jay*

*Silence.*

*Please stand as you are able when the ministers enter.*

**PSALM: Psalm 22** (*Sung in unison*)



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

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

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

by night, but I | find no rest.

Yet you are the | Holy One,

enthroned on the prais- | es of Israel.

Our ancestors put their | trust in you,

they trusted, and you | rescued them.

They cried out to you and | were delivered;

they trusted in you and were not | put to shame.

But as for me, I am a worm | and not human,

scorned by all and despised | by the people.



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

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

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

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

Be not far from me, for trou- | ble is near,  
and there is no | one to help.

Many young bulls en- | circle me;  
strong bulls of Ba- | shan surround me.

They open wide their | jaws at me,  
like a slashing and | roaring lion.

I am poured out like water; all my bones are | out of joint;  
my heart within my breast is | melting wax.

My strength is dried up like a potsherd; my tongue sticks to the roof | of my mouth;  
and you have laid me in the | dust of death.

Packs of dogs close me in, a band of evildoers | circles round me;  
they pierce my hands | and my feet.

I can count | all my bones  
while they stare at | me and gloat.

They divide my gar- | ments among them;  
for my clothing, | they cast lots.

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

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

Save me from the | lion’s mouth!

From the horns of wild bulls you have | rescued me.

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

You 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.

For 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.

From you comes my praise in the | great assembly;

I will perform my vows in the sight of those who | fear the Lord.

The poor shall eat | and be satisfied.

Let those who seek the Lord give praise! May your hearts | live forever!

All the ends of the earth shall remember and turn | to the Lord;  
all the families of nations shall bow | before God.

For dominion belongs | to the Lord,  
who rules o- | ver the nations.

Indeed, all who sleep in the earth shall bow | down in worship;  
all who go down to the dust, though they be dead, shall kneel be- | fore the Lord.

Their descendants shall | serve the Lord,  
whom they shall proclaim to genera- | tions to come.

They shall proclaim God’s deliverance to a people | yet unborn,  
saying to them, “The | Lord has acted!”

## 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.**

*Please be seated.*

## FIRST 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.

## CHOIR RESPONSE

*“Surely, He Hath Borne Our Grief”*

Kevin Sadowski

*Surely he has borne our griefs and carried our sorrows,  
Yet we esteemed him stricken, smitten by God and afflicted.*

*But he was wounded for our transgressions, he was bruised for our iniquities;  
Upon him was the chastisement that made us whole,  
And with his stripes we are healed.*

## SECOND READING: Hebrews 10:16-25

‘This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds’, he also adds, ‘I will remember their sins and their lawless deeds no more.’ Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

## Great God, Your Love Has Called Us



1 Great God, your love has called us here, as we, by love, for  
 2 We come with self - in - flict - ed pains of bro - ken trust and  
 3 Great God, in Christ you call our name and then re - ceive us



love were made. Your liv - ing like - ness still we bear,  
 cho - sen wrong, half - free, half - bound by in - ner chains,  
 as your own, not through some mer - it, right, or claim,



though marred, dis - hon - ored, dis - o - beyed. We come, with all our  
 by so - cial forc - es swept a - long, by pow'rs and sys - tems  
 but by your gra - cious love a - lone. We strain to glimpse your



heart and mind your call to hear, your love to find.  
 close con - fined, yet seek - ing hope for hu - man - kind.  
 mer - cy seat and find you kneel - ing at our feet.

Text: Brian A. Wren, b. 1936  
 Music: RYBURN, Norman Cocker, 1889-1953  
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 Music © Oxford University Press. Used by permission.

**THE PASSION OF OUR LORD AND SAVIOR JESUS CHRIST: John 18:1-19:42**

The Passion of our Lord and Savior Jesus Christ according to John:

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.' Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am', they stepped back and fell to the ground. Again, Jesus asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I told you that I am. So, if you are looking for me, let these men go.' This was to fulfill 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?'

*The first candle is extinguished.*

*Go to dark Gethsemane, Ye who feel the tempter's power;  
Your Redeemer's conflict see; Watch with Him one bitter hour;  
Turn not from His griefs away; Learn of Jesus Christ to pray.*

*Follow to the judgment hall; View the Lord of life arraigned.  
O the wormwood and the gall! O the pangs His soul sustained!  
Shun not suffering, shame, or loss; Learn of Him to bear the cross.*

*Calvary's mournful mountain climb; There, adoring at His feet,  
Mark the miracle of time, God's own sacrifice complete:  
"It is finished! It is finished!" Hear Him cry.*

*Learn of Jesus Christ to die, Learn of Jesus Christ to die;  
Blessed Savior, now in love send thy Spirit from above;  
Come and dwell with us, we pray; Amen.*

So the soldiers, their officer, and the Judean 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 Judeans 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?' Peter 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 Judeans 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 Jesus 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.

## HYMN

ELW 349

*The second candle is extinguished.*

## Ah, Holy Jesus



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,  
treason, 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

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 Judeans 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 Judeans?' Jesus answered, 'Do you ask this on your own, or did others tell you about me?' Pilate replied, 'I am not a Judean, 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, Pilate went out to the Judeans 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 revolutionary.

## CHOIR RESPONSE

*"Responses for the Office of Tenebrae - Good Friday III"*

Healey Willan

*The third candle is extinguished.*

*O my choicest vine, I, even I have planted thee;  
How art thou turned to bitterness,  
That thou shouldest crucify me, and let Barabbas go?*

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 Judeans 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 Judeans ►

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. Pilate said to the Judeans, '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 Jesus over to them to be crucified.

**HYMN**

**ELW 351**

*The fourth candle is extinguished.*

**O Sacred Head, Now Wounded**



1 O sa - cred head, now wound - ed, with grief and shame weighed down,  
 2 How pale thou art 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 thy face now 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 all who die be - liev - ing die safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite  
 Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612

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.

*Please stand in body or spirit.*

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 Judeans.' Many of the Judeans 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 Judeans said to Pilate, 'Do not write, "The King of the Judeans", but, "This man said, I am King of the Judeans."' Pilate answered, 'What I have written I have written.' 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. 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 child.' Then Jesus said to the disciple, 'Here is your mother.' And from that hour the disciple took her in.

*Please be seated.*

## SERMON

Pastor Jay

*After a brief silence for reflection, please stand as you are able to proclaim the Word of God in song; and remain standing until after the bells have tolled.*

## HYMN

LBW 110

*The fifth candle is extinguished.*

### At the Cross, Her Station Keeping



1 At the cross, her sta - tion keep - ing, stood the mourn - ful  
2 Oh, how sad and sore dis - tress - ed was that moth - er  
3 Who, on Christ's dear moth - er gaz - ing, pierced by an - guish  
4 For his peo - ple's sin chas - tis - ed, she be - held her  
5 Je - sus, may her deep de - vo - tion stir in me the



moth - er weep - ing, close to Je - sus to the last.  
high - ly bless - ed of the sole be - got - ten one!  
so a - maz - ing, born of wom - an, would not weep?  
Son de - spis - ed, scourged, and crowned with thorns en - twined;  
same e - mo - tion, source of love, re - deem - er true.



Through her heart, his sor - row shar - ing, all his bit - ter  
Oh, the depth of her af - flic - tion as she saw the  
Who, on Christ's dear moth - er think - ing, such a cup of  
saw him then from judg - ment tak - en, and in death by  
Let me thus, fresh ar - dor gain - ing and a pur - er



an - guish bear - ing, now at length the sword had passed.  
cru - ci - fix - ion of her dy - ing, glo - rious Son!  
sor - row drink - ing, would not share her sor - rows deep?  
all for - sak - en, till his spir - it he re - signed.  
love at - tain - ing, con - se - crate my life to you.

Text: 13th cent.; tr. composite, alt.  
Music: STABAT MATER, Gesangbuch, Mainz, 1661

After this, when Jesus knew that all was now finished, he said (in order to fulfill 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. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

*Silence is kept.*

## **TOLLING OF THE BELLS**

*The bells are tolled 33 times. While we do not know the exact age of Jesus when he died, this tradition follows the tolling of bells when a member of the community has died, once for each year of their life. During the tolling, the sixth candle is extinguished.*

*Please be seated.*

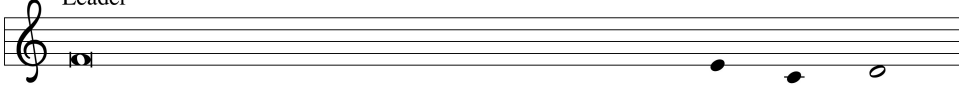
Since it was the day of Preparation, the Judeans did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with Jesus. 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. (The one who saw this has testified so that you also may believe. Their testimony is true, and they know that they tell 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.'

*The seventh candle is extinguished.*

## **PROCESSION OF THE CROSS**

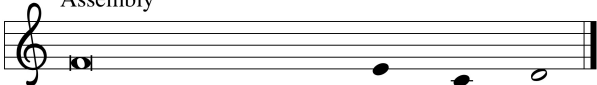
*Please stand and face the pastor at the crossing. Three times, the assembly is invited to greet the cross:*

Leader



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

Assembly



Oh, come, let us wor - ship him.

## **THE BIDDING PRAYER**

*The congregation may sit or kneel. One of the most ancient practices of Good Friday, the congregation and ministers join together in the Bidding Prayer before the Throne of God—the cross. Here, we beseech God on behalf of a weary and wounded world. The congregation is bid to pray and in the silence joins their hearts to the prayer. After each silence, the Presiding Minister offers a collect and the assembly adds their assent with, "Amen."*

**A** Let us pray, siblings, for the one, holy, catholic, and apostolic church throughout the world.

*Silence for personal prayer.*

**P** 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.

**C Amen.**

**A** Let us pray for Elizabeth and Michael, our bishops; Jay, our pastor; and all servants of the church, and for all the people of God.

*Silence for personal prayer.*



**P** Almighty and eternal God, your Spirit guides the church and makes it holy. Strengthen and uphold our bishops, pastors, and deacons. 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.

**C Amen.**

**A** Let us pray for those preparing for baptism.

*Silence for personal prayer.*

**P** 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.

**C Amen.**

**A** Let us pray for our siblings who share our faith in Jesus Christ.

*Silence for personal prayer.*

**P** Almighty and eternal God, you give your church unity. Look with favor on all who follow Jesus your Son. Make all the baptized one in the fullness of faith and keep us united in the fellowship of love. We ask this through Christ our Lord.

**C Amen.**

**A** Let us pray for our Jewish siblings, the first to hear the word of God.

*Silence for personal prayer.*

**P** 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. Forgive the sin of your Church, the antisemitism we have too long perpetuated. We ask this through Christ our Lord.

**C Amen.**

**P** Let us pray for our Muslim siblings, children of Abraham.

*Silence for personal prayer.*

**P** Almighty and eternal Allah, you promised Abraham that he would be the progenitor of many nations, and you protected Hagar and Ishmael in the desert. Bless our Muslim siblings, particularly in this holy month of Ramadan, that together they may know the fullness of your blessings. We ask this through Christ our Lord.  
Amen.

**A** Let us pray for those who do not share our faith in Jesus Christ.

*Silence for personal prayer.*

**P** Almighty and eternal God, gather into your embrace all those who call out to you under different names. 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.

**C Amen.**

**A** Let us pray for those who do not believe in God.

*Silence for personal prayer.*

**P** Almighty and eternal God, you created humanity so that all may long to know you and find peace in you. Grant that all may recognize the signs of your love and grace in the world and in the lives of Christians. We ask this through Christ our Lord.

**C Amen.**



**A** Let us pray for God's creation.

*Silence for personal prayer.*

**P** 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.

**C Amen.**

**A** Let us pray for those who serve in public office.

*Silence for personal prayer.*

**P** 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, and freedom, and a share in the goodness of your creation. We ask this through Christ our Lord.

**C Amen.**

**A** Let us pray for those in any need.

*Silence for personal prayer.*

**P** 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.

**C Amen.**

**A** Finally, let us pray for all those things for which our Lord who have us ask:

**C 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.**

## VENERATION OF THE CROSS

*During the singing, you may approach the cross for veneration or may stay in your seat for prayer. Veneration may take any form you are comfortable with: from a simple bow before the cross to touching or other signs of reverence. From the Christ Candle, you may light candles which are around the cross. As we light candles, with thanksgiving and supplication, we remember Jesus' invitation to remain with him in the garden, and in our own way we remain with him at the foot of the cross even when others have fled. The light grows around the cross reminding us that in the darkest moments, God is still at work in the world and shines the light of the resurrection; even here in the night of death.*

## Were You There



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



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 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?

Text: African American spiritual  
 Music: WERE YOU THERE, African American spiritual

## ANTHEM

## "Ave Verum Corpus"

W. A. Mozart

*Ave verum corpus, natum  
 de Maria Virgine,  
 vere passum, immolatum  
 in cruce pro homine  
 cuius latus perforatum  
 fluxit aqua et sanguine:  
 esto nobis prægustatum  
 in mortis examine.  
 O Iesu dulcis, O Iesu pie,  
 O Iesu, fili Mariae.  
 Miserere mei. Amen.*

Hail, true Body, born  
 of the Virgin Mary,  
 having truly suffered, sacrificed  
 on the cross for mankind,  
 from whose pierced side  
 water and blood flowed:  
 Be for us a foretaste  
 in the trial of death!  
 O sweet Jesus, O holy Jesus,  
 O Jesus, son of Mary,  
 have mercy on me. Amen.

## ORGAN VOLUNTARY

*O Mensch beweine, dein Sünde gross*

J. S. Bach

*O Mensch, beweine dein Sünde groß,  
Darum Christus seines Vaters Schoß  
Äußert und kam auf Erden;  
Von einer Jungfrau rein und zart  
Für uns er hier geboren ward,  
Er wollte der Mittler werden,  
Den Toten er das Leben gab  
Und legt dabei all Krankheit ab  
Bis sich die Zeit herdrange,  
Daß er für uns geopfert würd,  
Trüg unser Sünden schwere Bürd  
Wohl an dem Kreuze lange.*

O man, weep for your sin greatly,  
Therefore Christ his father's bosom  
utters and came on earth;  
Pure and delicate from a virgin  
For us he was born here  
He wanted to be the mediator  
He gave life to the dead  
And cast off all sickness  
Until the time comes  
that he would be sacrificed for us,  
Bear our heavy burden of sin  
Well on the cross for a long time.

*Once all who so desire have had the opportunity to venerate the cross and light candles, and the music has ceased, the assembly stands with the ministers for the reading of the conclusion on The Passion. The Christ Candle is removed to the columbarium, as we hear of the burial of Jesus in the borrowed tomb.*

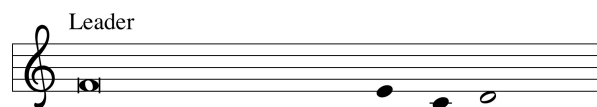
After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Judeans, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so, he came and removed the body. Nicodemus, who had at first come to Jesus by night, also came, 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 Jewish burial custom. 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 day of Preparation, and the tomb was nearby, they laid Jesus there.

## STREPITUS

*A piece of the Tenebrae liturgy, the "great sound" here reminds us of the rolling of the stone before the opening of Jesus' tomb. We, with the women, leave Jesus here; and it is here we will find him on the Resurrection Dawn.*

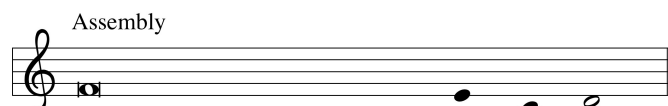
## ACCLAMATION

Leader



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

Assembly

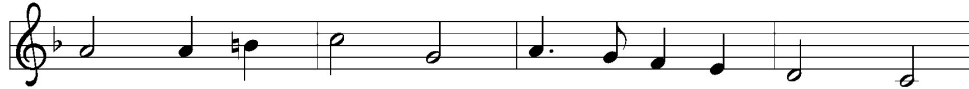


By your holy cross you have re-deemed the world.

## There in God's Garden



1 There in God's gar - den stands the Tree of Wis - dom,  
 2 Its name is Je - sus, name that says, "Our Sav - ior!"  
 3 Thorns not its own are tan - gled in its fo - liage;  
 4 See how its branch - es reach to us in wel - come;



whose leaves hold forth the heal - ing of the na - tions:  
 There on its branch - es see the scars of suf - f'ring;  
 our greed has starved it, our de - spite has choked it.  
 hear what the Voice says, "Come to me, ye wea - ry!



Tree of all knowl - edge, Tree of all com -  
 see there the ten - drills of our hu - man  
 Yet, look! it lives! its grief has not de -  
 Give me your sick - ness, give me all your



pas - sion, Tree of all beau - ty.  
 self - hood feed on its life - blood.  
 stroyed it nor fire con - sumed it.  
 sor - row, I will give bless - ing."

5 This is my ending  
 this my resurrection;  
 into your hands, Lord,  
 I commit my spirit.  
 This have I searched for;  
 now I can possess it.  
 This ground is holy.

6 All heav'n is singing,  
 "Thanks to Christ whose passion  
 offers in mercy  
 healing, strength, and pardon.  
 Peoples and nations,  
 take it, take it freely!"  
 Amen! My Master!

Text: Király Imre von Pécselyi, c. 1590–c. 1641; tr. Erik Routley, 1917–1982  
 Music: SHADES MOUNTAIN, K. Lee Scott, b. 1950  
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*You may remain for prayer or depart in silence.*

*Offerings may be placed in the offering plates as you exit.*

— SERVING THIS EVENING —

PREACHING – Pastor Jay Mitchell

ASSISTING MINISTER – Stan Rose

LECTORS – Ann Flick, Les Fobes, Linda Graffius, Pat Gilbert  
 Bill Lasher, C. Noelle Partusch, Lois Smith

CANTOR – Mr. Walt Gaber