

Holy Trinity Lutheran Church

Good Friday – March 29, 2024 – 12:00 p.m.



Good Friday

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.

✠ GATHERING ✠

We gather in silence.

***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,
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, forever and ever.

Amen.

✠ WORD ✠

First Reading: Isaiah 52:13-53:12 (The Message)

The fourth servant poem promises ultimate vindication for the servant, who made his life an offering for sin. The servant pours himself out to death and is numbered with the transgressors, images that the early church saw as important keys for understanding the death of Jesus.

A reading from Isaiah.

“Just watch my servant blossom! Exalted, tall, head and shoulders above the crowd! But he didn’t begin that way. At first everyone was appalled. He didn’t even look human— a ruined face, disfigured past recognition. Nations all over the world will be in awe, taken aback, kings shocked into silence when they see him. For what was unheard of they’ll see with their own eyes, what was unthinkable they’ll have right before them.”

Who believes what we've heard and seen? Who would have thought God's saving power would look like this? The servant grew up before God—a scrawny seedling, a scrubby plant in a parched field. There was nothing attractive about him, nothing to cause us to take a second look. He was looked down on and passed over, a man who suffered, who knew pain firsthand. One look at him and people turned away. We looked down on him, thought he was scum. But the fact is, it was our pains he carried — our disfigurements, all the things wrong with us. We thought he brought it on himself, that God was punishing him for his own failures. But it was our sins that did that to him, that ripped and tore and crushed him — our sins!

He took the punishment, and that made us whole. Through his bruises we get healed. We're all like sheep who've wandered off and gotten lost. We've all done our own thing, gone our own way. And God has piled all our sins, everything we've done wrong, on him, on him.

He was beaten, he was tortured, but he didn't say a word. Like a lamb taken to be slaughtered and like a sheep being sheared, he took it all in silence. Justice miscarried, and he was led off — and did anyone really know what was happening? He died without a thought for his own welfare, beaten bloody for the sins of my people. They buried him with the wicked, threw him in a grave with a rich man, even though he'd never hurt a soul or said one word that wasn't true.

Still, it's what God had in mind all along, to crush him with pain. The plan was that he give himself as an offering for sin so that he'd see life come from it — life, life, and more life. And God's plan will deeply prosper through him. Out of that terrible travail of soul, he'll see that it's worth it and be glad he did it. Through what he experienced, my righteous one, my servant, will make many "righteous ones," as he himself carries the burden of their sins. Therefore I'll reward him extravagantly — the best of everything, the highest honors — Because he looked death in the face and didn't flinch, because he embraced the company of the lowest. He took on his own shoulders the sin of the many, he took up the cause of all the black sheep.

The Word of the Lord.

Thanks be to God.

Psalm 22 (Contemporary English Version)

To be read responsively.

“My God, my God,
why have you deserted me?
Why are you so far away?
Won't you listen to my groans
and come to my rescue?
I cry out day and night,
but you don't answer,
and I can never rest.

**Yet you are the holy God,
ruling from your throne
and praised by Israel.
Our ancestors trusted you,
and you rescued them.
When they cried out for help,
you saved them,
and you did not let them down
when they depended on you.**

But I am merely a worm,
far less than human,
and I am hated and rejected
by people everywhere.
Everyone who sees me
makes fun and sneers.
They shake their heads,
and say, “Trust the Lord!
If you are his favorite,
let him protect you
and keep you safe.”

**You, Lord, brought me
safely through birth,
and you protected me
when I was a baby
at my mother's breast.
From the day I was born,
I have been in your care,
and from the time of my birth,
you have been my God.**

Don't stay far off
when I am in trouble
with no one to help me.
Enemies are all around
like a herd of wild bulls.
Powerful bulls from Bashan
are everywhere.
My enemies are like lions
roaring and attacking
with jaws open wide.

**I have no more strength
than a few drops of water.
All my bones are out of joint;
my heart is like melted wax.
My strength has dried up
like a broken clay pot,
and my tongue sticks
to the roof of my mouth.
You, God, have left me
to die in the dirt.**

Brutal enemies attack me
like a pack of dogs,
tearing at my hands
and my feet.
I can count all my bones,
and my enemies just stare
and sneer at me.
They took my clothes
and gambled for them.

**Don't stay far away, Lord!
My strength comes from you,
so hurry and help.
Rescue me from enemy swords
and save me from those dogs.
Don't let lions eat me.**

You rescued me from the horns
of wild bulls,
and when your people meet,
I will praise you, Lord.

**All who worship the Lord,
now praise him!
You belong to Jacob's family
and to the people of Israel,
so fear and honor the Lord!
The Lord doesn't hate
or despise the helpless
in all of their troubles.
When I cried out, he listened
and did not turn away.**

When your people meet,
you will fill my heart
with your praises, Lord,
and everyone will see me
keep my promises to you.
The poor will eat and be full,
and all who worship you
will be thankful
and live in hope.

**Everyone on this earth
will remember you, Lord.
People all over the world
will turn and worship you,
because you are in control,
the ruler of all nations.**

All who are rich
and have more than enough
will bow down to you, Lord.
Even those who are dying
and almost in the grave
will come and bow down.

**In the future, everyone
will worship and learn
about you, our Lord.
People not yet born
will be told,
“The Lord has saved us!”**

Second Reading: Hebrews 10:16-25 (The Message)

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.

A reading from Hebrews.

This new plan I'm making with Israel isn't going to be written on paper, isn't going to be chiseled in stone; this time "I'm writing out the plan in them, carving it on the lining of their hearts." He concludes, I'll forever wipe the slate clean of their sins. Once sins are taken care of for good, there's no longer any need to offer sacrifices for them. So, friends, we can now — without hesitation — walk right up to God, into "the Holy Place." Jesus has cleared the way by the blood of his sacrifice, acting as our priest before God. The "curtain" into God's presence is his body. So let's do it — full of belief, confident that we're presentable inside and out. Let's keep a firm grip on the promises that keep us going. He always keeps his word. Let's see how inventive we can be in encouraging love and helping out, not avoiding worshipping together as some do but spurring each other on, especially as we see the big Day approaching."

Word of God, word of life.

Thanks be to God.

Gospel Reading: John 18:1-19:42 (The Message)

On Good Friday, the story of Jesus' passion—from his arrest to his burial—is read in its entirety from the Gospel of John.

The passion of our Lord Jesus Christ according to John.

Glory to you, O Lord.

Jesus, having prayed this prayer, left with his disciples and crossed over the brook Kidron at a place where there was a garden. He and his disciples entered it. Judas, his betrayer, knew the place because Jesus and his disciples went there often. So Judas led the way to the garden, and the Roman soldiers and police sent by the high priests and Pharisees followed. They arrived there with lanterns and torches and swords. Jesus, knowing by now everything that was imploding on him, went out and met them. He said, "Who are you after?" They answered, "Jesus the Nazarene." He said, "That's me." The soldiers recoiled, totally taken aback. Judas, his betrayer, stood out like a sore thumb. Jesus asked again, "Who are you after?" They answered, "Jesus the Nazarene." "I told you," said Jesus, "that's me. I'm the one. So if it's me you're after, let these others go." (This validated the words in his prayer, "I didn't lose one of those you gave.") Just then Simon Peter, who was carrying a sword, pulled it from its sheath and struck the Chief Priest's servant, cutting off his right ear. Malchus was the servant's name. Jesus ordered Peter, "Put back your sword. Do you think for a minute I'm not going to drink this cup the Father gave me?"

Then the Roman soldiers under their commander, joined by the Jewish police, seized Jesus and tied him up. They took him first to Annas, father-in-law of Caiaphas. Caiaphas was the Chief Priest that year. It was Caiaphas who had advised the Jews that it was to their advantage that one man die for the people.

Simon Peter and another disciple followed Jesus. That other disciple was known to the Chief Priest, and so he went in with Jesus to the Chief Priest's courtyard. Peter had to stay outside. Then the other disciple went out, spoke to the doorkeeper, and got Peter in. The young woman who was the doorkeeper said to Peter, "Aren't you one of this man's disciples?" He said, "No, I'm not." The servants and police had made a fire because of the cold and were huddled there warming themselves. Peter stood with them, trying to get warm.

Annas interrogated Jesus regarding his disciples and his teaching. Jesus answered, "I've spoken openly in public. I've taught regularly in meeting places and the Temple, where the Jews all come together. Everything has been out in the open. I've said nothing in secret. So why are you treating me like a traitor? Question those who have been listening to me. They know well what I have said. My teachings have all been aboveboard." When he said this, one of the policemen standing there slapped Jesus across the face, saying, "How dare you speak to the Chief Priest like that!" Jesus replied, "If I've said something wrong, prove it. But if I've spoken the plain truth, why this slapping around?" Then Annas sent him, still tied up, to the Chief Priest Caiaphas.

Meanwhile, Simon Peter was back at the fire, still trying to get warm. The others there said to him, "Aren't you one of his disciples?" He denied it, "Not me." One of the Chief Priest's servants, a relative of the man whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" Again, Peter denied it. Just then a rooster crowed.

They led Jesus then from Caiaphas to the Roman governor's palace. It was early morning. They themselves didn't enter the palace because they didn't want to be disqualified from eating the Passover. So Pilate came out to them and spoke. "What charge do you bring against this man?" They said, "If he hadn't been doing something evil, do you think we'd be here bothering you?" Pilate said, "You take him. Judge him by your law." The Jews said, "We're not allowed to kill anyone." (This would confirm Jesus' word indicating the way he would die.)

Pilate went back into the palace and called for Jesus. He said, "Are you the 'King of the Jews'?" Jesus answered, "Are you saying this on your own, or did others tell you this about me?" Pilate said, "Do I look like a Jew? Your people and your high priests turned you over to me. What did you do?" "My kingdom," said Jesus, "doesn't consist of what you see around you. If it did, my followers would fight so that I wouldn't be handed over to the Jews. But I'm not that kind of king, not the world's kind of king." Then Pilate said, "So, are you a king or not?" Jesus answered, "You tell me. Because I am King, I was born and entered the world so that I could witness to the truth. Everyone who cares for truth, who has any feeling for the truth, recognizes my voice." Pilate said, "What is truth?"

Then he went back out to the Jews and told them, "I find nothing wrong in this man. It's your custom that I pardon one prisoner at Passover. Do you want me to pardon the 'King of the Jews'?" They shouted back, "Not this one, but Barabbas!" Barabbas was a Jewish freedom fighter."

So Pilate took Jesus and had him whipped. The soldiers, having braided a crown from thorns, set it on his head, threw a purple robe over him, and approached him with, "Hail, King of the Jews!" Then they greeted him with slaps in the face. Pilate went back out again and said to them, "I present him to you, but I want you to know that I do not find him guilty of any crime." Just then Jesus came out wearing the thorn crown and purple robe. Pilate announced, "Here he is: the Man." When the high priests and police saw him, they shouted in a frenzy, "Crucify! Crucify!" Pilate told them, "You take him. You crucify him. I find nothing wrong with him." The Jews answered, "We have a law, and by that law he must die because he claimed to be the Son of God."

When Pilate heard this, he became even more scared. He went back into the palace and said to Jesus, "Where did you come from?" Jesus gave no answer. Pilate said, "You won't talk? Don't you know that I have the authority to pardon you, and the authority to—crucify you?" Jesus said, "You haven't a shred of authority over me except what has been given you from heaven. That's why the one who betrayed me to you has committed a far greater fault." At this, Pilate tried his best to pardon him, but the Jews shouted him down: "If you pardon this man, you're no friend of Caesar's. Anyone setting himself up as 'king' defies Caesar."

When Pilate heard those words, he led Jesus outside. He sat down at the judgment seat in the area designated Stone Court (in Hebrew, Gabbatha). It was the preparation day for Passover. The hour was noon. Pilate said to the Jews, "Here is your king." They shouted back, "Kill him! Kill him! Crucify him!" Pilate said, "I am to crucify your king?" The high priests answered, "We have no king except Caesar." Pilate caved in to their demand. He turned him over to be crucified.

They took Jesus away. Carrying his cross, Jesus went out to the place called Skull Hill (the name in Hebrew is Golgotha), where they crucified him, and with him two others, one on each side, Jesus in the middle. Pilate wrote a sign and had it placed on the cross. It read: Jesus the Nazarene the king of the jews. Many of the Jews read the sign because the place where Jesus was crucified was right next to the city. It was written in Hebrew, Latin, and Greek. The Jewish high priests objected. "Don't write," they said to Pilate, "'The King of the Jews.' Make it, 'This man said, 'I am the King of the Jews.''" Pilate said, "What I've written, I've written." When they crucified him, the Roman soldiers took his clothes and divided them up four ways, to each soldier a fourth. But his robe was seamless, a single piece of weaving, so they said to each other, "Let's not tear it up. Let's throw dice to see who gets it." This confirmed the Scripture that said, "They divided up my clothes among them and threw dice for my coat." (The soldiers validated the Scriptures!)

While the soldiers were looking after themselves, Jesus' mother, his aunt, Mary the wife of Clopas, and Mary Magdalene stood at the foot of the cross. Jesus saw his mother and the disciple he loved standing near her. He said to his mother, "Woman, here is your son." Then to the disciple, "Here is your mother." From that moment the disciple accepted her as his own mother.

Jesus, seeing that everything had been completed so that the Scripture record might also be complete, then said, "I'm thirsty." A jug of sour wine was standing by. Someone put a sponge soaked with the wine on a javelin and lifted it to his mouth. After he took the wine, Jesus said, "It's done . . . complete." Bowing his head, he offered up his spirit.

The Christ Candle is extinguished.

Then the Jews, since it was the day of Sabbath preparation, and so the bodies wouldn't stay on the crosses over the Sabbath (it was a high holy day that year), petitioned Pilate that their legs be broken to speed death, and the bodies taken down. So the soldiers came and broke the legs of the first man crucified with Jesus, and then the other. When they got to Jesus, they saw that he was already dead, so they didn't break his legs. One of the soldiers stabbed him in the side with his spear. Blood and water gushed out. The eyewitness to these things has presented an accurate report. He saw it himself and is telling the truth so that you, also, will believe. These things that happened confirmed the Scripture, "Not a bone in his body was broken," and the other Scripture that reads, "They will stare at the one they pierced."

After all this, Joseph of Arimathea (he was a disciple of Jesus, but secretly, because he was intimidated by the Jews) petitioned Pilate to take the body of Jesus. Pilate gave permission. So Joseph came and took the body. Nicodemus, who had first come to Jesus at night, came now in broad daylight carrying a mixture of myrrh and aloes, about seventy-five pounds.

They took Jesus' body and, following the Jewish burial custom, wrapped it in linen with the spices. There was a garden near the place he was crucified, and in the garden a new tomb in which no one had yet been placed. So, because it was Sabbath preparation for the Jews and the tomb was convenient, they placed Jesus in it."

The Gospel of the Lord.

Praise to you, O Christ.

Silence

Solo

Ah, Holy Jesus

Bidding Prayer

Let us pray, siblings in Christ, for the holy church of God throughout the world that God may guide it and gather it together so that we may worship God in peace and tranquility.

We pray in silence.

Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. Guide the work of the church. Help it to preserve in faith, to proclaim your name, and to offer salvation to people everywhere. We ask this through Christ our Lord.

Amen.

Let us pray for our bishops, our pastors, and all servants of the church, and for all the people of God.

We pray in silence.

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

Amen.

Let us pray for those preparing for baptism, that God may make them responsive to God's love and give them new life in Jesus Christ.

We pray in silence.

Almighty and eternal God, you continually bless the church with new members. Increase the faith and understanding of those preparing for baptism. Give them a new birth as your children. Keep them in the faith and communion of your holy church. We ask this through Christ our Savior.

Amen.

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

We pray in silence.

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.

Amen.

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

We pray in 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 those who do not share our faith in Jesus Christ.

We pray in silence.

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.

Amen.

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

We pray in silence.

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, and gladly acknowledge you as the one true God. We ask this through Christ our Lord.

Amen.

Let us pray for God's creation.

We pray in silence.

Almighty 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.

We pray in silence.

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.

We pray in silence.

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, 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.

✠ SENDING ✠

We depart in silence.

We will gather this evening at 7:00 pm at Faith Lutheran in Fairlawn for a Procession of the Cross Service.

Easter Sunday breakfast is served at 8:30 am in the Chapel Lounge.

Easter Sunday Service of Word & Sacrament is at 9:30 am.