

Good Friday

The Second Day of the Ancient Triduum

April 2 2021, 7:00 pm



Saint Luke Lutheran Church and School

9100 Colesville Road, Silver Spring, MD

[www.saintluke.us](http://www.saintluke.us) | 301-588-4363

*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.*

## **Prelude**

The Old Rugged Cross, *Ensemble Bells*

George Bennard  
arr. Charles Maggs

## **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.**

## **First Reading**

Isaiah 52:13--53:12

*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.*

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.

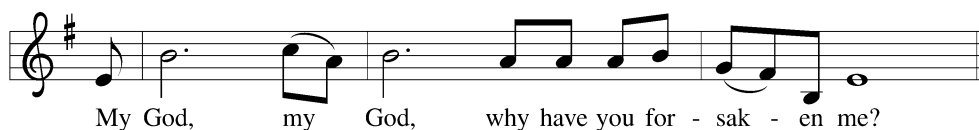
The Word of the Lord.  
**Thanks be to God.**

## Psalm

## Psalm 22

*The Choir sings the refrain first, please sing the second time. Please sing the refrain where it is indicated by an **R**. Please sing verses highlighted in bold.*

*Refrain*



<sup>1</sup>My God, my God, why have you for- | saken me?  
Why so far from saving me, so far from the words | of my groaning?

<sup>2</sup>**My God, I cry out by day, but you | do not answer;**  
**by night, but I | find no rest.**

<sup>3</sup>Yet you are the | Holy One,  
enthroned on the prais- | es of Israel.

<sup>4</sup>**Our ancestors put their trust in | you,**  
**they trusted, and you | rescued them. R**

<sup>5</sup>They cried out to you and were de- | livered;  
they trusted in you and were not | put to shame.

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

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

<sup>8</sup>**“Trust in the LORD; let the LORD de-|liver;**  
**let God rescue him if God so de- | lights in him.” R**

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

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

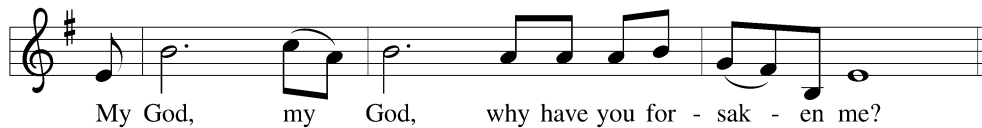
<sup>11</sup>Be not far from me, for trouble is | near,  
and there is no | one to help.

<sup>12</sup>**Many young bulls en- | circle me;**  
**strong bulls of Ba- | shan surround me. R**

<sup>13</sup>They open wide their jaws at | me,  
like a slashing and | roaring lion.

<sup>14</sup>**I am poured out like water; all my bones are out of | joint;**  
**my heart within my breast is | melting wax.**

*Refrain*



Text: Psalm 22

Music: Marilyn Witte

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<sup>15</sup>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.

<sup>16</sup>**Packs of dogs close me in, a band of evildoers circles | round me;  
they pierce my hands | and my feet. R**

<sup>17</sup>I can count all my | bones  
while they stare at | me and gloat.

<sup>18</sup>**They divide my garments a-| mong them;  
for my clothing, | they cast lots.**

<sup>19</sup>But you, O LORD, be not far a-| way;  
O my help, hasten | to my aid.

<sup>20</sup>**Deliver me from the | sword,  
my life from the power | of the dog.**

<sup>21</sup>Save me from the lion's | mouth!  
From the horns of wild bulls you have | rescued me.

<sup>22</sup>**I will declare your name | to my people;  
in the midst of the assembly | I will praise you. R**

<sup>23</sup>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.

<sup>24</sup>**For the LORD does not despise nor abhor the poor in their poverty; neither is the  
LORD's face hidden from | them;  
but when they cry out, | the LORD hears them.**

<sup>25</sup>From you comes my praise in the great as-| sembly;  
I will perform my vows in the sight of those who | fear the LORD.

<sup>26</sup>**The poor shall eat and be | satisfied,  
Let those who seek the LORD give praise! May your hearts | live forever!**

<sup>27</sup>All the ends of the earth shall remember and turn to the | LORD;  
all the families of nations shall bow | before God.

<sup>28</sup>**For dominion belongs to the | LORD,  
who rules o- | ver the nations. R**

<sup>29</sup>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.

<sup>30</sup>**Their descendants shall serve the | LORD,  
whom they shall proclaim to genera- | tions to come.**

<sup>31</sup>They shall proclaim God's deliverance to a people yet un- | born,  
saying to them, "The | LORD has acted!" **R**

## Second 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.*

[After the Holy Spirit says,] "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."

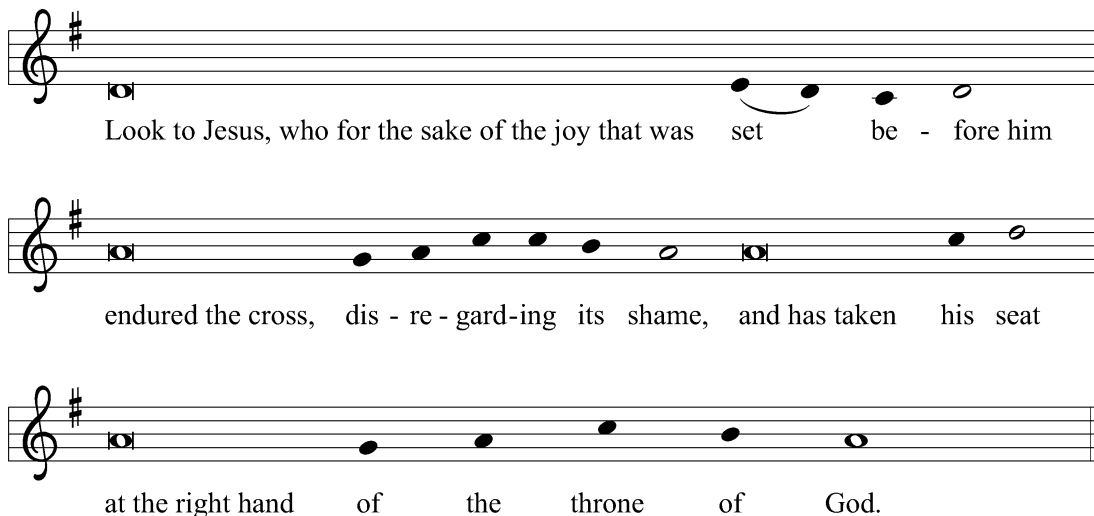
Where there is forgiveness of these, there is no longer any offering for sin.

The Word of the Lord.

**Thanks be to God.**

## Gospel Acclamation

*Please sing the Gospel Acclamation with the choir.*



Look to Jesus, who for the sake of the joy that was set be - fore him

endured the cross, dis - re - gard-ing its shame, and has taken his seat

at the right hand of the throne of God.

Text: Hebrews 12:2

Music: Thomas Pavlechko

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## Gospel

John 18:1--19:42

The Holy Gospel according to Saint John, the eighteenth and nineteenth chapters.

**Glory to you, O Lord.**

*On Good Friday, the story of Jesus' passion—from his arrest to his burial—is read in its entirety from the Gospel of John. For text, please see pages 10 & 11.*

*After the reading:*

The Gospel of the Lord.

**Praise to you, O Christ.**

## Choral Anthem

When I survey the wondrous cross  
on which the Prince of glory died,  
my richest gain I count but loss,  
and pour contempt on all my pride.

Forbid it, Lord, that I should boast  
save in the death of Christ, my God!  
All the vain things that charm me most,  
I sacrifice them through his blood.

See, from his head, his hands, his feet,  
sorrow and love flow mingled down.  
Did e'er such love and sorrow meet,  
or thorns compose so rich a crown?

Were the whole realm of nature mine,  
that were a present far too small.  
Love so amazing, so divine,  
demands my soul, my life, my all.

Wondrous Cross  
Text: Isaac Watts (1674-1748)  
Music: Philip Wilby (b. 1949)

## Bidding Prayer

Let us pray, brothers and sisters, for the holy church throughout the world.

*After each portion of the prayers:*  
We ask this through Christ our Lord.  
**Amen.**

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

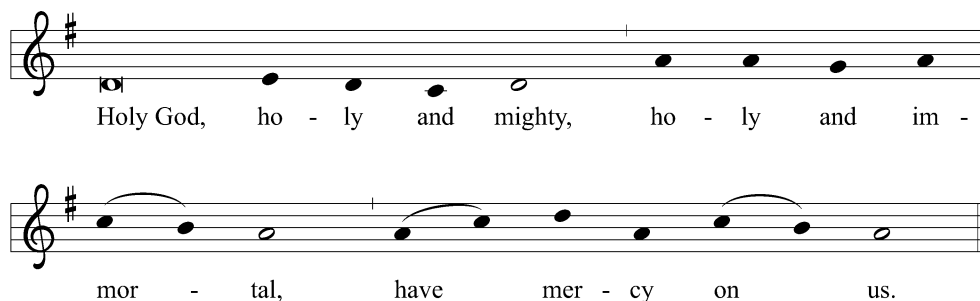
**Our Father, who art in heaven,**  
hallowed be thy name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.

**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.**

## Solemn Reproaches

*The following refrain is to be sung after each reproach indicated by an **R**.*



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O my people, O my church, what have I done to you? How have I offended you? Answer me. I led you out of slavery into freedom and delivered you through the waters of rebirth, but you have prepared a cross for your Savior. **R**

O my people, O my church, what have I done to you? How have I offended you? Answer me. Forty years I led you through the desert, feeding you with manna on the way; I saved you from the time of the trial and gave you my body, the bread of heaven, but you have prepared a cross for your Savior. **R**

O my people, O my church, what have I done to you? How have I offended you? Answer me. I led you on your way in a pillar of cloud and fire, but you led me to the judgment hall of Pilate; I guided you by the light of the Holy Spirit, but you have prepared a cross for you Savior. **R**

O my people, O my church, what have I done to you? How have I offended you? Answer me. I planted you as my fairest vineyard, but you brought forth bitter fruit; I made you branches of the vine and never left your side, but you have prepared a cross for your Savior. **R**

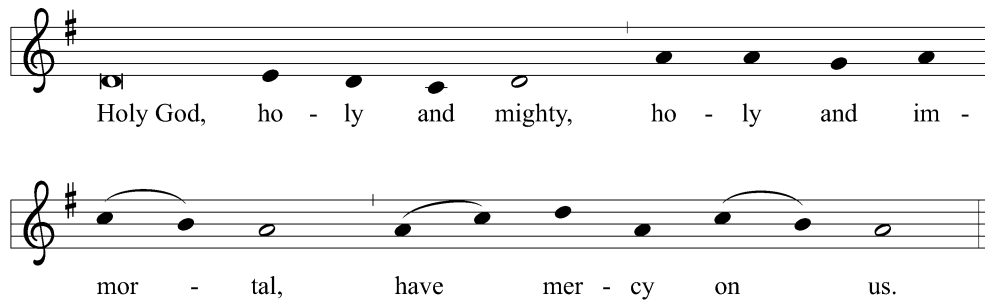
O my people, O my church, what have I done to you? How have I offended you? Answer me. I poured out saving water from the rock, but you gave me vinegar to drink; I poured out my life and gave you the new covenant in my blood, but you have prepared a cross for your Savior. **R**

O my people, O my church, what have I done to you? How have I offended you? Answer me. I gave you a royal scepter, but you gave me a crown of thorns; I gave you the kingdom and crowned you with eternal life, but you have prepared a cross for your Savior. **R**

O my people, O my church, what have I done to you? How have I offended you? Answer me. I struck down your enemies, but you struck my head with a reed; I gave you my peace, but you draw the sword in my name, and you have prepared a cross for your Savior. **R**

O my people, O my church, what have I done to you? How have I offended you? Answer me. I opened the waters to lead you to the promised land, but you opened my side with a spear; I washed your feet as a sign of my love, but you have prepared a cross for your Savior. **R**

O my people, O my church, what have I done to you? How have I offended you? Answer me. I lifted you up to the heights, but you lifted me high on a cross; I raised you from death and prepared for you the tree of life, but you have prepared a cross for your Savior. **R**

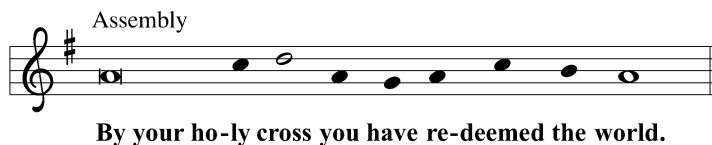
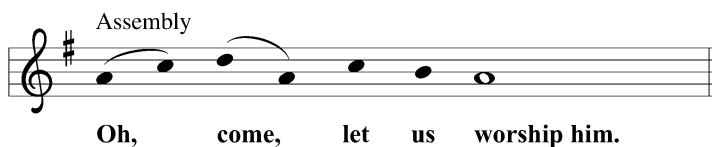
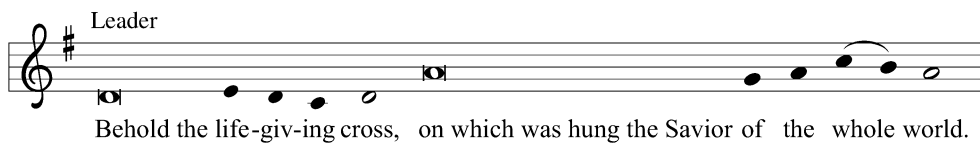


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O my people, O my church, what have I done to you? How have I offended you? Answer me. I grafted you into my people Israel, but you made them scapegoats for your own guilt, and you have prepared a cross for your Savior. **R**

O my people, O my church, what have I done to you? How have I offended you? Answer me. I came to you in the least of your brothers and sisters, but I was hungry and you gave me no food, thirsty and you gave me no drink, a stranger and you did not welcome me, naked you did not clothe me, sick and in prison and you did not visit me, and you have prepared a cross for you Savior. **R**

*The following dialogue is sung three times, the assembly echoing the leader.*



## Silent Recessional

## Silent Prayer



## **WORSHIP LEADERS**

### **PRESIDING MINISTER**

The Rev. Connie A. Miller, *Senior Pastor*

### **ASSISTING MINISTER**

Deacon Kyle Warfield, *Director of Discipleship and Senior High Ministries*

### **MUSICIANS**

Dr. Alain Truche, *Director of Music and Organist*

Members from Schola Cantorum

Sarah Pfanz, *soprano*

Tacy Downing, *alto*

Ralph Watkins, *tenor*

Jeff Jox, *baritone*

The bulletin cover is of the Crucifixion Window in the Saint Luke sanctuary.

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Holy Saturday

12:00 noon Special Hymns, Music, Word and Prayer

Easter Sunday

9:00 a.m. Festival Worship

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<sup>1</sup>[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.<sup>2</sup> Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples.<sup>3</sup> 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.<sup>4</sup> Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?"<sup>5</sup> They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them.<sup>6</sup> When Jesus said to them, "I am he," they stepped back and fell to the ground.<sup>7</sup> Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth."<sup>8</sup> Jesus answered, "I told you that I am he. So if you are looking for me, let these men go."<sup>9</sup> This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me."<sup>10</sup> 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.<sup>11</sup> Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

<sup>12</sup>So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.<sup>13</sup> First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year.<sup>14</sup> Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

<sup>15</sup>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,<sup>16</sup> 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.<sup>17</sup> The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not."<sup>18</sup> Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

<sup>19</sup>Then the high priest questioned Jesus about his disciples and about his teaching.<sup>20</sup> Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret."<sup>21</sup> Why do you ask me? Ask those who heard what I said to them; they know what I said."<sup>22</sup> 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?"<sup>23</sup> Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?"<sup>24</sup> Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup>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."<sup>26</sup> 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?"<sup>27</sup> Again Peter denied it, and at that moment the cock crowed.

<sup>28</sup>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.<sup>29</sup> So Pilate went out to them and said, "What accusation do you bring against this man?"<sup>30</sup> They answered, "If this man were not a criminal, we would not have handed him over to you."<sup>31</sup> Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death."<sup>32</sup> (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

<sup>33</sup>Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?"<sup>34</sup> Jesus answered, "Do you ask this on your own, or did others tell you about me?"<sup>35</sup> Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?"<sup>36</sup> 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."<sup>37</sup> 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."<sup>38</sup> Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him."<sup>39</sup> 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?"<sup>40</sup> They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

<sup>19:1</sup>Then Pilate took Jesus and had him flogged.<sup>2</sup> And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe.<sup>3</sup> They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face.<sup>4</sup> 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."<sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!"<sup>6</sup> 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.”<sup>7</sup> The Jews 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.”

<sup>8</sup>Now when Pilate heard this, he was more afraid than ever. <sup>9</sup>He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. <sup>10</sup>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?” <sup>11</sup>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.” <sup>12</sup>From then on Pilate tried to release him, but the Jews 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.”

<sup>13</sup>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. <sup>14</sup>Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” <sup>15</sup>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.” <sup>16</sup>Then he handed him over to them to be crucified.

So they took Jesus; <sup>17</sup>and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. <sup>18</sup>There they crucified him, and with him two others, one on either side, with Jesus between them. <sup>19</sup>Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” <sup>20</sup>Many of the Jews 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. <sup>21</sup>Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’”

<sup>22</sup>Pilate answered, “What I have written I have written.” <sup>23</sup>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. <sup>24</sup>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 fulfill what the scripture says,

“They divided my clothes among themselves,  
and for my clothing they cast lots.”

<sup>25</sup>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. <sup>26</sup>When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” <sup>27</sup>Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home.

<sup>28</sup>After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” <sup>29</sup>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. <sup>30</sup>When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

<sup>31</sup>Since it was the day of Preparation, the Jews 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. <sup>32</sup>Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup>But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup>Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup>(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) <sup>36</sup>These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” <sup>37</sup>And again another passage of scripture says, “They will look on the one whom they have pierced.”

<sup>38</sup>After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. <sup>39</sup>Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. <sup>40</sup>They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. <sup>41</sup>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. <sup>42</sup>And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.