



# GOOD FRIDAY

APRIL 10, 2020

LUTHERAN CHURCH OF THE GOOD SHEPHERD

OLNEY, MARYLAND

## LIVESTREAM OUR SERVICE

LCGS Website:

<http://olneygoodshepherd.org/worship/>

LCGS FaceBook:

<https://www.facebook.com/TheLutheranChurchOfTheGoodShepherd/>

LCGS YouTube:

<https://www.youtube.com/user/LCGSTV?feature=guide>

Busy? Experiencing technical difficulties? Today's worship service will be available on demand.

<https://boxcast.tv/channel/ufjib3bkeixbm7yfyr8>

We are thankful that you have come to worship the Lord via our livestream. We pray that you will join us after public worship services resume.

*“Surely He has borne our griefs”*

**Good Friday** is the Church's commemoration of Jesus' death on the cross. So, then, what's good about Good Friday? What could possibly be good about a day when an innocent man—the best man who ever lived, in fact—was tortured to death in a gross miscarriage of justice? Well, as a matter of etymology, good sometimes means “holy” in older English usage, so Good Friday is actually an old-fashioned way of saying Holy Friday. And the Friday of Jesus' death was certainly holy—that is, set apart for the Lord's purposes. But, in spite of its horror—in fact, by and through its horror—this Friday was also, in the fullest sense, good. Because it was for our good, and out of the goodness of his own heart, and according to the good and gracious will of God, that Jesus died on the cross. On the cross, the Son of God took upon himself the depth of the human predicament, the full horror of our separation from God, and abolished it in His own body. So His suffering becomes our healing, His death becomes our life, His defeat becomes our victory. And the horror of this Friday becomes holy, it becomes good. Thus, we approach this day not with gloom and despair, but with a hush-inducing awe at the magnitude of Christ's love. Because we already know the end of the story. And Good Friday is not the end of the story....

**Tenebrae** (which means “darkness”) is a prayer service that originated among Christian monks in the Middle Ages (in fact, it's actually a variation of Vespers). As the congregation remembers Christ's sacrifice through psalms, readings, hymns, and prayers, the seven candles in the chancel are gradually extinguished, recalling the darkness that covered the land on the afternoon of Jesus' death. The service ends in silence, with a single lit candle remaining, symbolizing the hope of the Resurrection.

## LUTHERAN CHURCH OF THE GOOD SHEPHERD

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*The congregation gathers in silence.*

OPENING VERSICLES

- P** O Lord, open my lips,
- C** **and my mouth will declare Your praise.**
- P** Make haste, O God, to deliver me;
- C** **make haste to help me, O Lord.**  
**Praise to You, O Christ, Lamb of our salvation.**

*Sit*

PSALMODY

Psalm 31:5-16

*Read responsively*

- <sup>5</sup>Into your hand I commit my spirit;  
you have redeemed me, O LORD, faithful God.
- <sup>6</sup>**I hate those who pay regard to worthless idols,  
but I trust in the LORD.**
- <sup>7</sup>I will rejoice and be glad in your steadfast love,  
because you have seen my affliction;  
you have known the distress of my soul,
- <sup>8</sup>**and you have not delivered me into the hand of the enemy;  
you have set my feet in a broad place.**
- <sup>9</sup>Be gracious to me, O LORD, for I am in distress;  
my eye is wasted from grief;  
my soul and my body also.
- <sup>10</sup>**For my life is spent with sorrow,  
and my years with sighing;  
my strength fails because of my iniquity,  
and my bones waste away.**
- <sup>11</sup>Because of all my adversaries I have become a reproach,  
especially to my neighbors,  
and an object of dread to my acquaintances;  
those who see me in the street flee from me.
- <sup>12</sup>**I have been forgotten like one who is dead;  
I have become like a broken vessel.**
- <sup>13</sup>For I hear the whispering of many—  
terror on every side!—  
as they scheme together against me,  
as they plot to take my life.
- <sup>14</sup>**But I trust in you, O LORD;  
I say, "You are my God."**
- <sup>15</sup>My times are in your hand;  
rescue me from the hand of my enemies and from my persecutors!
- <sup>16</sup>**Make your face shine on your servant;  
save me in your steadfast love!**

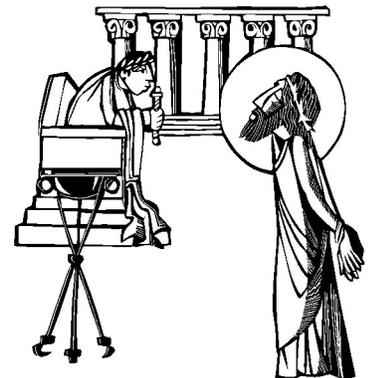
*The first candle is extinguished.*

*It is to the Cross that the Christian is challenged to follow his Master: no path of redemption can make a detour around it.*

—Hans Urs von Balthasar

*God's grace and forgiveness, while free to the recipient, are always costly for the giver.... From the earliest parts of the Bible, it was understood that God could not forgive without sacrifice. No one who is seriously wronged can "just forgive" the perpetrator.... But when you forgive, that means you absorb the loss and the debt. You bear it yourself. All forgiveness, then, is costly.*

—Timothy J. Keller



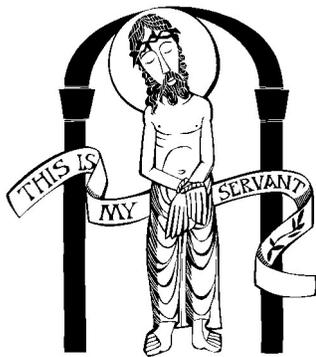
As Christ is Christ only as the suffering and rejected one, so the disciple is a disciple only as one who suffers and is rejected, as one crucified with Jesus. Discipleship, understood as being bound to the person of Jesus Christ, places the disciple under the law of Christ, that is, under the cross.

—Dietrich Bonhoeffer

That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick.

This was to fulfill what was spoken by the prophet Isaiah: "He took our illnesses and bore our diseases."

—Matthew 8:16-17



God lets himself be pushed out of the world on to the cross. He is weak and powerless in the world, and that is precisely the way, the only way, in which he is with us and helps us. Matt. 8:17 makes it quite clear that Christ helps us, not by virtue of his omnipotence, but by virtue of his weakness and suffering.

—Dietrich Bonhoeffer

HYMN

Lord, Thee I Love with All My Heart

LSB 708

1 Lord, Thee I love with all my heart; I pray Thee, ne'er from  
me de - part, With ten - der mer - cy cheer me. Earth  
has no plea - sure I would share. Yea, heav'n it - self were  
void and bare If Thou, Lord, wert not near me. And should my  
heart for sor - row break, My trust in Thee can noth - ing shake.  
Thou art the por - tion I have sought; Thy pre - cious  
blood my soul has bought. Lord Je - sus Christ, my God and  
Lord, my God and Lord, For - sake me not! I trust Thy Word.

Text and tune: Public domain

READING

Isaiah 52:13—53:12

- <sup>13</sup>Behold, my servant shall act wisely;  
he shall be high and lifted up,  
and shall be exalted.
- <sup>14</sup>As many were astonished at you—  
his appearance was so marred, beyond human semblance,  
and his form beyond that of the children of mankind—
- <sup>15</sup>so shall he sprinkle many nations;  
kings shall shut their mouths because of him;  
for that which has not been told them they see,  
and that which they have not heard they understand.
- <sup>1</sup>Who has believed what they heard from us?  
And to whom has the arm of the LORD been revealed?
- <sup>2</sup>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,  
and no beauty that we should desire him.
- <sup>3</sup>He was despised and rejected by men;  
a man of sorrows, and acquainted with grief;  
and as one from whom men hide their faces

he was despised, and we esteemed him not.  
<sup>4</sup>Surely he has borne our griefs  
 and carried our sorrows;  
 yet we esteemed him stricken,  
 smitten by God, and afflicted.  
<sup>5</sup>But he was wounded for our transgressions;  
 he was crushed for our iniquities;  
 upon him was the chastisement that brought us peace,  
 and with his stripes we are healed.  
<sup>6</sup>All we like sheep have gone astray;  
 we have turned every one to his own way;  
 and the LORD has laid on him  
 the iniquity of us all.  
<sup>7</sup>He was oppressed, and he was afflicted,  
 yet he opened not his mouth;  
 like a lamb that is led to the slaughter,  
 and like a sheep that before its shearers is silent,  
 so he opened not his mouth.  
<sup>8</sup>By oppression and judgment he was taken away;  
 and as for his generation, who considered  
 that he was cut off out of the land of the living,  
 stricken for the transgression of my people?  
<sup>9</sup>And they made his grave with the wicked  
 and with a rich man in his death,  
 although he had done no violence,  
 and there was no deceit in his mouth.  
<sup>10</sup>Yet it was the will of the LORD to crush him;  
 he has put him to grief;  
 when his soul makes an offering for sin,  
 he shall see his offspring; he shall prolong his days;  
 the will of the LORD shall prosper in his hand.  
<sup>11</sup>Out of the anguish of his soul he shall see and be satisfied;  
 by his knowledge shall the righteous one, my servant,  
 make many to be accounted righteous,  
 and he shall bear their iniquities.  
<sup>12</sup>Therefore I will divide him a portion with the many,  
 and he shall divide the spoil with the strong,  
 because he poured out his soul to death  
 and was numbered with the transgressors;  
 yet he bore the sin of many,  
 and makes intercession for the transgressors.

*The second candle is extinguished.*

*With all due respect to the religions of the world, there is no other story like the Christian story. The god who thunders, the god who persecutes and condemns, the god who wreaks vengeance—yes, we know this god from the caricatures. We know this god from the old paintings. We know this god from hearing continual references to "the Old Testament God." But this is not who God is. "The Old Testament God" is the one who has come down from his throne on high into the world of sinful human flesh and of his own free will and decision has come under his own judgment in order to deliver us from everlasting condemnation and bring us into eternal life. He has not required human sacrifice; he has himself become the human sacrifice. He has not turned us over and forsaken us; he was himself turned over and forsaken. This is what the Old Testament prophet Isaiah says:*

*"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."*

—Fleming Rutledge

HYMN

*Stricken, Smitten, and Afflicted*

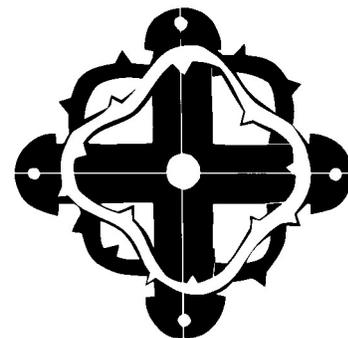
LSB 451



1 Strick-en, smit-ten, and af-flict-ed, See Him dy-ing on the  
 3 Ye who think of sin but light-ly Nor sup-pose the e-vil  
 4 Here we have a firm foun-da-tion, Here the ref-uge of the



tree! 'Tis the Christ, by man re-ject-ed; Yes, my  
 great Here may view its na-ture right-ly, Here its  
 lost: Christ, the Rock of our sal-va-tion, Is the



Christianity is unique. The world's religions have certain traits in common, but until the gospel of Jesus Christ burst upon the Mediterranean world, no one in the history of human imagination had conceived of such a thing as the worship of a crucified man.

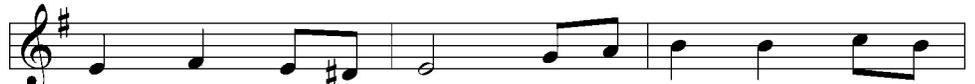
—Fleming Rutledge

The dominant symbol of Western civilization is the figure of a nearly naked man, tortured to death—or, more simply, the torture implement itself, the cross. But our pictures of the savage death of Jesus are the product of religious imagination and idealization. In reality, he must have been ghastly to behold. Had there been cameras at Calvary, would twenty centuries of believers have been moved to hang photographs of the scene on their altarpieces and in their homes?

—Philip Gourevitch

For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

1 Corinthians 1:21-25



soul, 'tis He, 'tis He! 'Tis the long - ex - pect - ed  
guilt may es - ti - mate. Mark the sac - ri - fice ap -  
name of which we boast; Lamb of God, for sin - ners



Proph - et, Da - vid's Son, yet Da - vid's Lord; Proofs I  
point - ed, See who bears the aw - ful load; 'Tis the  
wound - ed, Sac - ri - fice to can - cel guilt! None shall



see suf - fi - cient of it; 'Tis the true and faith - ful Word.  
Word, the Lord's a - noint - ed, Son of Man and Son of God.  
ev - er be con - found - ed Who on Him their hope have built.

Tune and text: Public domain

## PSALMODY

Psalm 27

*Read responsively*

<sup>1</sup>The LORD is my light and my salvation;  
whom shall I fear?

The LORD is the stronghold of my life;  
of whom shall I be afraid?

**<sup>2</sup>When evildoers assail me  
to eat up my flesh,  
my adversaries and foes,  
it is they who stumble and fall.**

<sup>3</sup>Though an army encamp against me,  
my heart shall not fear;  
though war arise against me,  
yet I will be confident.

**<sup>4</sup>One thing have I asked of the LORD,  
that will I seek after:  
that I may dwell in the house of the LORD  
all the days of my life,  
to gaze upon the beauty of the LORD  
and to inquire in his temple.**

<sup>5</sup>For he will hide me in his shelter  
in the day of trouble;  
he will conceal me under the cover of his tent;  
he will lift me high upon a rock.

**<sup>6</sup>And now my head shall be lifted up  
above my enemies all around me,  
and I will offer in his tent  
sacrifices with shouts of joy;  
I will sing and make melody to the LORD.**

<sup>7</sup>Hear, O LORD, when I cry aloud;  
be gracious to me and answer me!

**8You have said, “Seek my face.”**

**My heart says to you,**

**“Your face, LORD, do I seek.”**

**9Hide not your face from me.**

Turn not your servant away in anger,

O you who have been my help.

Cast me not off; forsake me not,

O God of my salvation!

**10For my father and my mother have forsaken me,  
but the LORD will take me in.**

**11Teach me your way, O LORD,  
and lead me on a level path  
because of my enemies.**

**12Give me not up to the will of my adversaries;  
for false witnesses have risen against me,  
and they breathe out violence.**

**13I believe that I shall look upon the goodness of the LORD  
in the land of the living!**

**14Wait for the LORD;  
be strong, and let your heart take courage;  
wait for the LORD!**

*The third candle is extinguished.*

HYMN

*In the Cross of Christ I Glory*

LSB 427



1 In the cross of Christ I glo - ry, Tow'r - ing  
2 When the woes of life o'er - take me, Hopes de -  
3 When the sun of bliss is beam - ing, Light and  
4 Bane and bless - ing, pain and plea - sure By the



o'er the wrecks of time. All the light of sa - cred  
ceive, and fears an - noy, Nev - er shall the cross for -  
love up - on my way, From the cross the ra - diance  
cross are sanc - ti - fied; Peace is there that knows no



sto - ry Gath - ers round its head sub - lime.  
sake me; Lo, it glows with peace and joy.  
stream - ing Adds more lus - ter to the day.  
mea - sure, Joys that through all time a - bid.

Tune and text: Public domain

*Stand*

GOSPEL

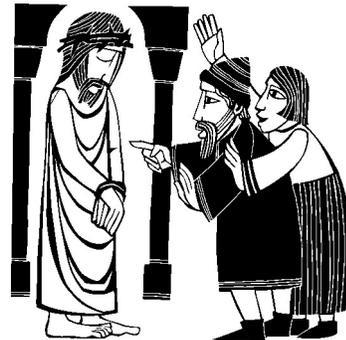
John 19:1-16a

**P** The Passion of Our Lord Jesus Christ according to St. John, the 19th chapter.

**C** **Glory to You, O Lord.**

*Even on the Cross He did not hide Himself from sight; rather, He made all creation witness to the presence of its Maker.*

—Athanasius



*The cross unerringly exposes this stunningly marvelous and abruptly exquisite declaration that God will not let this single life of mine, with all of its grotesque maladies and pathetic filth pass into oblivion without unflinchingly declaring that my life carries a value worth the expenditure of His. And if I dare look upon the cross, I am utterly perplexed but wholly enraptured by the immensity of such a love as this.*

—Craig D. Lounsbrough



*I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.*

—Martin Luther

*Is the crucifixion an act of God? That's a central question. In preaching the cross, we should always ask ourselves, "Is anything special actually happening here?" or is it just an unfortunate event that occurred on the way to the resurrection? The message of the cross should convey a sense of amazement, of revelation, and above all a surge of power: "Surely this man was the Son of God!"*

—Fleming Rutledge

<sup>1</sup>Then Pilate took Jesus and flogged him. <sup>2</sup>And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. <sup>3</sup>They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. <sup>4</sup>Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him." <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" <sup>6</sup>When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." <sup>7</sup>The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God." <sup>8</sup>When Pilate heard this statement, he was even more afraid. <sup>9</sup>He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. <sup>10</sup>So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" <sup>11</sup>Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

<sup>12</sup>From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar." <sup>13</sup>So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. <sup>14</sup>Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!" <sup>15</sup>They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." <sup>16</sup>So he delivered him over to them to be crucified.

*The fourth candle is extinguished.*

## ANTHEM

*Ten Thousand Angels*

## GOSPEL

John 19:16b-42

So they took Jesus, <sup>17</sup>and he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha. <sup>18</sup>There they crucified him, and with him two others, one on either side, and Jesus between them. <sup>19</sup>Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." <sup>20</sup>Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. <sup>21</sup>So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, '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 garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, <sup>24</sup>so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says,

"They divided my garments among them,  
and for my clothing they cast lots."

So the soldiers did these things, <sup>25</sup>but standing by 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 nearby, he said to his mother, "Woman, behold, your son!" <sup>27</sup>Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

<sup>28</sup>After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." <sup>29</sup>A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. <sup>30</sup>When Je-

sus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

<sup>31</sup>Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. <sup>32</sup>So 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>But one of the soldiers pierced his side with a spear, and at once there came out blood and water.

<sup>35</sup>He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. <sup>36</sup>For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken."

<sup>37</sup>And again another Scripture says, "They will look on him whom they have pierced."

<sup>38</sup>After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. <sup>39</sup>Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. <sup>40</sup>So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. <sup>41</sup>Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. <sup>42</sup>So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

**P** O Lord, have mercy on us.

**C** **Thanks be to God.**

*The fifth candle is extinguished.*

HYMN

*What Wondrous Love Is This*

LSB 543



1 What won-drous love is this, O my soul, O my soul! What  
2 When I was sink-ing down, sink-ing down, sink-ing down, When  
3 To God and to the Lamb I will sing, I will sing; To



won-drous love is this, O my soul! What won-drous love is this That  
I was sink-ing down, sink-ing down, When I was sink-ing down Be-  
God and to the Lamb I will sing; To God and to the Lamb, Who



caused the Lord of bliss To bear the dread-ful curse for my  
neath God's righ-teous frown, Christ laid a-side His crown for my  
is the great I AM, While mil-lions join the theme, I will



soul, for my soul, To bear the dread-ful curse for my soul!  
soul, for my soul, Christ laid a-side His crown for my soul.  
sing, I will sing, While mil-lions join the theme, I will sing.

Tune and text: Public domain

*Everybody, even the worst stinker on earth, is somebody for whom Christ died.*

—Robert Farrar Capon



*Just as Christ is wrapped up in our flesh and blood, so we must wrap Him and know Him to be wrapped up in our sins, our curse, our death, and everything evil... Not only my sins and yours, but the sins of the entire world...attack Him, try to damn Him, and do in fact damn Him... [But] in Christ all sin is conquered and killed, and buried; and righteousness remains the victor and ruler eternally.*

—Martin Luther

Rest well, o holy body,  
for which I shall no longer  
weep.

Rest well, and bring me also  
to my rest.

Your appointed tomb  
can no longer cause distress.  
Because for me it opens heav-  
en and shuts the gates of hell.

—"Ruht wohl" from  
the *Passion of St. John*  
by J.S. Bach



If the prodigal son had not believed that the father's love was already waiting for him, he would not have been able to make the journey home - even if his father's love welcomes him in a way he never would have dreamed of. The decisive thing is that the sinner has heard of a love that could be, and really is, there for him; he is not the one who has to bring himself into line with God; God has always already seen in him, the loveless sinner, a beloved child and has looked upon him and conferred dignity upon him in the light of this love."

—Hans Urs von Balthasar

## CATECHISM LESSON

**P** The Seventh Petition:

**C** But deliver us from evil.

**P** What does this mean?

**C** We pray in this petition, in summary, that our Father in heaven would rescue us from every evil of body and soul, possessions and reputation, and finally, when our last hour comes, give us a blessed end, and graciously take us from this valley of sorrow to Himself in heaven.

## SERMON

Pastor Timothy Boerger

## HYMN

### *Deliver Me from Evil*

Am Bm E Am Dm E Am

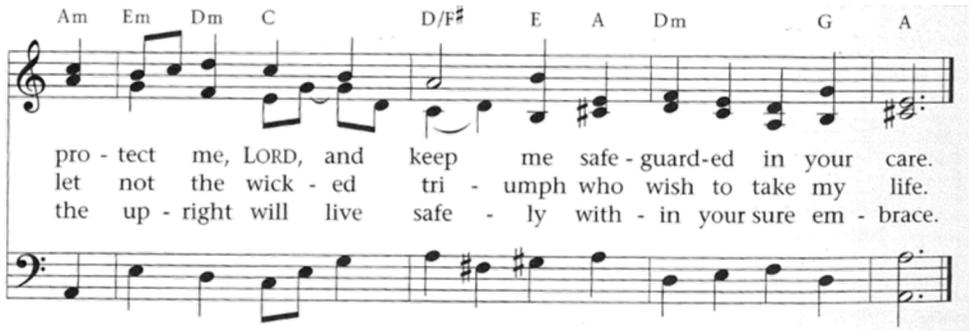
1 De - liv - er me from e - vil; de - fend me, LORD, from wrong.  
2 O LORD, I have con-fessed you to be my God a - lone.  
3 Let their own e - vil strike them and cause their o - ver - throw,

Am Bm E Am Dm E Am

The vi - o - lent have gath - ered, with poi - son on their tongue.  
Now hear my cry for mer - cy and make your pow - er known.  
so that the poor see jus - tice when e - vil is brought low.

G F Am C/E F Dm C

From those who plot to hurt me or catch me in their snare,  
O sov - ereign LORD and Sav - ior, my ar - mor in the strife,  
The right - eous will sing prais - es, pro - claim your name and grace;



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 Bert Witvoet  
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*The sixth candle is extinguished.*

## PRAYERS

### KYRIE

- P** Lord, have mercy.
- C** **Lord, have mercy.**
- P** Christ, have mercy.
- C** **Christ, have mercy.**
- P** Lord, have mercy.
- C** **Lord, have mercy.**

### LORD'S PRAYER

- C** **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.**

### COLLECT OF THE DAY

- P** The Lord be with you.
- C** **And also with you.**
- P** Let us pray.  
 Almighty and everlasting God, You willed that Your Son should bear for us the pains of the cross and so remove from us the power of the adversary. Help us so to remember and give thanks for our Lord's passion that we may receive forgiveness of sin and redemption from everlasting death; through Jesus Christ, our Lord.
- C** **Amen.**

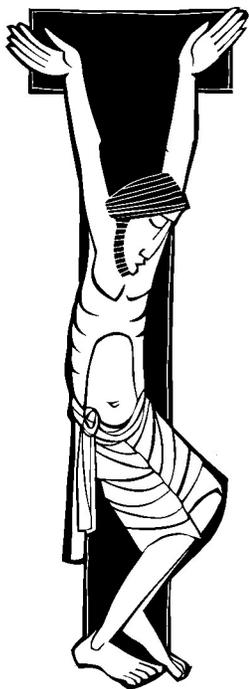
*There flowed from his side water and blood. Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolize baptism and the holy Eucharist. From these two sacraments the church is born: from baptism, the cleansing water that gives rebirth and renewal through the Holy Spirit, and from the holy Eucharist. Since the symbols of baptism and the Eucharist flowed from his side, it was from his side that Christ fashioned the church, as he fashioned Eve from the side of Adam.*

*Moses gives a hint of this when he tells the story of the first man and makes him exclaim: Bone from my bones and flesh from my flesh! As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and the water after his own death.*

*Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.*

—St. John Chrysostom





HYMN

Were You There

LSB 456



1 Were you there when they cru - ci - fied my Lord? Were you  
 2 Were you there when they nailed Him to the tree? Were you  
 3 Were you there when they laid Him in the tomb? Were you



there when they cru - ci - fied my Lord? Oh ...  
 there when they nailed Him to the tree? Oh ...  
 there when they laid Him in the tomb? Oh ...



Some-times it caus - es me to trem-ble, trem-ble, trem-ble.  
 Some-times it caus - es me to trem-ble, trem-ble, trem-ble.  
 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 laid Him in the tomb?

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*The seventh candle is carried out.*

*Silence.*

*A noise.*

*The candle is returned.*

*The congregation departs in silence.*

The Lord has accomplished His mission, He has ended His earthly life. He has assumed the condition of slavery into which man had fallen, man whom He had created free to grow in his Creator's love, with the cooperation of the Holy Spirit. He has instituted the Last Supper, through which He has given us the Bread of Life, descended from heaven, so that we may eat it and not die. After having taken upon Himself our weakness, to the point of dying on the Cross, He shall descend into hell and raise all of mankind with Himself. The labor of redemption is accomplished through Jesus' sacrifice; the Resurrection is near. Holy Friday is coming to an end, and the dawn of Easter will see the beginning of a new life.

—Orthodox Catechism

## “Triduum”

### **I. The earth groans**

*In the garden—  
amid the grappling  
with anguish and silence  
—a sound of sounds arising  
as if from earth itself  
scorning the tumult of the city.  
Discern the sounds: mountain  
goat bleating her birth; thump  
of wild ass and ox; futile beating  
of outstretched ostrich wings;  
fierce laugh—“Aa-ha!”—  
of war-horse; young  
eagles sucking blood...  
Grief and praise intermingle  
here, unworded, in this absence  
present in the wind, this garden  
of sound. But only he  
heard the wild, pleading  
synchronicity.  
The sleep of the three  
was too deep to be  
broken by groaning.*

### **II. The earth receives**

*Then—he liked to liken himself  
to the wheat seed as he  
walked the ripened fields,  
plucking the tops of stalks  
and popping the kernels  
into his mouth. They gave  
his breath a starchy sweetness  
as he pulled the circle  
close to whisper secrets,  
mysteries, and signs.  
Now—the two are carrying  
his corpse, ruddy flesh  
spotted maroon, brown  
primordial clay mottled  
with drying blood still wet.  
The grinding mash  
of leathered feet against gravel  
mimics memories of the crunch  
of kernels between his teeth.  
Receive him, O earth, to rest in peace  
as you would a grain of wheat  
dropped into the ground to die.*

### **III. The earth rests**

*The dawn broke silently  
and noon is calm.  
The day is quiet, exhausted  
from labor of death.  
The day is sabbath, resting  
from work, the making  
of things, doing and undoing.  
This earth and her people  
lie dormant with hearts  
emptied by grief.  
The dusk will lie like an infant  
asleep on a bed of mountains.  
Nothing is left to be done.  
After all, what is left to do  
but sleep when the one who is  
life—who was our life—  
is dead and buried,  
shut up with a seal of stone?—  
sleep being to dissolve  
into the awaiting rhythms,  
the patience of time in place,  
the memory of tomorrow.*

—Travis Scholl (2008)



## **ACKNOWLEDGMENTS**

Holy Thursday from Lutheran Service Book

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## **MARGINS**

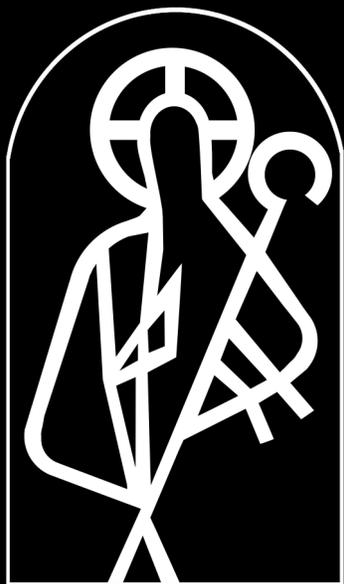
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## **COVER IMAGE**

*Carrying the Cross* (2007) by contemporary Chinese artist He Qi. (He Qi © 2014 All rights Reserved. Used by permission.)

He Qi (1951) grew up in China during the Cultural Revolution (1966-1976). Having had some art lessons as a youth, he started painting Mao portraits in order to escape hard labor on the fields. One day he saw Rafael's painting of *Madonna and Child* in an old art magazine. He was drawn immediately to the peaceful smile of Jesus' mother, which led to his interest in Christianity. He Qi studied medieval art at the Hamburg Art Institute, Germany and then went on to receive his doctorate from the Nanjing Art College in Religious Art in 1993 (the first in China). Religious art from the middle ages almost always shows biblical scenes with European-looking people, in European settings. This inspired He Qi to depict biblical stories with a Chinese background, and Chinese characters. He Qi's work shows the influence of medieval European art, as well as his familiarity with Chinese folk art, such as woodcuts, paper cutting, traditional weaving and embroidery.

—biography by Francisca F. Ireland-Verwoerd,  
Boston University School of Theology



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