

GOOD FRIDAY



RETURN TO WITTENBERG
ST. PAUL EVANGELICAL-LUTHERAN CHURCH
525 SUPERIOR AVE. TOMAH, WI 54660
OCTOBER SECOND, A+D 2020



WELCOME to this special Service at Saint Paul Evangelical-Lutheran Church and School. Our intention and purpose in this world are to share the Word of God, especially the gospel of Jesus Christ, with all people, as commanded by and with the help of our Lord and Savior, Jesus Christ. We are very happy to have you join us for the Divine Service.

Before the Service begins, please take note of the following:

- Our **Order of Service** today is printed in this worship folder.
- Our **Pastors** are the Rev. Curt S. Backhaus and the Rev. Korey Van Kampen.
- Our **Interim Principal** is Scott Nerby.
- If you would like **more information** about Saint Paul's, feel free to visit our website: www.stpaultomah.org; or contact our Church Office at (608) 372-2347 or the School Office at: (608) 372-4542.



Return to Wittenberg

- **Return to Wittenberg (R2W)** is an organization of WELS pastors and laymen, which primarily sponsors an annual conference open to anyone interested in learning more about Evangelical-Lutheran doctrine and practice. R2W is proud to co-host today's Service.
- R2W's 2020 conference, "*With Angels and Archangels*," is being held at St. Paul this weekend. We will examine numerous topics dealing with the spiritual warfare taking place all around us, as well as the ministry of the Holy Angels. The cosmic battle the Holy Angels wage against the devil came to a head in the work of Christ, Whose Passion we observe in today's Service.
- For more information, feel free to visit our website at www.returntowittenberg.org, email us at info@returntowittenberg.org, or call us at 262-373-WITT.

ABOUT TODAY'S SERVICE

In German, the Friday of Holy Week is referred to as *Karfreitag*, meaning “Mourning Friday.” Other languages have similarly doleful names. The traditional Chief Service for the day, observed in the early afternoon to coincide with the time of our Lord’s death upon the Cross (about 3:00 P.M. according to St. Mark 15:33), makes this mournful language understandable.

However, the English language equivalent name for the day, “Good Friday,” points to another important aspect highlighted by the lessons and chants of the Service. Beginning with the words of the Holy Prophets, this Good Friday liturgy reminds us that our God “went forth for the salvation of [His] people,” through the ministration of “His Anointed,” Who “struck the head of the house of the wicked.”

In the Garden of Eden, the wicked foe overcame mankind through a tree. Rebelliously usurping God’s plan for mankind and all creation, Satan sought to subjugate man to his evil tyranny in a perversion of God’s good designs. Enslaved like the Hebrews in Egypt, there was nothing we could do to free ourselves from his snare. Satan and his demon hoard lorded over creation and subjugated the nations to their perversions for millennia.

On Good Friday, the Son of Man, the Second Adam, went forth in battle to overcome the devil by a different Tree--the Tree of the Cross.

Rather than the death of the firstborn of the Egyptian, the Only Son of God submitted to death that we might have life. Like the blood of the Passover lambs, the precious Blood of Christ poured forth from the Cross, marking the doors of our hearts and freeing us from Satan’s reign of tyranny. And more than simply turning away the Angel of Death, the Blood of the Lamb of God spares us from eternal death by purifying us from every sin.

There is nothing wrong with mournfully observing the death of our God, Who gave Himself to redeem us from sin, death, and Satan. But we should always do so with a keen remembrance of that “third day” foretold by the holy Prophet Hosea, which we will celebrate in tomorrow’s observance of the Paschal Vigil.

A PRAYER UPON ENTERING CHURCH

Almighty, ever-living God, grant that I may gladly hear Your Word and that all my worship may be acceptable to You, through Jesus Christ, my Lord. Amen.

COPYRIGHT INFORMATION

Liturgical songs and text in this worship service are used by permission under One-License #A-719913. Scripture taken from the *New King James Version*®. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.

*The traditional Service
for Good Friday
begins in reverent
silence. The Altar is
stripped and laid bare.*

*The first words to
pierce the
contemplative silence
are simply:
“thus saith the Lord.”*

*At the beginning of
this solemn day, the
holy Prophet Hosea
reminds us that “on
the third day” there is
hope of resurrection.*

✠ THE LESSONS

FIRST LESSON

Hosea 5:15b-6:6

M Thus saith the Lord:

“In their affliction they will earnestly seek Me.”

Come, and let us return to the Lord;

For He has torn, but He will heal us;

He has stricken, but He will bind us up.

After two days He will revive us;

On the third day He will raise us up,

That we may live in His sight.

Let us know,

Let us pursue the knowledge of the Lord.

His going forth is established as the morning;

He will come to us like the rain,

Like the latter and former rain to the earth.

“O Ephraim, what shall I do to you?

O Judah, what shall I do to you?

For your faithfulness is like a morning cloud,

And like the early dew it goes away.

Therefore I have hewn them by the prophets,

I have slain them by the words of My mouth;

And your judgments are like light that goes forth.

For I desire mercy and not sacrifice,

And the knowledge of God more than burnt offerings.”

CANTICLE OF HABAKKUK

Habakkuk 3



M O Lord, I have heard Your speech *and* | was afraid;
O Lord, revive Your work in the midst | of the years!

C In the midst of the years | make *it* known;
In wrath remember | mercy.

M God came from | Teman,
The Holy One from | Mount Paran.

C His glory covered the | heavens,
And the earth was full | of His praise.

M His brightness was | like the light;
He had rays *flashing* from His hand, and there His power *was* | hidden.

C He stood and mea - | sured the earth;
He looked and startled the | nations.

M And the everlasting mountains were scattered, the perpetual | hills bowed.
His ways *are* ever- | lasting.

C The sun and moon stood still in their habi- | tation;
At the light of Your arrows they went, at the shining | of Your spear.

M You marched through the land in indig- | nation;
You trampled the nations in | anger.

C You went forth for the salvation of Your | people,
For salvation with Your A- | nointed.

M You struck the head from the house of the | wicked,
By laying bare from founda- | tion to neck.

C Though the fig tree may not | blossom,
Nor fruit be | on the vines;

M Though the labor of the olive | may fail,
And the fields | yield no food;

C Though the flock may be cut off | from the fold,
And there be no herd | in the stalls—

M Yet I will rejoice | in the Lord,
I will joy in the God of my sal- | vation.

C The Lord God | is my strength;
He will make me walk on | my high hills.

STAND

COLLECT

M Let us pray:

M O God, from Whom Judas received the punishment of his guilt, and the thief the reward of his confession: Grant unto us the full fruit of Your mercy, that even as in His Passion, our Lord Jesus Christ gave to each according to what he had done, so having taken away our old sins, He may bestow upon us the grace of His Resurrection. Who lives and reigns with You in the unity of the Holy Spirit, ever one God, world without end.

C Amen. (*SIT*)

Though not very familiar in our Churches today, the Canticle of Habakkuk is a most fitting way for the congregation to begin their Good Friday worship. Though we are rightly afraid at God's wrath, "in wrath" He also "remember[ed] mercy." The prophet recounts the Messianic work of our Lord, the "Anointed" Who "went forth for the salvation" of His people. He did this by "striking the head" of the wicked one, as was promised of old (Genesis 3). Though Satan and his devils seemed triumphant on Calvary, the Lord would not let His Holy One see decay: "The Lord is my strength; He will make me walk on my high hills."

*The children of Israel
were to sacrifice the
Paschal Lamb; the
Israelites will put the
Lamb of God to death
on the Cross.*

*The events of Holy
Week are the
culmination of world
history, including the
events of Passover
thousands of years ago.
Where the Angel of
Death brought
destruction to the
firstborn of Egypt while
sparing the Hebrews,
God submits His
firstborn Son to death in
order that we might have
life. His Blood, willingly
offered, marks our
doorposts by faith.*

SECOND LESSON


Exodus 12:1-12

[M] *In those days:* The Lord spoke to Moses and Aaron in the land of Egypt, saying, “This month shall be your beginning of months; it shall be the first month of the year to you. Speak to all the congregation of Israel, saying: ‘On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man’s need you shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails. You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the Lord’s Passover.

‘For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.’”

HYMN

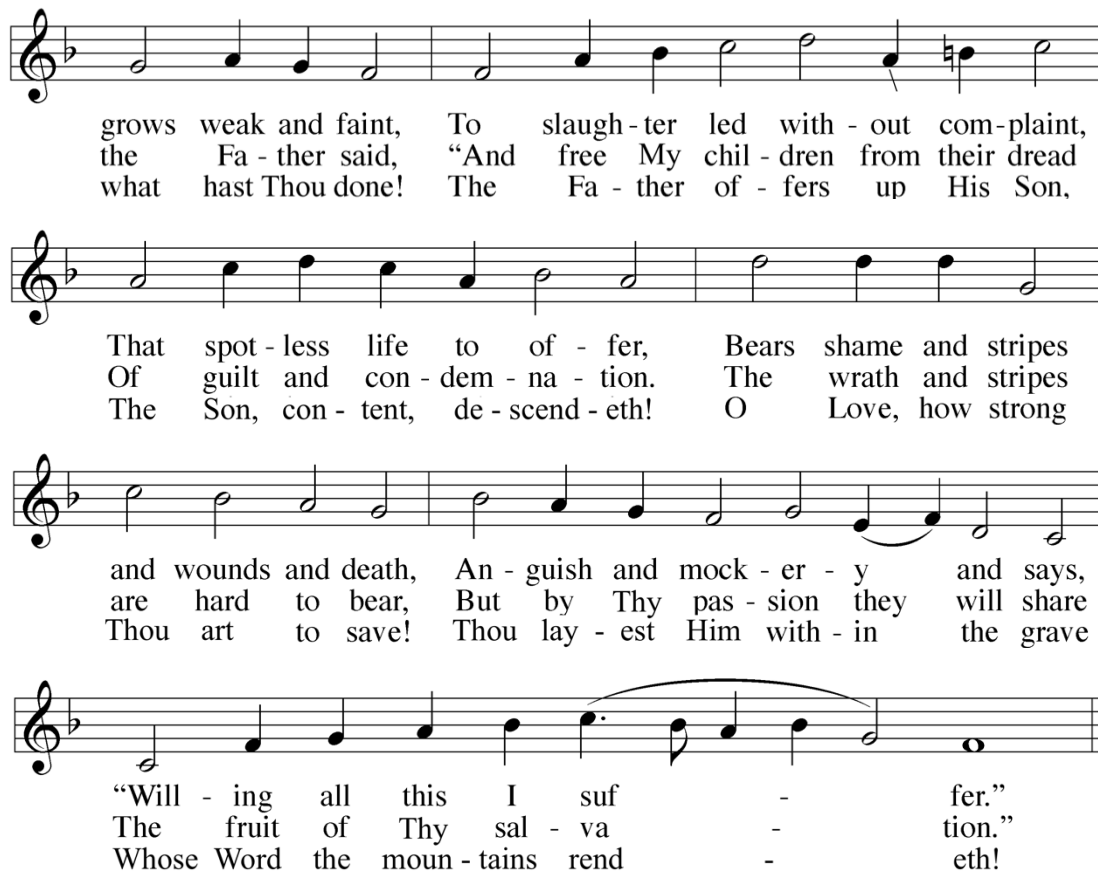
A Lamb Goes Uncomplaining Forth



1 A Lamb goes un - com - plain - ing forth, Our guilt and
 2 This Lamb is Christ, the soul's great friend, The Lamb of
 3 “Yes, Fa - ther, yes, most will - ing - ly I'll bear what

e - vil bear - ing And, lad - en with the sins of earth,
 God, our Sav - ior; Him God the Fa - ther chose to send
 Thou com - mand - est. My will con - forms to Thy de - cree;

None else the bur - den shar - ing. Goes pa - tient on,
 To gain for us his fa - vor. “Go forth, My Son,”
 I do what Thou de - mand - est.” O won - drous Love,



grows weak and faint, To slaugh - ter led with - out com - plaint,
the Fa - ther said, "And free My chil - dren from their dread
what hast Thou done! The Fa - ther of - fers up His Son,

That spot - less life to of - fer, Bears shame and stripes
Of guilt and con - dem - na - tion. The wrath and stripes
The Son, con - tent, de - scend - eth! O Love, how strong

and wounds and death, An - guish and mock - er - y and says,
are hard to bear, But by Thy pas - sion they will share
Thou art to save! Thou lay - est Him with - in the grave

"Will - ing all this I suf - fer."
The fruit of Thy sal - va - tion."
Whose Word the moun - tains rend - eth!

This traditional Passion hymn by Paul Gerhardt is a treasure of Lutheran hymnody. It is a fitting exposition on Christ's atoning work as our Passover Lamb—the Lamb of God who takes away the sins of the world. Though He created all things, He willingly offers Himself up to untold suffering to save us. Clothed in His Blood, we will appear before God's throne, together with all the Angels in eternal joy.

4. Thou lay'st Him, Love, upon the cross,
With nails and spear Him bruising;
Thou slay'st Him as a lamb, His loss
From soul and body oozing;
From Body 'tis the crimson Flood
Of precious sacrificial Blood,
From Soul, the strength of anguish:
My gain it is! Sweet Lamb, to Thee,
What can I give, Whose love to me,
For me has made Thee languish?
5. This treasure ever I'll employ,
This ev'ry aid shall yield me;
In sorrow it shall be my joy,
In conflict it shall shield me;
In joy, the music of my feast,
And when all else has lost its zest,
This Manna still shall feed me;
In thirst my Drink; in want my Food;
My company in solitude,
To comfort and to lead me.
6. Death's poison cannot harm me now,
Thy Blood new life bestoweth;
My Shadow from the heat art Thou,
When noonday's sunlight gloweth.
When I'm by inward grief opprest,
On Thee my weary heart shall rest,
As sick men on their pillows.
Thou art my Anchor, when by woe
My bark is driven to and fro
On trouble's restless billows.
7. And when Thy glory I shall see
And taste Thy kingdom's pleasure,
Thy blood my royal robe shall be,
My joy beyond all measure;
When I appear before Thy throne,
Thy righteousness shall be my crown;
With these I need not hide me.
And there in garments richly wrought
As Thine own bride I shall be brought
To stand in joy beside Thee.

+ SERMON +

This setting of Psalm 140 uses the melody of the familiar Passion hymn, "O Sacred Head, Now Wounded." This Psalm will be included in the Psalter of the new WELS hymnal project.

The reading of the Passion narrative is the heart of the Good Friday Liturgy. Dramatic musical performances of the Passion are a hallmark of the Evangelical-Lutheran tradition; you may consider looking up one of J. Sebastian Bach's Passions to continue your meditations later this evening.

TRACT

Soloist:

1. Deliver me from evil; defend me, Lord, from wrong.
The violent have gathered with poison on their tongue.
From those who plot to hurt me or catch me in their snare,
Protect me, Lord, and keep me safeguarded in Your care.
- C** 2. **O LORD, I have confessed You to be my God alone.**
Now hear my cry for mercy and make Your power known.
O sov'reign Lord and Savior, my armor in the strife,
Let not the wicked triumph who wish to take my life.
3. Let their own evil strike them and cause their overthrow,
So that the poor see justice when evil is brought low.
The righteous will sing praises, proclaim Your Name and grace;
The upright will live safely within Your sure embrace.

✠ THE PASSION

STAND

M The Passion of our Lord Jesus Christ according to Saint John.

At that time: Jesus went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered. And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. Then Judas, having received a detachment *of troops*, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. Jesus therefore, knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?"

They answered Him, "Jesus of Nazareth."

Jesus said to them, "I am *He*." And Judas, who betrayed Him, also stood with them. Now when He said to them, "I am *He*," they drew back and fell to the ground.

Then He asked them again, "Whom are you seeking?"

And they said, "Jesus of Nazareth."

Jesus answered, "I have told you that I am *He*. Therefore, if you seek Me, let these go their way," that the saying might be fulfilled which He spoke, "Of those whom You gave Me I have lost none."

Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.

So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?"

Then the detachment *of troops* and the captain and the officers of the Jews arrested Jesus and bound Him. And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so *did* another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. Then the servant girl who kept the door said to Peter, "You are not also *one* of this Man's disciples, are you?"

He said, "I am not."

Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

The high priest then asked Jesus about His disciples and His doctrine.

Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said."

And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do You answer the high priest like that?"

Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?"

Then Annas sent Him bound to Caiaphas the high priest.

Now Simon Peter stood and warmed himself. Therefore they said to him, "You are not also *one* of His disciples, are you?"

He denied *it* and said, "I am not!"

One of the servants of the high priest, a relative *of him* whose ear Peter cut off, said, "Did I not see you in the garden with Him?" Peter then denied again; and immediately a rooster crowed.

Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. Pilate then went out to them and said, "What accusation do you bring against this Man?"

The connection between Psalm 140 and the Passion narrative is made clear in this portion, where the Lord is persecuted before the evil priests and leaders of the people. Consider again the first stanza: "Deliver me from evil; defend me, Lord, from wrong. The violent have gathered with poison on their tongue. From those who plot to hurt me or catch me in their snare, protect me, Lord, and keep me safeguarded in Your care."

They answered and said to him, “If He were not an evildoer, we would not have delivered Him up to you.”

Then Pilate said to them, “You take Him and judge Him according to your law.”

Therefore the Jews said to him, “It is not lawful for us to put anyone to death,” that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.

Then Pilate entered the Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?”

Jesus answered him, “Are you speaking for yourself about this, or did others tell you this concerning Me?”

Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?”

Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.”

Pilate therefore said to Him, “Are You a king then?”

Jesus answered, “You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.”

Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and said to them, “I find no fault in Him at all.”

“But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?”

Then they all cried again, saying, “Not this Man, but Barabbas!” Now Barabbas was a robber.

So then Pilate took Jesus and scourged Him. And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe. Then they said, “Hail, King of the Jews!” And they struck Him with their hands.

SIT

HYMN

**1. O sacred Head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, Thine only crown.
O sacred Head, what glory,
What bliss, till now was Thine!
Yet, though despised and gory,
I joy to call Thee mine.**

“O Sacred Head Now Wounded”

**2. Men mock and taunt and jeer Thee,
Thou noble Face of Christ,
Though mighty worlds shall fear Thee
How art Thou now despised?
How art thou pale with anguish,
With sore abuse and scorn!
How doth Thy visage languish
That once was bright as morn!**

*The indignation
suffered by the Lord at
the hands of his
persecutors is
hauntingly captured by
Paul Gerhardt in this
chorale reimagining of
the Latin poem,
Membra Jesu
Nostri.*

3. Now from Thy cheeks has vanished
Their color, once so fair;
From Thy red lips is banished
The splendor that was there.
Grim Death, with cruel rigor,
Hath robbed Thee of Thy life;
Thus Thou has lost Thy vigor,
Thy strength, in this sad strife.

4. My burden in Thy Passion,
Lord, Thou hast borne for me,
For it was my transgression
Which brought this woe on Thee.
I cast me down before Thee,
Wrath were my rightful lot;
Have mercy, I implore Thee;
Redeemer, spurn me not!

5. My Shepherd, now receive me;
My Guardian, own me Thine.
Great blessings Thou didst give me,
O Source of gifts divine!
Thy lips have often fed me
With words of truth and love,
Thy Spirit oft hath led me
To heavenly joys above.

6. Here I will stand beside Thee,
From Thee I will not part;
O Savior, do not chide me!
When breaks Thy loving heart,
When soul and body languish
In death's cold, cruel grasp,
Then, in Thy deepest anguish,
Thee in mine arms I'll clasp.

*The recollection of
Christ's Passion gives
us comfort amidst the
worst that death can
muster against us.*

THE PASSION (CONTINUED)

STAND

M Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no fault in Him."

Then Jesus came out, wearing the crown of thorns and the purple robe.
And *Pilate* said to them, "Behold the Man!"

Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify *Him*, crucify *Him*!"

Pilate said to them, "You take Him and crucify *Him*, for I find no fault in Him."

The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God."

Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him no answer.

Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?"

Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin."

From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar."

When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The Pavement*, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!” But 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!”

Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away.

And He, bearing His cross, went out to a place called *the Place* of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center. Now Pilate wrote a title and put *it* on the cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS.

Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, *and* Latin.

Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, “I am the King of the Jews.” ’ ”

Pilate answered, “What I have written, I have written.”

Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:

“They divided My garments among them,
And for My clothing they cast lots.”

Therefore the soldiers did these things.

Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the *wife* of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, “Woman, behold your son!” Then He said to the disciple, “Behold your mother!” And from that hour that disciple took her to his own *home*.

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!” Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth. So when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit.

*It is tradition to
observe a moment of
silence before
continuing with the
Service at the reading
of the Lord’s death.*

SIT

HYMN

“O Sacred Head, Now Wounded”

7. The joy can ne'er be spoken,
Above all joys beside,
When in Thy body broken
I thus with safety hide.
O Lord of life, desiring
Thy glory now to see,
Beside Thy cross expiring,
I'd breathe my soul to Thee.

8. What language shall I borrow
To thank Thee, dearest Friend,
For this, Thy dying sorrow,
Thy pity without end?
Oh, make me thine forever!
And should I fainting be,
Lord, let me never, never,
Outlive my love for Thee.

9. My Savior, be Thou near me
When death is at my door;
Then let Thy presence cheer me,
Forsake me nevermore!
When soul and body languish,
Oh, leave me not alone,
But take away mine anguish
By virtue of Thine own!

10. Be Thou my Consolation,
My Shield when I must die;
Remind me of Thy Passion
When my last hour draws nigh.
Mine eyes shall then behold Thee,
Upon Thy cross shall dwell,
My heart by faith enfold Thee.
Who dieth thus dies well!

THE PASSION (CONCLUSION)

STAND

M Therefore, because it was the Preparation *Day*, that the bodies should 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. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, “Not *one* of His bones shall be broken.” And again another Scripture says, “They shall look on Him whom they pierced.”

After this, Joseph of Arimathea, being 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 the body of Jesus. And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. ⁴Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. 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. So there they laid Jesus, because of the Jews' Preparation *Day*, for the tomb was nearby.

SIT

HYMN

“O Darkest Woe”

The Good Friday hymn, “O Darkest Woe,” contains one of the most beautiful yet confounding paradoxes in history: “Oh, sorrow dread: Our God is dead!--upon the Cross extended!” It is beyond human comprehension to realize that the Creator died to save His creatures.


O Darkest Woe

O Traurigkeit, O Herzeleid!
J. Rist, v. 1 (1628); F. Spee, v. 2-8 (1641)
Tr. Catherine Winkworth, alt


O TRAURIGKEIT
Himmliche Harmony, Mainz, 1628
Setting: D. G. B.



1 O dark - est woe! O tears, forth flow! Has
2 Oh, sor - row dread! Our God is dead, Up -
3 O child of woe! Who struck the blow That
4 Your Bride - groom dead! God's Lamb has bled To
5 O Ground of faith, Laid low in death, Sweet



earth so sad a won - der? God the Fa - ther's
on the cross ex - tend - ed. There His love en -
killed our gra - cious Mas - ter? "It was I!" your
bear your sins for - ev - er, Of - fring up His
lips, now si - lent sleep - ing, Ev' - ry - thing that



on - ly Son Now is bur - ied yon - der.
liv - ened us As His life was end - ed.
con - science cries, "I have wrought dis - as - ter!"
sin - less Self In this vast en - deav - or.
lives on earth Sure - ly must be weep - ing.

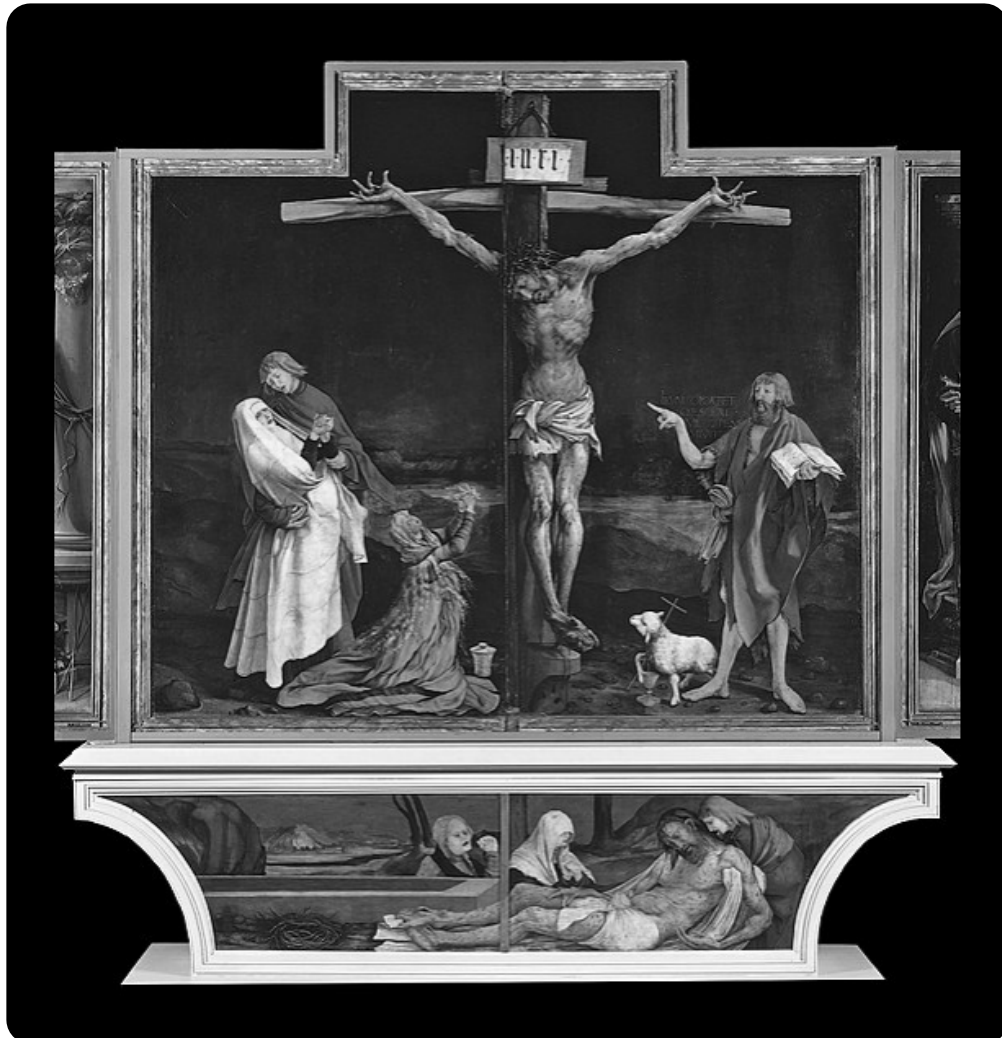
6. O lovely scene,
Sweet and serene,
The Virgin's little Baby;
None can view You blood-stained now,
Without weeping gravely.

7. How blest shall be
Eternally
Who oft in faith will ponder
Why the Lord of glory died
And was buried yonder.

8. O Jesus blest,
My Help and Rest,
With tears, Lord, I implore You:
Help me love You to the grave,
And in Heav'n adore You.

Isenheim Altarpiece

Matthias Grünewald, c 1512–1516



“Grünewald's Crucifixion stands as one of the most poignant representations of this scene in Western art due to the artist's masterful depiction of horrific agony, with Christ's emaciated body writhing under the pain of the nails driven through his hands and feet. It was painted for the Monastery of St. Anthony in Isenheim near Colmar, which specialized in hospital work. The monks of St. Anthony's were noted for their care of plague sufferers as well as their treatment of skin diseases. The image of the crucified Christ is pitted with plague-type sores, showing patients that Jesus understood and shared their afflictions.

“This body covered with sores and riddled with thorns must have terrified the sick, but also left no doubt about Christ's suffering, thus comforting them in their communion with the Saviour, whose pain they shared. Mary, the mother of Jesus, is shown at Christ's right, collapsing in anguish in the arms of John, the beloved disciple of Christ, and shrouded in a large piece of white cloth. At Christ's left, John the Baptist is accompanied by a lamb, symbolising the sacrifice of Jesus.”

~ Image and Information courtesy of Wikimedia Commons.

“The Great Intercessions” are a unique series of prayers reserved for the Good Friday liturgy, which show the historical nature of the “Collect” as a form of prayer in the Church. Each intercession begins with a prompt, in which the Minister bids us pray for a specific group of people. After a period of silent reflection, the Minister then gathers of “collects” our prayers into a “Collect.” This is the nature of corporate prayer, in which our Pastors collect the prayers of all the faithful into one voice on behalf of the assembly.

✠ THE GREAT INTERCESSIONS

STAND

M Let us pray, dearly beloved, for the holy Church of God: That our Lord and God may deign to give it peace, keep it in unity, and guard it throughout the world, subjecting to it principalities and powers: and may grant unto us that, leading a peaceful and quiet life, we may glorify God, the Father almighty.

[Silent prayer]

M Let us pray.

M Almighty and everlasting God, Who in Christ hast revealed Your glory to all nations: Guard the works of Your mercy; that Your Church, spread over the whole world, may with steadfast faith persevere in the confession of Your Name. Through the same Jesus Christ, Your Son, Our Lord, Who lives and reigns with You in the unity of the Holy Ghost, ever one God, world without end.

C Amen.

M Let us pray for our holy fathers, the Pastors of our congregations, that our Lord and God, who chose them to be Stewards of His Mysteries, may keep them in health and safety for His holy Church, to govern the holy people of God.

[Silent prayer]

M Let us pray.

M Almighty and everlasting God, by Whose judgement all things are established, mercifully regard our prayers, and in Thy goodness preserve the Pastor chosen for us: That the Christian people who are ruled by Thine authority, may under so great a Bishop, be increased in the merits of faith. Through Jesus Christ our Lord.

C Amen.

M Let us pray also for all Bishops, Presbyters, Deacons, Seminarians, Teachers, Acolytes, and for all the holy people of God.

[Silent prayer]

M Let us pray.

M Almighty and everlasting God, by Whose Spirit the whole body of the Church is sanctified and rules, hear our humble pleading for all the orders thereof; that by the gift of Your grace in all their several degrees they may faithfully serve You. Through Jesus Christ, Your Son our Lord.

C Amen.

M Let us pray also for our President Donald, that our Lord and God may help him repress all the forces of temporal evil, to our perpetual peace.

[Silent prayer]

M Let us pray.

M Almighty and everlasting God, in Whose hands are the powers of all men and the rights of all kingdoms; graciously look down upon the United States, that the nations that confide in their fierceness may be repressed by the power of Your right hand. Through Jesus Christ, our Lord.

C Amen.

M Let us pray also for our Catechumens: That our Lord and God would open the ears of their hearts, and the gate of mercy; that, having received by the font of regeneration the remission of all their sins, they also may be found in Christ Jesus our Lord.

[Silent prayer]

M Let us pray.

M Almighty and everlasting God, Who ever makes Your Church fruitful with new offspring: Increase the faith and understanding of our Catechumens; that being born again in the font of Baptism, they may be associated with the children of Your adoption. Through Jesus Christ, our Lord.

C Amen.

M Let us pray, dearly beloved, to God the Father almighty, that He would cleanse the world of all errors: Take away diseases, drive away famine, open prisons, break chains, grant a sure return to travelers, health to the sick, and a safe haven to those at sea.

[Silent prayer]

M Let us pray.

The original wording of this bid actually says "our Most Christian Emperor," stemming from the ancient days of the Church in the Roman Empire.

M Almighty and everlasting God, the comfort of the sorrowful, and the strength of those that labor: Hasten the prayers of those that call upon You in any trouble to reach You; that all may rejoice that in their necessities Your mercy has helped them. Through Jesus Christ, thy Son our Lord,

C Amen.

M Let us pray also for heretics and schismatics: That our Lord God would be pleased to rescue them from all their errors; and recall them to our holy mother the Universal and Apostolic Church.

[Silent prayer]

M Let us pray.

M Almighty and everlasting God, who saves all, and would that no one should perish: look on the souls that are led astray by the deceit of the devil: That having set aside all heretical evil, the hearts of those that err may repent, and return to the unity of Your truth. Through Jesus Christ, our Lord.

C Amen.

M Let us pray also for the unbelieving Jews: That our God and Lord would remove the veil from their hearts: That they also may acknowledge our Lord Jesus Christ.

M Almighty and everlasting God, who drives not away from Your mercy even the unbelieving Jews: hear our prayers, which we offer for the blindness of that people: That, acknowledging the light of Your truth, which is Christ, they may be rescued from their darkness. Through the same Jesus Christ, Your Son, Our Lord.

C Amen.

M Let us pray also for the pagans: That almighty God would remove iniquity from their hearts: That, putting aside their idols, they may be converted to the true and living God, and His only Son, Jesus Christ our God and Lord.

[Silent prayer]

M Let us pray.

M Almighty and everlasting God, Who ever seeks not the death, but the life of sinners: Mercifully hear our prayer, and deliver them from the worship of idols: And join them to Your holy Church for the praise and glory of Your Name. Through Jesus Christ, Your Son our Lord, Who lives and reigns with You, in the unity of the Holy Ghost, ever one God, world without end.

C Amen.

These prayers remind us to intercede on behalf of all people, even those who persecute us, as the Jews persecuted the Lord. As St. Paul says, our unfaithfulness can just as easily cut us off from the Church as it did the Jews; yet, through His mercy, as was shown to the Gentiles, God can graft even the Jews back into His Church (Romans 11).

VEXILLA REGIS

St. Venantius

Fortunatus composed this hymn, which was first sung on November 19, A+D 569 during a procession of what was believed to be a relic of the Cross. Although the authenticity of the relic may have been dubious, the sincerity of the lyric has given this hymn pride of place in the Good Friday liturgy. The Cross of Christ truly is our "Royal Banner," as St. Paul said: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Galatians 6:14).

C 1. The roy - al ban - ners for - ward go; The
 2. Where deep for us the spear was dyed, Life's
 3. Ful - filled is all that Da - vid told In

cross shines forth in mys - tic glow Where He in flesh, our
 tor - rent rush - ing from His side, To wash us in that
 true pro - phet - ic song of old; A - midst the na - tions,

flesh who made, Our sen - tence bore, our ran - som paid;
 pre - cious flood Where min - gled wa - ter flowed and blood.
 God, saith he, Hath reigned and tri - umphed from the Tree.

4. O Tree of beauty, Tree of light,
 O Tree with royal purple dight;
 Elect, on whose triumphal breast
 Those holy limbs should find their rest;
5. On whose dear arms, so widely flung,
 The weight of this world's ransom hung
 The price of humankind to pay
 And spoil the spoiler of his prey.

6. O Cross, our one reliance, hail!
 So may thy power with us avail
 To give new virtue to the saint
 And pardon to the penitent
7. To Thee, eternal Three in One
 Let homage meet by all be done
 Whom by the cross Thou dost restore,
 Preserve, and govern evermore.

The cross is lifted up at the front of the Sanctuary.

- M** Behold the Cross, on which hung the Savior of the world.
C O come, let us adore Him.

The cross is lifted up on the steps of the Altar.

- M** Behold the Cross, on which hung the Savior of the world.
C O come, let us adore Him.

The cross is placed upon the Altar.

- M** Behold the Cross, on which hung the Savior of the world.
C O come, let us adore Him. (SIT)

*The Solemn
Reproaches are a
dramatic immersion
into a dialogue between
God and His erring
people. Although we
are not the Jews who
rejected God's promises
and Messiah, we were
God's enemies through
sin, stemming from our
rejection of Him
through unbelief
leading to death
through Adam's fall.*

*The Trisagion (Greek
for "Thrice Holy") is
an ancient hymn of the
Church, dating from
sometime before A+D
451. Although the
hymn is very popular
in the Eastern
Churches, it is rarely
sung in the West
outside of Good
Friday. This setting
was composed by
Martin Luther, as
contained in his hymn,
"In the Midst of
Earthly Life" (CW
534).*

✠ THE SOLEMN REPROACHES

M O My people, what have I done unto thee? Or wherein have I wearied thee?
O My people, answer Me.


M Because I led you out of the land of Egypt, you have prepared a cross for your
Savior.

C [Stanza 1 of the Trisagion]

The Trisagion



Ho - ly and right - eous God! Ho - ly and might - y God!
Ho - ly and right - eous God! Ho - ly and might - y God!
Ho - ly and right - eous God! Ho - ly and might - y God!



Ho - ly and all - mer - ci - ful Sav - ior! E - ter - nal Lord God!
Ho - ly and all - mer - ci - ful Sav - ior! E - ter - nal Lord God!
Ho - ly and all - mer - ci - ful Sav - ior! E - ter - nal Lord God!



Save us lest we per - ish In the bit - ter pangs of death.
Save us from the ter - ror Of the fier - y pit of hell.
Lord, pre - serve and keep us In the peace that faith can give.



Have mer - cy, O Lord!
Have mer - cy, O Lord!
Have mer - cy, O Lord!

M Because I led you through the desert forty years, and fed you with manna, and
brought you into a land flowing with milk and honey, you have prepared a
Cross for your Savior.

C [Stanza 2 of the Trisagion]

M What more could have been done for you that I have not done? I planted you,
indeed, My most beautiful vineyard. When I looked for good grapes, why did
you yield only bad? You have become extremely bitter to Me; for in My thirst
you gave Me vinegar to drink, and with a lance you have pierced the side of
your Savior.

C [Stanza 3 of the Trisagion]

M For your sake I scourged Egypt with its first-born and you have scourged Me and delivered Me up. I led you up out of Egypt, having drowned Pharaoh in the Red Sea and you have delivered Me to the chief priests. I opened the sea before you and with a spear you have opened My side.

M O My people, what have I done unto thee? Or wherein have I wearied thee?
O My people, answer Me.

C ♪ **Lamb of God, pure and holy!**
Who on the cross didst suffer.
Ever patient and lowly,
Thyself to scorn didst offer.
All sins Thou borest for us,
Else had despair reigned o'er us:
Have mercy on us, O Jesus! O Jesus! ♪

M I went before you in a pillar of cloud and you have led Me to the judgement hall of Pilate. I fed you with manna in the desert and you have beaten Me with whips and scourges. I gave you the water of salvation from the rock to drink and you have given Me gall and vinegar.

M O My people, what have I done unto thee? Or wherein have I wearied thee?
O My people, answer Me.

C ♪ **Heartfelt thanks, Lord, we give Thee**
For all Thy mercy toward us.
When we did but aggrieve Thee!
Oh, sorrow true afford us,
That we may shun transgression
In honor of Thy Passion:
Have mercy on us, O Jesus! O Jesus! ♪

M For your sake I struck the kings of the Canaanites and you have struck My head with a reed. I gave you a royal scepter and you have given to My head a crown of thorns. I exalted you with great strength and you have hanged Me on the gallows of the Cross.

M O My people, what have I done unto thee? Or wherein have I wearied thee?
O My people, answer Me.

C ♪ **In the true faith uphold us,**
Lord, by Thy blood and dying;
Firm in Thy wounds enfold us
When death at hand is lying,
O bless us through Thy merit
That we may heav'n inherit!
Thy peace be with us, O Jesus! O Jesus! ♪

While meditating upon the betrayal that our Lord suffered at the hands of His people, it is important to remember He submitted to the Cross willingly. When we are brought to repentance for our waywardness, our only plea is the "Lamb of God, pure and holy, Who on the cross didst suffer."

This concluding dialogue to the Solemn Reproaches reminds us of God's blessing, a precursor to the "light" and "joy" of tomorrow's Paschal Vigil, which is afforded to us by Christ's Cross.

M We adore You for Your cross, O Lord Christ, and we praise and glorify Your holy Resurrection.

C By Your holy cross, joy has come into the whole world.

M May God have mercy on us, and bless us: May He cause the light of His countenance to shine upon us, and have mercy on us.

C Amen.

M We adore You for Your cross, O Lord Christ, and we praise and glorify Your holy Resurrection.

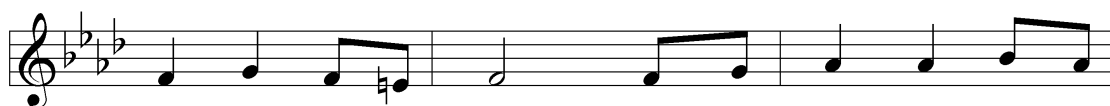
C By Your holy cross, joy has come into the whole world.

M Faithful Cross! above all other, One and only noble Tree!
None in foliage, none in blossom, None in fruit thy peer may be;
Sweetest wood and sweetest iron, Sweetest weight is hung on thee.

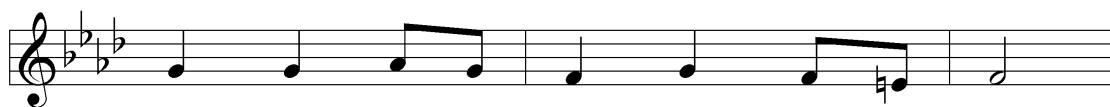
STRICKEN, SMITTEN, AND AFFLICTED



1 Strick - en, smit - ten, and af - flict - ed, See him
2 Tell me, as you hear him groan - ing, Was there
3 If you think of sin but light - ly Nor sup -
4 Here we have a firm foun - da - tion, Here the



dy - ing on the tree! 'Tis the Christ, by man re -
ev - er grief like his? Friends through fear his cause dis -
pose the e - vil great, Here you see its na - ture
ref - uge of the lost; Christ's the rock of our sal -



ject - ed; Yes, my soul, 'tis he, 'tis he.
own - ing, Foes in - sult - ing his dis - tress,
right - ly, Here its guilt may es - ti - mate.
va - tion, His the name of which we boast.

'Tis the long - ex - pect - ed Proph - et, Da - vid's
 Man - y hands were raised to wound him, None would
 Mark the sac - ri - fice ap - point - ed; See who
 Lamb of God, for sin - ners wound - ed, Sac - ri -

Son, yet Da - vid's Lord; Proofs I see suf - fi - cient
 in - ter - vene to save, But the deep - est stroke that
 bears the aw - ful load— 'Tis the Word, the Lord's A -
 fice to can - cel guilt— None shall ev - er be con -

of it: 'Tis the true and faith - ful Word.
 pierced him Was the stroke that Jus - tice gave.
 noint - ed, Son of Man and Son of God.
 found - ed Who on him their hope have built.

STAND

CLOSING PRAYER

St. Matthew 6:9-13; St. Luke 11:2-4

M Taught by our Lord's saving precepts, we are bold to say:

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.
 Amen.

M Let us pray.

M Merciful and everlasting God, You did not spare Your only Son but delivered Him up for us all, that He might bear our sins upon the cross. grant that, in such faith, our hearts may never fear nor doubt; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, ever one God, world without end.

C Amen.

As the Service began in silence, so it ends. After a prayer, the congregation is invited to silently meditate upon God's Word and His Holy Passion.

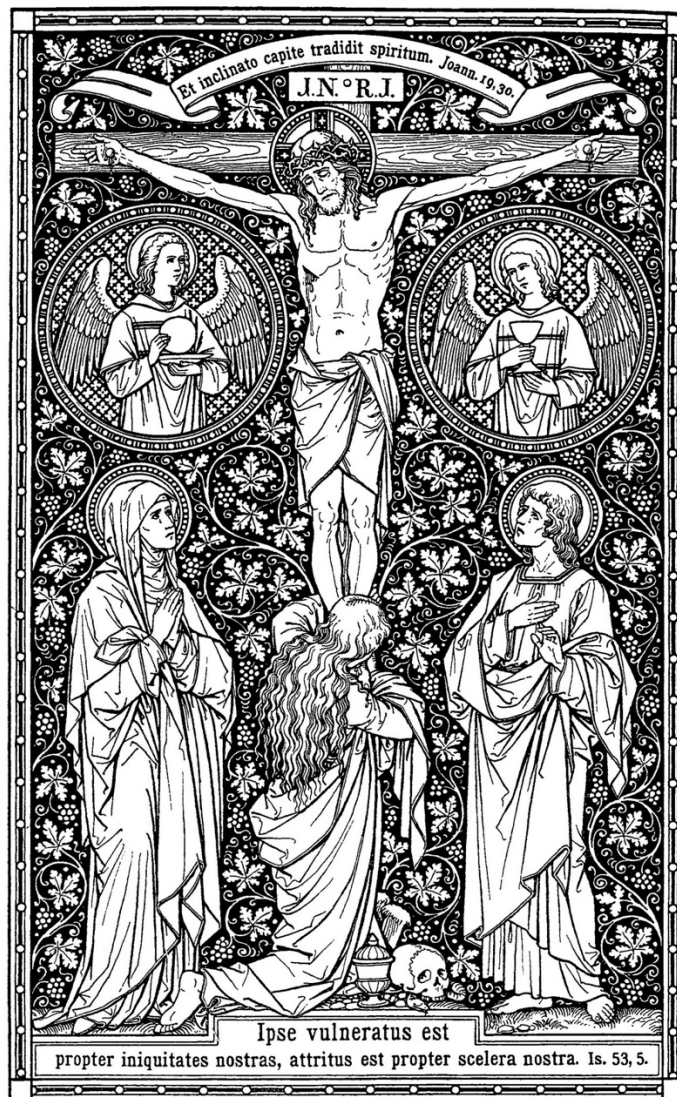
ANNOUNCEMENT FOR R2W PARTICIPANTS:

The pay-as-you-go fellowship dinner will be held at:

Marco's Italian & American Grill Brick Oven Pizza
3514 Blarney Road,
Warrens, WI 54666.

We hope to see you there!

COMPLINE will be prayed tonight at 9:00 P.M. here in the Sanctuary of St. Paul.



SPECIAL THANKS TO TODAY'S MINISTERS AND MUSICIANS.