

# Trinity Evangelical Lutheran Church

March 25, 2016 • 7:30 pm

Good Friday



*At the heart of the Good Friday liturgy is the passion according to John, which proclaims Jesus as a triumphant king who reigns from the cross. The ancient title for this day—the triumph of the cross—reminds us that the church gathers not to mourn this day but to celebrate Christ's life-giving passion and to find strength and hope in the tree of life. In the ancient prayers we offer petitions for all the world for whom Christ died.*

**Welcome members and guests** to our worship service today. If you are visiting, we encourage you to sign the guest register located in the narthex. Please include your home address, email address and phone number.

**A nursery is available** for children up to five years of age during the service. The nursery is located off the hallway on the Huntington Avenue side of the church building. There are also “quiet bags” available for older children to enjoy during the service. Please ask an usher about borrowing one.

**Parents are invited to bring children** from the nursery for Holy Communion to receive a blessing. If children become restless or noisy during worship, parents are encouraged to take them in to and out of the sanctuary as necessary.

**Trinity offers an induction loop** for the benefit of hearing impaired worshippers. To use, please switch your hearing aid to “T.” If you are unsure if your hearing aid is compatible, please contact your audiologist.



The Reverend Doctor James G. Cobb, Interim Pastor  
C. Robert Keene II, Organist and Director of Music  
Congregation of Trinity Lutheran, Ministers of the Word

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Trinity Lutheran is a partner church with Peninsula Pastoral Counseling Center.

Cover image by Sundays and Seasons.

## Good Friday Worship

*All gather in silence.*

*The assembly stands.*

### Prelude

*Chorale Prelude and Fugue on "O Traurigkeit, o Herzeleid," WoO 7*

Johannes Brahms

### Prayer of the Day

Pastor Let us pray. Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, forever and forever.

People **Amen.**

### PROCESSION OF THE CROSS

*A cross is carried in procession through the church and placed before the assembly. The assembly stands and faces the cross as it is brought forward.*

*The following dialogue is spoken as the procession begins.*

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

People **Oh, come, let us worship him.**

*At the midpoint of the procession.*

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

People **Oh, come, let us worship him.**

*At the end of the procession*

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

People **Oh, come, let us worship him.**

*When the cross is placed, continue,*

People **We glory in your cross, O Lord, and we praise your holy resurrection for by your cross joy has come into the world.**

Pastor May God be merciful and bless us; may the light of God's face shine upon us. Let your way be known upon the earth, your saving health among all nations.

People **We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross, joy has come into the world.**

Pastor Let the peoples praise you, O God; let all the peoples praise you. May God give us blessing, and may all the ends of the earth stand in awe.

People **We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross, joy has come into the world.**

*After a brief silence, the minister continues.*

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

People **By your holy cross you have redeemed the world.**

**Old Testament 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 early church saw in the servant's pouring himself out to death and being numbered with the transgressors 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.

Word of God, word of life. **Thanks be to God.**

**Pastor** The holy Gospel according to St. John the 18th and 19th chapters.

**People** **Glory to you, O Lord.**

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who

betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?" So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Jesus, carrying the cross by himself, went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." 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. 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.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

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

And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

The Gospel of the Lord. **Praise to you, O Christ.**

*The assembly is seated.*

**ART SONG**

*The Crucifixion*

Samuel Barber

*At the cry of the first bird  
They began to crucify Thee, O Swan!  
Never shall lament cease because of that.  
It was like the parting of day from night.  
Ah, sore was the suffering borne  
By the body of Mary's Son,  
But sorer still to Him was the grief*

**MEDITATION**

"Our crucifying ways absorbed into a wondrous GRACE"

Pastor Cobb

**VOLUNTARY**

*Christus Factus Est*

**SOLEMN REPROACHES** (*Christ's Lament against His Faithless Church*)

Leader: O my people; O my church, what have I done to 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.

## Refrain:

Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,  
ho - ly and im - mor - tal, have mer - cy on us.

Music: Russian Orthodox traditional

Leader: O my people, O my church, what more could I have done for 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 trial and gave you my body, the bread of heaven,  
but you have prepared a cross for your Savior. **(Congregation responds with refrain.)**

Leader: O my people, O my church, what more could I have done for 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 your Savior. **(Refrain)**

Leader: O my people, O my church, what more could I have done for you? Answer me.  
I planted you as my fairest vinyard, 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. **(Refrain)**

Leader: O my people, O my church, what more could I have done for 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. **(Refrain)**

Leader: O my people, O my church, what more could I have done for 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 hae prepared a cross for your Savior. **(Refrain)**

Leader: O my people, O my church, what more could I have done for 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. **(Refrain)**

Leader: O my people, O my church, what more could I have done for 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. **(Refrain)**



Leader: O my people, O my church, what more could I have done for 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. **(Refrain)**

Leader: O my people, O my church, what more could I have done for 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. **(Refrain)**

Leader: O my people, O my church, what more could I have done for you? Answer me.  
I came to you as 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 and you did not clothe me, sick and in prison and you did not visit me, and you have  
prepared a cross for your Savior. **(Final Refrain)**

## SEVEN LAST WORDS

<b>FIRST WORD</b> HYMN	Father forgive them . . . <i>Ah, Holy Jesus (vs. 1-2)</i>	ELW 349
<b>SECOND WORD</b> HYMN	Truly I say to you, today you will be with me in paradise . . . <i>Ah, Holy Jesus (vs. 3)</i>	ELW 349
<b>THIRD WORD</b> HYMN	Behold, your mother . . . <i>Ah, Holy Jesus (vs. 4-5)</i>	ELW 349
<b>FOURTH WORD</b> HYMN	My God, My God . . . <i>O Sacred Head (vs. 1-2)</i>	ELW 351
<b>FIFTH WORD</b> HYMN	I thirst. <i>O Sacred Head (vs. 3)</i>	ELW 351
<b>SIXTH WORD</b> HYMN	It is finished. <i>O Sacred Head (vs. 4)</i>	ELW 351
<b>SEVENTH WORD</b> HYMN	Father, into thy hands I commit my spirit. <i>Were You There</i>	ELW 353

*(Silence - lights dimmed)*

**ANTHEM** *Christ, We Do All Adore Thee, from the Seven Last Words* Théodore Dubois

*(Loud noise symbolizing the closing of the tomb)*

**DARKNESS**

## SILENT DEPARTURE

All are invited to remain for prayer and meditation.

Offerings may be left in offering plates at the exit.

Please exit the sanctuary silently, to return on the morning of the third day.

**Return on Sunday morning to celebrate some wondrous Good News! (8:30 a.m. and 11:00 a.m.)**



## Worship Participants

Liturgist and Preacher	The Rev. Dr. James G. Cobb
Organist and Director of Music	Rob Keene
Lector	Loyd Rawls
Soloist	Celia Macchia, Music Intern
Crucifer	Chip Nassau
Acolytes	Stephen and Thomas McWithey
Altar Guild	Chip Nassau, Anne Obara, Bill Solomon