



The Triduum:  
GOOD  
FRIDAY

*Each Holy Week we encounter two biblical accounts of the passion and death of Christ that offer quite different emphasis. On Palm/Passion Sunday, we hear a synoptic narrative that stresses the suffering of the man Jesus. On this day of the death of Christ we hear the passion according to St. John, in which Jesus, the Word of God, walks forward to His arrest—no kiss of Judas here—and the soldiers fall down before the I AM. He answers boldly to the high priest, debates with Pilate, arranges for the care of His mother, gives over His spirit when all is finished, and is buried as a king would be, with one hundred pounds of spices. St. John’s passion proclaims a triumphant Jesus, Who is God among us, reigning from the cross. And so we proclaim that, on this day, the very God died, and from divine death comes life for the world.*

*The ancient title for this day—The Triumph of the Cross—reminds us that the church gathers not to mourn but to celebrate Christ’s life-giving passion and to find strength and hope in the tree of life. In the ancient bidding prayer we offer petitions for all the world for whom Christ died. Today’s liturgy culminates in the Easter Celebration.*

We begin in silence.

#### PRAYER OF THE DAY

P. Almighty God, we ask You to look with mercy on Your family, for whom our Lord Jesus Christ was willing to be betrayed and to be given over to the hands of sinners and to suffer death on the cross; Who now lives and reigns with You and the Holy Spirit, one God, now and forever. C. Amen.

#### FIRST READING: Isaiah 52:13-53:12

*This text promises ultimate vindication for the servant, who made his life an offering for sin. The early church saw in the servant pouring himself out to death and being numbered with the transgressors important keys for understanding the death of Jesus.*

Not printed for length

#### SECOND READING: Hebrews 10:16-25

*In the death of Jesus, forgiveness of sins is worked and access to God is established. Hence, when we gather together for worship and when we love others, we experience anew the benefits of Jesus’ death.*

[After the Holy Spirit says,]

<sup>16</sup>“This is the covenant that I will make with them  
after those days, says the Lord:  
I will put My laws in their hearts,  
and I will write them on their minds,”

<sup>17</sup>He also adds,

“I will remember their sins  
and their lawless deeds no more.”

<sup>18</sup>Where there is forgiveness of these, there is no longer any offering for sin.

<sup>19</sup>Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, <sup>20</sup>by the new and living way that He opened for us through the curtain (that is, through His flesh), <sup>21</sup>and since we have a great priest over the house of God, <sup>22</sup>let us

approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. <sup>23</sup>Let us hold fast to the confession of our hope without wavering, for He who has promised is faithful. <sup>24</sup>And let us consider how to provoke one another to love and good deeds, <sup>25</sup>not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

## THE PASSION ACCORDING TO ST. JOHN

### John 18:1-40

Song: *Go to Dark Gethsemane*

1 Go to dark Geth - sem - a - ne, All who feel the tempt - er's pow'r;  
2 Fol - low to the judg - ment hall, View the Lord of life ar-raigned;

Your Re - deem - er's con - flict see. Watch with him one bit - ter hour;  
Oh, the worm-wood and the gall! Oh, the pangs his soul sus-tained!

Turn not from his griefs a - way; Learn from Je - sus Christ to pray.  
Shun not suf - f'ring, shame, or loss; Learn from him to bear the cross.

### John 19:1-42

*A period of silence follows the gospel.*

The hymn *Sing My Tongue* was first used in 561 A.D. It was written in Latin by Venantius Honorius Fortunatus. He converted to Christianity at an early age and wrote that his early blindness was cured after he was anointed with oil at the cathedral of St. Marin of Tours. He was later ordained and served as bishop until his death in 609.

## HYMN Sing, My Tongue



1 Sing, my tongue, the glo - rious bat - tle; Sing the end - ing of the fray.  
3 Thus, with thir - ty years a - ccomp-lished, He went forth from Naz - ar - eth,  
4 Faith - ful cross, true sign of tri - umph, be for all the no - blest tree;



Now a - bove the cross, the tro - phy, sound the loud tri - um - phant lay;  
des - tined ded - i - cat - ted, wil - ling, did His work, and met His death;  
none in fo - liage, none in blos - som, none in fruit your e - qual be;



Tell how Christ, the world's Re-dee - mer, as a vic - tim won the day.  
like a lamb He hum - bly yield - ed on the cross His dy - ing breath.  
sym - bol of the world's re-demp - tion, for your bur - den makes us free.

Since the third century, Christians have gathered on Good Friday at the foot of the cross and there prayed the great intercessions. The cross is in the center of all things, and as we stand with Mary and John at the cross, the bidding prayer opens us up to ever-widening circles of concern. In these prayers we ask God to look with mercy on every person and thing in the cosmos.

### BIDDING PRAYER

*We will bid several prayers. The congregation responds after the Pastor says:*

P. ... We ask this through Christ our Lord.

C. **Amen.**

For the holy Church of God

For the leaders of the Church

For those preparing for Baptism

For the unity of all Christians

For the Jewish people

For those who do not believe in Christ

For those who do not believe in God

For the creation

For those who serve in public office

For those who suffer

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

C. **Our Father ... forever and ever. Amen**

## ADORATION OF THE CROSS

- P. Behold, the life-giving cross on which was hung the Salvation of the whole world.  
C. Oh, come, let us worship Him.

*A period of silence follows.*

- P. We adore You, O Christ, and we bless You.  
C. By Your holy cross, You have redeemed the world.  
P. May God be merciful to us and bless us, show us the light of His countenance, and come to us.  
C. Let Your ways be known upon the earth, Your saving health among all nations.  
P. Let all the people praise You, O God; let all the people praise You.  
C. We adore You, O Christ, and we bless You. By Your holy cross, You have redeemed the world.

*Period of Silence*

HYMN *O Christ, Thou Lamb of God*

The musical score is written for a single melodic line on a treble clef staff with a key signature of one flat (B-flat). The tempo and meter are not explicitly stated. The lyrics are written below the staff, aligned with the notes. The score consists of five lines of music. The first line ends with a double bar line. The second line ends with a double bar line. The third line ends with a double bar line. The fourth line ends with a double bar line. The fifth line ends with a double bar line. The lyrics are: O Christ, thou Lamb of God That tak - est a-way the sin of the world, Have mer-cy up-on us! O Christ, thou Lamb of God That tak - est a-way the sin of the world, Have mer - cy up-on us! O Christ, thou Lamb of God That tak - est a-way the sin of the world, Grant us thy peace! A - - - - - men

O Christ, thou Lamb of God That tak - est a-way the sin of the world,  
Have mer-cy up-on us! O Christ, thou Lamb of God That tak -  
est a-way the sin of the world, Have mer - cy up-on us!  
O Christ, thou Lamb of God That tak - est a-way the sin of the world,  
Grant us thy peace! A - - - - - men

## CLOSING RITE

- P. We adore You, O Christ, and we bless You.  
C. By Your holy cross, You have redeemed the world.  
P. If we have died with Him, we shall also live with Him.  
C. If we endure, we shall also reign with Him.

*Period of silence.*

- P. Lord Jesus Christ, Son of the Living God, we pray to set Your passion, cross and death between Your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to Your Holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit, You live and reign, one God, now and forever.  
C. Amen

This hymn (on the next page) on Christ's Passion was written for Good Friday by a 17th-century Hungarian pastor. The text moves from Genesis to Revelation, focusing on the Tree of Life. The first four verses look at the Tree in more and more detail, culminating in the proclamation that our own resurrection is rooted in Christ' with all of heaven singing in thanks and praise as all are invited to "take, take it freely."

HYMN *There in God's Garden*



1 There in God's gar - den stands the Tree of Wis - dom,  
 2 Its name is Je - sus, name that says, "Our Sav - ior!"  
 3 Thorns not its own are tan - gled in its fo - liage;  
 4 See how its branch - es reach to us in wel - come;

whose leaves hold forth the heal - ing of the na - tions:  
 There on its branch - es see the scars of suf - f'ring;  
 our greed has starved it, our de - spite has choked it.  
 hear what the Voice says, "Come to me, ye wea - ry!

Tree of all knowl - edge, Tree of all com -  
 see there the ten - drils of our hu - man  
 Yet, look! it lives! its grief has not de -  
 Give me your sick - ness, give me all your

pas - sion, Tree of all beau - ty.  
 self - hood feed on its life - blood.  
 stroyed it nor fire con - sumed it.  
 sor - row, I will give bless - ing."

5. This is my ending, this my resurrection; into Your hands, Lord, I commit my spirit.  
This have I searched for; now I can possess it. This ground is holy.
6. All heav'n is singing, "Thanks to Christ Whose passion offers in mercy healing,  
strength, and pardon. Peoples and nations, take it, take it freely!" Amen! Our Savior!

*There is no benediction. The service concludes Sunday with the Festival of Easter live streamed on Bethel's Facebook page at 10 a.m.*

### Those who serve:

**Ministers:** All the people of God    **Presider:** Rev. Ellen Munter  
**Organist:** Lou Knutson                      **Reader:** Rev. Jim Munter  
**Camera:** Josh Sumption                      **Projection:** James Kamrath/Kendon Knutson  
**Sound Room:** Ken Jeremiason and Jerome Bruns

### How to reach us:

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## Cross of Glory

“It is finished.” The final word Jesus says from the cross in the Gospel of John is not just a recognition that the end has come; it is a declaration of accomplishment. The light has shone in the darkness, and the darkness has not overcome it. In the Gospel of John, Jesus’ passion is recounted as a story of victory. Jesus is captured, betrayed and denied by His closest friends, scourged, mocked, and executed. Yet in John’s Gospel, Jesus always seems to be in control, confident of His mission and purpose. The accent is less on His suffering humanity and more on His triumphant divinity.

Throughout this Gospel Jesus has made “I am” statements: I am the true vine, I am the bread of life, I am the good shepherd. This “I am” recalls the holy name of God revealed to Moses (Exod. 3:14). When the soldiers come to capture Jesus, He asks whom they seek. “Jesus of Nazareth,” they reply. In Greek, Jesus responds simply, “I am”—the name of God—and that is why the soldiers step back and fall to the ground.

It’s hard for us to remember the reality of Jesus’ suffering when we want to celebrate, and hard for us to see God’s victory as won through suffering. Often our Palm Sundays have been parades, and our Good Fridays have been funerals. The wisdom of the ancient church, though, is to read on Palm Sunday the Passion according to Matthew, Mark, or Luke, one of the gospels where Jesus’ suffering humanity is emphasized. On Good Friday, when we might get caught up in the sadness and horror of Jesus’ death, the church sends us to the Passion according to John, where the cross is glory. In the darkness of cruelty, pain, and death, the light of God shines unconquered.



## About the Icon of the Crucifixion (on the cover)

*For the Jews request a sign, and the Greeks seek after wisdom; but we preach Christ crucified — to the Jews a stumbling-block and to the Greeks foolishness, but to those who are called, both Jews and Greeks — Christ, the power of God and the wisdom of God” – Apostle Paul (1st Letter to the Corinthians)*

Jesus Christ is nailed to the Cross at the hands and feet on a hill, outside of the city walls, which can be seen in the background. At the foot of the Cross stands Jesus’ mother, grieving with the other women – among them Mary Madeline and Mary Cleopas; to Jesus’ left stands the young Apostle John and one of the Roman centurions. Jesus Himself bears the spear-wound on His right side, gushing blood and water. His head is bowed, His eyes are closed; He has breathed His last (Mk 15:37; Jn 19:30).

The sorrow of this scene is etched into the faces of those at the foot of the Cross. This event is also played out in the Heavenly realm: two angels in the top corners rush in to take Jesus’ spirit, covering their faces, unable to witness the scene. The physical drama of the scene is also written into the Icon: the ground beneath the Cross is cracked in two, revealing a skull. Christ’s place of execution was called *Golgotha*, the place of the skull, and tradition related that this was the site of the first man Adam’s tomb.

At the top the sun is shown black, and the moon is shown blood-red. The solar eclipse at Christ’s crucifixion is described in the Gospels, and the red moon recalls a prophecy of Joel, which St. Peter quoted on the day of Pentecost. *The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the LORD comes. (Joel 2:31).*

The multitudes of mockers and doubters who thronged Golgotha are not shown – only the faithful disciples of Christ. The Roman centurion, rather than being Christ’s executioner, is depicted in the process of proclaiming with wonder: “Truly, this man is the son of God”. By tradition he is recognized as the saint: Longinus. Only those, saints and angels, “illuminated by the Truth” witness the Cross now, and we are invited to observe it along with them. What do we see?

The most striking detail is that Jesus, clearly shown as dead, still has His halo. Despite undergoing bodily death Jesus Christ’s Divinity has not left Him. Even bleeding and physically dead upon the Cross, Christ is still fully divine. He wears a crown of Glory, not a crown of thorns. From Christ’s side, the blood and water is collected by an angel with a chalice, and brings to remembrance Christ’s words regarding His Passion: *“Drink from it all of you. For this is My blood of the New Testament, which is shed for many for the remission of sins”*. The blood from Christ’s side which convinced the faithless at Golgotha that He was dead is in fact the very thing which brings *life* to those dead in sin.

We cannot look upon the Crucifixion of Our Lord without some sense of shame at what He suffered. Yet we are told by Jesus Himself that His Passion upon the Cross was necessary for our Salvation. The Icon of the Crucifixion portrays the horror and victory, the earthly and heavenly, together in one image, so that – impossible as it may seem – we can behold this paradox.