



**March 29th, 2024**

**GOOD FRIDAY  
CRUCIFIXION  
7 P.M. WORSHIP**



**Holy Trinity Lutheran Church**  
**Lifting Up, Reaching Out**

## **WELCOME TO HOLY TRINITY!**

*We are so glad you are joining in our worship. Whether this is your first time or you are a regular participant, we are happy to welcome you tonight.*

### **Being Present to Suffering**

“Were you there when they crucified my Lord?” asks the hymn. As we enter into John’s gospel for Good Friday, this is a good question. How are we “there”? How are we present to Jesus’ suffering and death—in our hearts and minds, our communities, and our world? What is the meaning of his suffering and death for us? Good Friday worship invites us into such questions and through them forms our faith and guides our lives toward compassion. Traditions such as the Way of the Cross enable people to imagine themselves present with Jesus in his last hours before death.

In Good Friday worship, we accompany Jesus to the cross with other witnesses who show various ways of being present—or not. A fearful Peter denies Jesus. A group of women keep watch and weep for Jesus on the cross. Joseph of Arimathea and Nicodemus take care of his lifeless body. Watching, weeping, caring, and even denying are all common human responses to suffering. Becoming aware of our own witness and responses, we can be present more compassionately to Christ crucified, wherever and whenever we encounter him in suffering and injustice.

Even as we consider how to “be there” in the face of suffering, we know that, as always, Jesus has gone first. The reading from Isaiah reminds us how Jesus, through his death, is present with us in *our* suffering. We can trust that wherever we go and whatever we go through, Jesus is “there”; he can “sympathize with our weaknesses” (Heb. 4:15). We know that we are not alone in our own suffering and death, and we consider what to do now with that knowledge. Good Friday draws us into a community that wonders together: how can we be “there” with Christ crucified in our world and share the hope of resurrection in such places

**PRELUDE** *Deuils (grief)*.....Jehan Alain

**GREETING**

P Grace to you and peace from God our Father and the Lord  
Jesus Christ.

C **Amen.**

P Blessed be the name of the Lord our God,

C **who redeems us from sin and death.**

P For us and for our salvation, Christ became obedient unto death, even death  
on a cross.

C **Blessed be the name of the Lord.**

**OPENING HYMN**

*What Wondrous Love is This*.....ELW 666

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  
4 And when from death I'm free, I'll sing on, I'll sing on; and

won - drous love is this, O my soul! What won-drous love is this  
I was sink - ing down, sink - ing down, when I was sink - ing down  
God and to the Lamb I will sing; to God and to the Lamb,  
when from death I'm free, I'll sing on; and when from death I'm free,

The image shows a musical score for the hymn 'What Wondrous Love is This'. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are written below the vocal line. The first system contains the first four lines of the hymn, and the second system contains the remaining lines. The piano accompaniment features chords and moving lines that support the vocal melody.

(Continued on next page)

that caused the Lord of bliss to bear the dread-ful curse for my  
 be - neath God's righ-teous frown, Christ laid a - side his crown for my  
 who is the great I AM, while mil - lions join the theme, I will  
 I'll sing God's love for me, and through e - ter - ni - ty I'll sing

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.  
 on, I'll sing on; and through e - ter - ni - ty I'll sing on.

Text: North American folk hymn, 19th cent., alt.  
 Music: WONDROUS LOVE, W. Walker, *Southern Harmony*, 1835; arr. Paul J. Christiansen, 1914–1997, alt.  
 Arr. © 1955 Augsburg Publishing House, admin. Augsburg Fortress.

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## PRAYER OF THE DAY

**P** 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, one God, forever and ever.

**C** **Amen.**

## ANTHEM

*Ave Verum Corpus*.....Wolfgang Amadeus Mozart  
 Christus Bells

**THE PASSION OF OUR LORD JESUS CHRIST  
ACCORDING TO JOHN  
John 18:1-19:42**

**READING #1: John 18:1-11**

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

# HYMN

Go to Dark Gethsemane.....ELW 347

(Verses 1-3)



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 - rained;  
3 Cal - v'ry's mourn-ful moun-tain climb; there, a - dor - ing at his feet,  
4 Ear - ly has - ten to the tomb where they laid his breath - less clay;



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!  
mark that mir - a - cle of time, God's own sac - ri - fice com - plete.  
all is sol - i - tude and gloom. Who has tak - en him a - way?



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.  
"It is fin - ished!" hear him cry; learn from Je - sus Christ to die.  
Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

Text: James Montgomery, 1771–1854

Music: GETHSEMANE, Richard Redhead, 1820–1901

## READING #2: John 18:12-27

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

<sup>15</sup>Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, <sup>16</sup>but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. <sup>17</sup>The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." <sup>18</sup>Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

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

<sup>25</sup>Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." <sup>26</sup>One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" <sup>27</sup>Again Peter denied it, and at that moment the cock crowed.

# HYMN

*O Sacred Head, Now Wounded*.....ELW 351

(Verses 1 & 2)

1 O sa - cred head, now wound - ed, with grief and shame weighed down,  
2 How pale thou art with an - guish, with sore a - buse and scorn;  
3 What lan - guage shall I bor - row to thank thee, dear - est friend,  
4 Lord, be my con - so - la - tion; shield me when I must die;

now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;  
how does thy face now lan - guish, which once was bright as morn!  
for this thy dy - ing sor - row, thy pit - y with - out end?  
re - mind me of thy pas - sion when my last hour draws nigh.

O sa - cred head, what glo - ry, what bliss till now was thine!  
Thy grief and bit - ter pas - sion were all for sin - ners' gain;  
Oh, make me thine for - ev - er, and should I faint - ing be,  
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.  
mine, mine was the trans-gres - sion, but thine the dead - ly pain.  
Lord, let me nev - er, nev - er out - live my love to thee.  
for all who die be - liev - ing die safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite  
Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612;  
arr. Johann Sebastian Bach, 1685–1750

### READING #3: John 18:28-40

<sup>28</sup>Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. <sup>29</sup>So Pilate went out to them and said, “What accusation do you bring against this man?” <sup>30</sup>They answered, “If this man were not a criminal, we would not have handed him over to you.”

<sup>31</sup>Pilate said to them, “Take him yourselves and judge him according to your law.” The Jews replied, “We are not permitted to put anyone to death.” <sup>32</sup>(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) <sup>33</sup>Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” <sup>34</sup>Jesus answered, “Do you ask this on your own, or did others tell you about me?” <sup>35</sup>Pilate replied, “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?” <sup>36</sup>Jesus answered, “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.” <sup>37</sup>Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” <sup>38</sup>Pilate asked him, “What is truth?” After he had said this, he went out

to the Jews again and told them, "I find no case against him. <sup>39</sup>But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" <sup>40</sup>They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

## HYMN

*O Sacred Head, Now Wounded*.....ELW 351

(Verses 3 & 4)

The image shows a musical score for a hymn. It consists of two systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are printed below the vocal line of each system. The first system contains verses 1, 2, 3, and 4. The second system continues the lyrics from verse 1.

1 O sa - cred head, now wound - ed, with grief and shame weighed down,  
 2 How pale thou art with an - guish, with sore a - buse and scorn;  
 3 What lan - guage shall I bor - row to thank thee, dear - est friend,  
 4 Lord, be my con - so - la - tion; shield me when I must die;

now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;  
 how does thy face now lan - guish, which once was bright as morn!  
 for this thy dy - ing sor - row, thy pit - y with - out end?  
 re - mind me of thy pas - sion when my last hour draws nigh.

O sa - cred head, what glo - ry, what bliss till now was thine!  
 Thy grief and bit - ter pas - sion were all for sin - ners' gain;  
 Oh, make me thine for - ev - er, and should I faint - ing be,  
 These eyes, new faith re - ceiv - ing, from thee shall nev - er move;

Yet, though de - spised and gor - y, I joy to call thee mine.  
 mine, mine was the trans - gres - sion, but thine the dead - ly pain.  
 Lord, let me nev - er, nev - er out - live my love to thee.  
 for all who die be - liev - ing die safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite  
 Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612;  
 arr. Johann Sebastian Bach, 1685–1750

#### READING #4: John 19:1-7

<sup>1</sup>Then Pilate took Jesus and had him flogged. <sup>2</sup>And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup>They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. <sup>4</sup>Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.” <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” <sup>6</sup>When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” <sup>7</sup>The Jews answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”

HYMN

Ah, Holy Jesus.....ELW 349

(Verses 1 & 2)



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to  
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my  
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath  
 4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal  
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



judge thee have in hate pre - tend - ed? By foes de - rid - ed,  
 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
 sin - ned, and the Son hath suf - fered; for our a - tone - ment,  
 sor - row, and thy life's ob - la - tion; thy death of an - guish  
 dore thee, and will ev - er pray thee; think on thy pit - y



by thine own re - ject - ed, O most af - flict - ed.  
 I it was de - nied thee; I cru - ci - fied thee.  
 while we noth - ing heed - ed, God in - ter - ced - ed.  
 and thy bit - ter pas - sion, for my sal - va - tion.  
 and thy love un - swerv - ing, not my de - serv - ing.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.  
 Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

**READING #5: John 19:8-16a**

<sup>8</sup>Now when Pilate heard this, he was more afraid than ever. <sup>9</sup>He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. <sup>10</sup>Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" <sup>11</sup>Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." <sup>12</sup>From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." <sup>13</sup>When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. <sup>14</sup>Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" <sup>15</sup>They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." <sup>16</sup>Then he handed him over to them to be crucified.

**HYMN**

*Ah, Holy Jesus*.....**ELW 349**

(Verses 3 & 4)



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to  
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my  
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath  
 4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal  
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



judge thee have in hate pre - tend - ed? By foes de - rid - ed,  
 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
 sin - ned, and the Son hath suf - fered; for our a - tone - ment,  
 sor - row, and thy life's ob - la - tion; thy death of an - guish  
 dore thee, and will ev - er pray thee; think on thy pit - y

(Continued on next page)



by thine own re - ject - ed, O most af - flict - ed.  
I it was de - nied thee; I cru - ci - fied thee.  
while we noth - ing heed - ed, God in - ter - ced - ed.  
and thy bit - ter pas - sion, for my sal - va - tion.  
and thy love un - swerv - ing, not my de - serv - ing.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.  
Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

### READING #6: John 19:16b-22

So they took Jesus;<sup>17</sup>and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.<sup>18</sup>There they crucified him, and with him two others, one on either side, with Jesus between them.<sup>19</sup>Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.”<sup>20</sup>Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.<sup>21</sup>Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’”<sup>22</sup>Pilate answered, “What I have written I have written.”

# HYMN

Were You There.....ELW 353

(Verse 1)



1 Were you there when they cru - ci - fied my Lord?  
2 Were you there when they nailed him to the tree?  
3 Were you there when they pierced him in the side?  
4 Were you there when the sun re - fused to shine?  
5 Were you there when they laid him in the tomb?



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 pierced him in the side?  
Were you there when the sun re - fused to shine?  
Were you there when they laid him in the tomb?

*Refrain*



Oh, 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 pierced him in the side?  
Were you there when the sun re - fused to shine?  
Were you there when they laid him in the tomb?

Text: African American spiritual

Music: WERE YOU THERE, African American spiritual

## READING #7: John 19:23-30

<sup>23</sup>When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. <sup>24</sup>So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." <sup>25</sup>And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup>When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." <sup>27</sup>Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. <sup>28</sup>After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." <sup>29</sup>A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. <sup>30</sup>When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

## HYMN

*Were You There*.....ELW 353  
(Verse 2)



- 1 Were you there when they cru - ci - fied my Lord?
- 2 Were you there when they nailed him to the tree?
- 3 Were you there when they pierced him in the side?
- 4 Were you there when the sun re - fused to shine?
- 5 Were you there when they laid him in the tomb?



- 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 pierced him in the side?  
Were you there when the sun re - fused to shine?  
Were you there when they laid him in the tomb?





Oh, 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 pierced him in the side?  
Were you there when the sun re - fused to shine?  
Were you there when they laid him in the tomb?

Text: African American spiritual

Music: WERE YOU THERE, African American spiritual

## READING #8: John 19:31-42

<sup>31</sup>Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. <sup>32</sup>Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup>But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup>Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup>(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) <sup>36</sup>These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." <sup>37</sup>And again another passage of scripture says, "They will look on the one whom they have pierced." <sup>38</sup>After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. <sup>39</sup>Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. <sup>40</sup>They took the body of Jesus and wrapped it with the spices in linen cloths,

according to the burial custom of the Jews. <sup>41</sup>Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. <sup>42</sup>And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

**HYMN**

*Were You There*.....**ELW 353**

(Verse 3)



- 1 Were you there when they cru - ci - fied my Lord?
- 2 Were you there when they nailed him to the tree?
- 3 Were you there when they pierced him in the side?
- 4 Were you there when the sun re - fused to shine?
- 5 Were you there when they laid him in the tomb?



- 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 pierced him in the side?
- Were you there when the sun re - fused to shine?
- Were you there when they laid him in the tomb?



Oh, 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 pierced him in the side?
- Were you there when the sun re - fused to shine?
- Were you there when they laid him in the tomb?

Text: African American spiritual  
 Music: WERE YOU THERE, African American spiritual

## BIDDING PRAYER

*The assembly kneels or sits.*

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

*Silent prayer.*

P Almighty and eternal God,  
you have shown your glory to all nations in Jesus Christ.  
By your Holy Spirit guide the church  
and gather it throughout the world.  
Help it to persevere in faith, proclaim your name,  
and bring the good news of salvation in Christ to all people.  
We ask this through Christ our Lord.

C **Amen.**

A Let us pray for Elizabeth and Leila our bishops, for Mike our pastor, for  
Deb our deacon, for Allison our Vicar and all servants of the church, and  
for all the people of God.

*Silent prayer.*

P Almighty and eternal God,  
your Spirit guides the church and makes it holy.  
Strengthen and uphold our bishops, pastors,  
other ministers, and lay leaders.  
Keep them in health and safety for the good of the church,  
and help each of us in our various vocations  
to do faithfully the work to which you have called us.  
We ask this through Christ our Lord.

C **Amen.**

A Let us pray for those preparing for baptism.

*Silent prayer.*

P Almighty and eternal God, you continue to bless the church.  
Increase the faith and understanding of those preparing for baptism.  
Give them new birth as your children,  
and keep them in the faith and communion of your holy church.  
We ask this through Christ our Lord.

C **Amen.**

A Let us pray for our sisters and brothers who share our faith in Jesus Christ.

*Silent prayer.*

P Almighty and eternal God, you give your church unity.  
Look with favor on all who follow Jesus your Son.  
Make all the baptized one in the fullness of faith,  
and keep us united in the fellowship of love.  
We ask this through Christ our Lord.

**C Amen.**

A Let us pray for the Jewish people, the first to hear the word of God.

*Silent prayer.*

P Almighty and eternal God,  
long ago you gave your promise to Abraham and your teaching to Moses.  
Hear our prayers that the people you called and elected as your own  
may receive the fulfillment of the covenant's promises.  
We ask this through Christ our Lord.

**C Amen.**

A Let us pray for those who do not share our faith in Jesus Christ.

*Silent prayer.*

P Almighty and eternal God, gather into your embrace  
all those who call out to you under different names.  
Bring an end to inter-religious strife,  
and make us more faithful witnesses  
of the love made known to us in your Son.  
We ask this through Christ our Lord.

**C Amen.**

A Let us pray for those who do not believe in God.

*Silent prayer.*

P Almighty and eternal God, you created humanity  
so that all may long to know you and find peace in you.  
Grant that all may recognize the signs of your love and grace  
in the world and in the lives of Christians,

and gladly acknowledge you as the one true God.  
We ask this through Christ our Lord.

**C Amen.**

**A** Let us pray for God's creation.

*Silent prayer.*

**P** Almighty and eternal God,  
you are the creator of a magnificent universe.  
Hold all the worlds in the arms of your care  
and bring all things to fulfillment in you.  
We ask this through Christ our Lord.

**C Amen.**

**A** Let us pray for those who serve in public office.

*Silent prayer.*

**P** Almighty and eternal God,  
you are the champion of the poor and oppressed.  
In your goodness, give wisdom to those in authority,  
so that all people may enjoy justice, peace, freedom,  
and a share in the goodness of your creation.  
We ask this through Christ our Lord.

**C Amen.**

**A** Let us pray for those in need.

*Silent prayer.*

**P** Almighty and eternal God,  
you give strength to the weary  
and new courage to those who have lost heart.  
Heal the sick, comfort the dying, give safety to travelers,  
free those unjustly deprived of liberty,  
and deliver your world from falsehood, hunger, and disease.  
Hear the prayers of all who call on you in any trouble,  
that they may have the joy of receiving your help in their need.  
We ask this through Christ our Lord.

**C Amen.**

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

**C Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of trial  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and forever. Amen.**

### **PROCESSION OF THE CROSS** *(repeated 3 times)*

P Behold the life-giving cross on which was hung the salvation of the whole world.

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

### **SOLEMN REPROACHES**

### **DISMISSAL**

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

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

*All depart in silence*

The omission of benedictions at the end of the liturgies of both Maundy Thursday and Good Friday indicate the continuity with the Triduum, a three-day (Maundy Thursday, Good Friday, and Easter Vigil) of celebration of the Christian Passover: the passage of Christ through death, and the Christian's passage from death to life through Baptism.

## PARTICIPANTS IN WORSHIP

Presiding Minister

Assisting Minister

Lector

Tech Team

Musicians

Pastor Mike Gutzler

Vicar Allison Vincent-Beckman

Richard Chancellor

Ben French and Jeff Taylor

Josh Brown, Director of Music & Cantor

Greg Bloy, Organ

Erika Johnson, Hand Bell Director

Christus Bells

**LAND ACKNOWLEDGEMENT** – Holy Trinity Lutheran Church is located on the original and ancestral homelands of the Piscataway, and we give thanks for their presence here since time immemorial. We also wish to recognize and honor all our Indigenous siblings who have and continue to call this land their home.

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**Holy Trinity**  
Lutheran Church

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*From 1976*