

Lachrimae Amantis

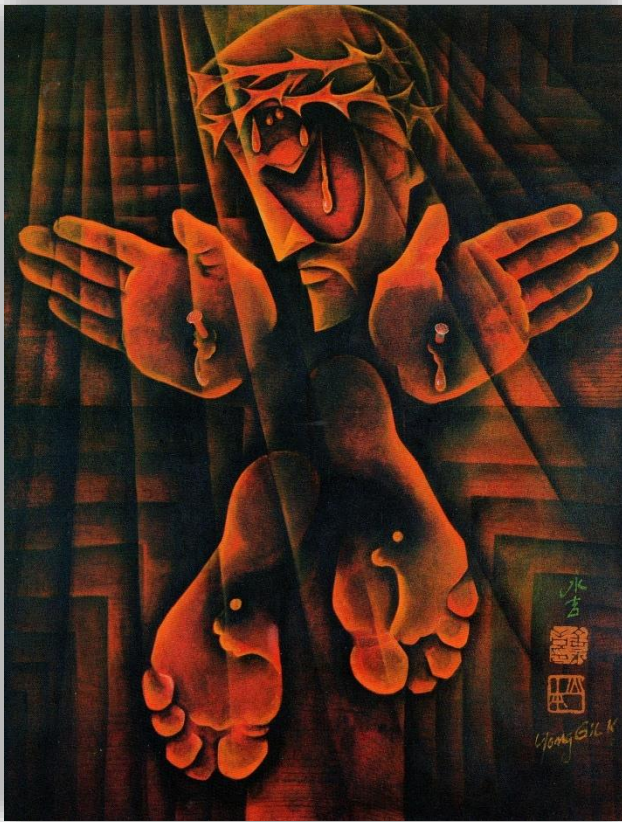
What is there in my heart that you should sue
so fiercely for its love? What kind of care
brings you as though a stranger to my door
through the long night and in the icy dew

seeking the heart that will not harbor you,
that keeps itself religiously secure?
At this dark solstice filled with frost and fire
Your passion's ancient wounds must bleed anew.

So many nights the angel of my house
has fed such urgent comfort through a dream,
whispered "your lord is coming, he is close"

that I have drowsed half-faithful for a time
bathed in pure tones of promise and remorse:
"tomorrow I shall wake to welcome him."

Good Friday



*Kim Young Gil (Korean, 1940–2008), Crucifixion, before 1991.
India ink and coloring on rice paper.*

Please Gather in Silence

This liturgy is a continuation of the service begun last night.

P: The Lord be with you

C: And also with you

P: Let us pray:

C: Almighty God, we ask you to look with mercy on your creation, to whom and for whom our Lord Jesus Christ was willing to be handed over. Given into the hands of sinners, he suffered death under the Law upon the cross that we might be free from the power of Death and the Law. Come, fill us with the Spirit, that we will cling to His gracious and mighty works of faith, trusting in the hope of the promise given to us through His sacrifice. Amen

The Passion of the Lord According to the Gospel of Mark

But Pilate, determining to satisfy the crowd, released to them Barabbas and handed over Jesus, having flogged him, so that he could be crucified.

But the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in purple and crowned him, having plaited a thorny crown.

And they began to salute him, "Rejoice, King of the Jews!"

And they struck his head with a reed, and spat upon him, and kneeling down they worshipped him. And when they had mocked him, they took the purple off of him and put his own clothes on him. And they lead him out so that they can crucify him. And they forcibly enlist someone passing by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. And they lead him to the place, Golgotha, which being translated is "Skull Place". And they give him wine mixed with myrrh; but he did not take it. And they crucify him, and divide his clothes among them casting lots to decide what each should take.



Denis Sarazhin (Ukrainian, 1982–), Pantomime 6, 2015.

And it was the third hour (9:00 a.m.) and they crucified him. And the inscription of the charge against him was written, "The King of the Jews." And with him they crucify two robbers, one on his right and one on his left.

And those passing by blasphemed him, shaking their heads and saying, "Aha! You, destroying the Temple and building it in three days, save yourself by coming from the cross!"

And likewise the chief priests, mocking him among themselves with the scribes, said among themselves, "He saved others; he does not have the power to save himself. The Christ, the King of Israel, come down now from the cross so that we may see and we may have faith."

And those who were being crucified with him, derided him.

And when it became the sixth hour (noon), darkness came over the whole land until the ninth hour (3:00 p.m.)

And at the ninth hour Jesus cried out with a great voice, "Eloi, Eloi, lema sabachthani?" which is translated, "My God, my God, why have you forsaken me?" [Psalm 22]

And some of those standing by, having heard him, say, "Behold, he calls Elijah!"

But someone running, having filled a sponge with sour wine, and having put it on a stick, gave it to him to drink saying, "Keep him alive! I want to see if Elijah will come to take him down!"

But Jesus, having released a great sound, expired. And the curtain of the temple was torn in two, from top to bottom.

But the centurion, standing opposite him, seeing how he breathed his last, said, "Truly this man was God's Son!"

And there were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and serve him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

And evening having come, which is the day of Preparation, that is, the day before the Sabbath, Joseph from Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. But Pilate was amazed that Jesus was already dead; and having summoned the centurion, asked him if he had been dead long. And becoming informed by him, Pilate presented the dead body to Joseph. And having bought a linen cloth, and having taken him down, Joseph wrapped him in the linen cloth, and placed him in a tomb that had been hewn out of the rock and he rolled a stone against the door of the tomb. But Mary Magdalene and Mary, the mother of Joses, saw where the place was.

Hymn

O Sacred Head Now Wounded

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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.***

2. *How pale thou art with anguish,
with sore abuse and scorn;*
**how does thy face now languish,
which once was bright as morn!**
*Thy grief and bitter passion
were all for sinners' gain;*
**mine, mine was the transgression,
but thine the deadly pain.**

3. *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 to thee.***

4. *Lord, be my consolation;
shield me when I must die;*
**remind me of thy passion
when my last hour draws nigh.**
*These eyes, new faith receiving,
from thee shall never move;*
**for all who die believing
die safely in thy love.**

Reading

Isaiah 54

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.

1. *Our life is short,
Like birds flying*
**And faster than the shuttle
Flies forward.**

2. *Our life is like a shadow,
It was given to us on earth,*
**And as the sun goes down -
She disappears.**

3. *Like a wild flower -
Blooming in the morning*
**And by the evening, in the heat,
Turned yellow and wilted.**

4. *Life is only like sound,
Like a hammer blow*
**Like an unexpected fright -
So it's short.**

5. *And you don't think
About me, man:*
**That you will die soon
And your age is short.**

6. *Take care of you
And look for Christ,*
**You will find joy in Him
And the salvation of the soul.**

1. Наша жизнь коротка,
Словно птицы полет,
И быстрее челнока
Улетает вперед.

2. Наша жизнь, словно тень,
На земле нам дана,
И как солнце зайдет -
Исчезает она.

3. Как цветок полевой -
Полтру расцвёл,
А уж к вечеру, в зной,
Пожелтел и завял.

4. Жизнь ведь только как звук,
Как удар молотка,
Как неожиданный испуг -
Так она коротка.

5. И не думаешь ты
О себе, человек:
Что ты скоро умрешь
И короток твой век.

6. Позаботься же ты
И Христа поищи,
В Нем отраду найдешь
И спасенье души.

Reading

John Donne

John Donne (1572-1631) was an English poet whose poetry is noted for its vibrancy of language and inventiveness of metaphor. Another important theme in Donne's poetry was the idea of true religion, which was something that he spent a lot of time considering and theorizing about.

Death be not proud, though some have called thee
Mighty and dreadful, for, thou art not so,
For, those, whom thou think'st, thou dost overthrow,
Die not, poor death, nor yet canst thou kill me.
From rest and sleep, which but thy picture be,
Much pleasure, then from thee, much more must flow,
And soonest our best man with thee do go,
Rest of their bones, and soul's delivery.
Thou art slave to Fate, Chance, kings, and desperate men,
And dost with poison, war, and sickness dwell,
And poppy, or charms can make us sleep as well
And better than thy stroke; why swell'st thou then?
One short sleep past, we wake eternally,
And death shall be no more; death, thou shalt die.

Hymn

Alone Thou Goest Forth

*Alone Thou goest forth, O Lord,
In sacrifice to die;*

**Is Thy dread sorrow naught to us
Who pass unheeding by?**

*Our sins, not Thine, Thou bearest, Lord;
Make us Thy sorrow feel,*

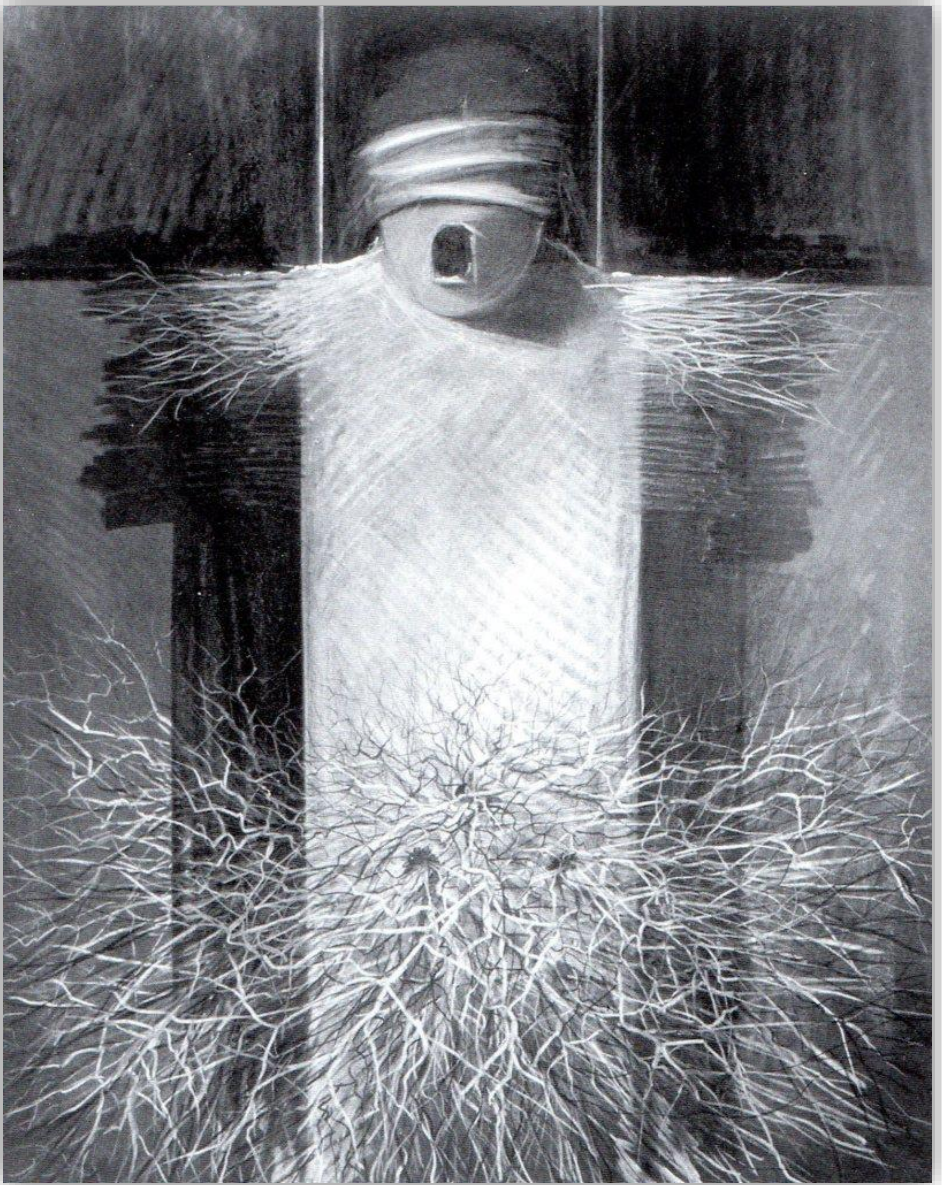
**Till in our pity and our shame
Love answers love's appeal.**

*This is earth's darkest hour, but Thou
Dost light and life restore;*

**Then let all praise be given to Thee
Who livest evermore.**

*Give us compassion for Thee, Lord,
That, as we share this hour,*

**Thy cross may bring us to Thy joy
And resurrection power.**



Enrico Pinarði (American, 1934–2021), *Crucifixion with Thorns*, 2002.

Reading

Jurgen Moltmann

Jurgen Moltmann (Born 1926) is a German Reformed theologian. He was a member of the Air Force auxiliary in the German army in 1944. In 2000 he was the recipient of the Louisville Grawemeyer Award in Religion.

At the center of the Christian faith is the history of Christ's passion. At the center of this passion is the experience of God endured by the godforsaken, God-cursed Christ. Is this the end of all human and religious hope? Or is it the beginning of the true hope, which has been born again and can no longer be shaken?

For me it is the beginning of true hope, because it is the beginning of life which has death behind it and for which hell is no longer to be feared.

At the point where men and women lose hope, where they become powerless and can do nothing more, the lonely, assailed and forsaken Christ waits for them and gives them a share in his passion.

The passionately loving Christ, the persecuted Christ, the lonely Christ, the Christ despairing over God's silence, the Christ who in dying was totally forsaken, for us and for our sake, is like the brother or the friend to whom one can confide *everything*, because he knows everything and has suffered everything that can happen to us – and more.

In our hopes about life, in our activity, in our love of living, we participate in his passion for the kingdom of freedom.

Our disappointments, our lonelinesses and our defeats do not separate us from him; they draw us more deeply into communion with him. And with the final unanswered cry, "Why, my God, why?" we join in his death cry and await with him the resurrection.

This is what faith really is: believing, not with the head or the lips or out of habit, but believing *with one's whole life*. It means seeking community with the human Christ in every situation in life, and in every situation experiencing his own history. Good Friday is the most comprehensive and most profound expression of Christ's fellowship with every human being.

In him the despair that oppresses us becomes free to hope. The arrogance with which we hinder ourselves and other people melts away, and we become as open and as vulnerable as he was.

What initially seemed so meaningless and so irreconcilable – our hope and Christ's cross – belong together as a single whole, just as do the passionate hope for life and the readiness for disappointment, pain and death.

Beneath the cross of Christ hope is born again out of the depths. The

person who has once sensed this is never afraid of any depths again. His hope has become firm and unconquerable: “Lord, I am a prisoner – a prisoner of hope!”

Hymn

Beneath the Cross of Jesus

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*1 Beneath the cross of Jesus
I long to take my stand;
**the shadow of a mighty rock
within a weary land,**
*a home within a wilderness,
a rest upon the way,*
**from the burning of the noontide heat
and the burdens of the day.***

*2 Upon the cross of Jesus,
my eye at times can see
**the very dying form of one
who suffered there for me.**
*And from my contrite heart, with tears,
two wonders I confess:*
**the wonder of his glorious love
and my unworthiness.***

*3 I take, O cross, your shadow
for my abiding place;
**I ask no other sunshine
than the sunshine of his face;**
*content to let the world go by,
to know no gain nor loss,*
**my sinful self my only shame,
my glory all, the cross.***

Reading

John Stott

John Stott (born 1921) is an English Christian and Anglican clergyman who is noted as a leader of the worldwide evangelical movement. In 2005, Time Magazine ranked him among the 100 most influential people in the world.

I could never myself believe in God, if it were not for the cross. The only God I believe in is the one Nietzsche ridiculed as “God on the Cross.” In the real world of pain, how could one worship a God who was immune to it? I have entered many Buddhist temples and stood respectfully before the statue of Buddha, his legs crossed, arms folded,

eyes closed, the ghost of a smile playing round his mouth, a remote look on his face, detached from the agonies of the world. But each time after a while I have to turn away. And in imagination I have turned instead to that lonely, twisted, tortured figure on the cross, nail through hands and feet, back lacerated, limbs wrenched, brow bleeding from thorn-pricks, mouth dry and intolerably thirsty, plunged in Godforsaken darkness. He entered our world of flesh and blood, tears and death. He suffered for us.

Hymn

In the Cross of Christ I Glory

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*1 In the cross of Christ I glory,
tow'ring o'er the wrecks of time.*

**All the light of sacred story
gathers round its head sublime.**

*2 When the woes of life o'ertake me,
hopes deceive, and fears annoy,*

**never shall the cross forsake me;
lo, it glows with peace and joy.**

*3 When the sun of bliss is beaming
light and love upon my way,*

**from the cross the radiance streaming
adds more luster to the day.**

*4 Bane and blessing, pain and pleasure,
by the cross are sanctified;*

**peace is there that knows no measure,
joys that through all time abide.**

Reading

Morton Kelsey

Morton Kelsey (1915-2000) was an American Episcopal priest, spiritual writer and psychologist.

Let us look at some of the people who brought Jesus of Nazareth to crucifixion. They were not monsters, but ordinary men and women like you and me.

Pilate receives most of the blame for Jesus' death, and yet Pilate didn't want to crucify the man. Why did Pilate condemn Jesus? Because Pilate was a coward. He cared more about his comfortable position than he did about justice. He didn't have the courage to stand for what he knew was right. It was because of this relatively small flaw in Pilate's character that Jesus dies on a cross. Whenever you and I are willing to

sacrifice someone else for our own benefit, whenever we don't have the courage to stand up for what we see is right, we step into the same course that Pilate took.

And Caiaphas, was he such a monster? Far from it. He was the admired and revered religious leader of the most religious people in the ancient world. He was the High Priest. His personal habits were impeccable. He was a devout and sincerely religious man.

Why did he seek to have Jesus condemned? He did it for the simple reason that he was too rigid. He thought he had to protect God from this man, thought he had to protect the Jewish faith, and so he said: "It is good for one man to die instead of a nation being destroyed."

Caiaphas's essential flaw was that he thought he had the whole truth. People who had fought religious wars, those who have persecuted in the name of religion, have followed in his footsteps. Those who put their creeds above mercy and kindness and love, walk there even now.

Then there was the nameless carpenter who made the cross. He was a skilled workman. He knew full well what the purpose of that cross was. If you questioned him he probably would have said: "But I am a poor man who must make a living. If other men use it for ill, is it my fault?" So say all of us who pursue jobs which add nothing to human welfare or which hurt some people. Does the work I do aid or hinder human beings? Are we crossmakers for our modern world? There are many, many of them.

These were the things that crucified Jesus on Friday in Passover week A.D. 29. They were not wild viciousness or sadistic brutality or naked hate, but the civilized vices of cowardice, bigotry, impatience, timidity, falsehood, indifference – vices all of us share, the very vices which crucify human beings today.

This destructiveness within us can seldom be transformed until we squarely face it in ourselves. This confrontation often leads us into the pit. The empty cross is planted there to remind us that suffering is real but not the end, that victory still is possible if we strive on.

Song

He Never Said a Mumbling Word

The songs' writers and origins are unknown. Notes accompanying American Ballads and Folk Songs, an anthology of songs collected by John Lomax and Alan Lomax during the 1930s and 1940s, mention that the song as known throughout Louisiana, Texas, Mississippi, and Tennessee, and was titled "Never Said a Mumbalin' Word." It is known to be a companion piece to, and possibly has the same writer(s) as, "Were You There", another Spiritual.



Maggi Hambling (British, 1945–), Good Friday, 2002.

Hymn

Were You There

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I Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?

2 Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed him to the tree?

3 Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?

Bidding Prayer

P: Let us pray, brothers and sisters, for the holy Church of God throughout the world, that God the almighty Father guide it and gather it together, so that we may worship him in peace and tranquility.

Almighty and eternal God,

C: you have shown your glory to all nations in Jesus Christ. Guide the work of the Church. Help it to preserve in faith, proclaim your name, and bring salvation to people everywhere. We ask this through Christ our Lord. Amen.

P: Let us pray for Bishop Eaton and Bishop McCoid, for our pastors and other ministers, for all servants of the Church, and for all the people of God.

Almighty and eternal God,

C: your Spirit guides the Church and makes it holy. Strengthen and uphold our pastors and our leaders; keep them in health and safety for the good of the Church, and help each of us to do faithfully the work to which you have called us. We ask this through Christ our Lord. Amen

P: Let us pray for those preparing for Baptism, that God make them responsive to his love, and give them new life in Jesus Christ.

Almighty and eternal God,

C: you continually bless the Church with new members. Increase the faith and understanding of those preparing for Baptism. Give them a new birth as your children, and keep them in the faith and communion of your holy Church. We ask this through Christ our Lord. Amen.

P: Let us pray for all our brothers and sisters who share our faith in Jesus Christ, that God may gather and keep together in one Church all those who know Christ as Lord.

Almighty and eternal God,

C: you give your Church its unity. Look with favor on all who follow Jesus your Son. We are all consecrated to you by our Baptism; make us one in the fullness of faith, and keep us one in the fellowship of love. We ask this through Christ our Lord. Amen.

P: Let us pray for the Jewish people, the first to hear the Word of God, that they may receive the fulfillment of the covenant's promises.

Almighty and eternal God,

C: long ago you gave your promise to Abraham and his posterity. Hear the prayers of your Church that the people you first made your own may arrive with us at the fullness of redemption. We ask this through Christ our Lord. Amen.

P: Let us pray for those who do not believe in Christ, that the light of the Holy Spirit may show them the way of salvation.

Almighty and eternal God,

C: enable those who do not acknowledge Christ to receive the truth of the Gospel. Help us, your people, to grow in love for one another, to grasp more fully the mystery of your Godhead, and so to become more perfect witnesses of your love in the sight of all people. We ask this through Christ our Lord. Amen.

P: Let us pray for those who do not believe in God, that they may find him who is the author and goal of our existence.

Almighty and eternal God,

C: you created humanity so that all might long to know you and have peace in you. Grant that, in spite of the hurtful things that stand in their way, they may all recognize in the lives of Christians the tokens of your love and mercy, and gladly acknowledge you as the one true God and Father of us all. We ask this through Christ our Lord. Amen.

P: Let us pray for those who serve in public office, that God may guide their minds and hearts, so that all of us may live in true peace and freedom.

Almighty and eternal God,

C: you are the champion of the poor and oppressed. In your goodness, watch over those in authority, so that people everywhere may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord. Amen.

P: Let us pray that God, the almighty and merciful Father, may heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, and disease.

Almighty and eternal God,

C: you give strength to the weary and new courage to those who have lost heart. 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. Amen.

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

**C: Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power,
and the glory, forever and ever. Amen.**

Procession of the Cross

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

C: Oh come, let us worship Him.

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

C: Oh come, let us worship Him.

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

C: Oh come, let us worship Him.

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

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

Please leave in silence

*The liturgy does not end tonight
but continues with the Easter Vigil*

HOLY WEEK CONTINUES

Easter Vigil - Saturday

7:30 p.m.

Grace Lutheran Church

Christopher Chantelau, *Pastor* • Becki Advocate, *Dir. of Music*

Kristen Halderman, *Parish Administrator* • Vinnie Tipa, *Sexton*

Rev. Dr. Timothy Kennedy, *Pastor Emeritus*

