

GOOD FRIDAY

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April 10, 2020

audio transcript

### WELCOME

Today, we encounter the paradox that defines our faith: Jesus Christ is glorified king and humiliated servant. We too are full of paradox: like Peter, we fervently desire to follow Christ, but find ourselves afraid, denying God. We wave palms in celebration today as Christ comes into our midst, and we follow with trepidation as his path leads to death on the cross. Amid it all we are invited into this paradoxical promise of life through Christ's broken body and outpoured love in a meal of bread and wine.

From palms to the pinnacle of Christ's ministry, the cross, we journey to the end – an end that is simultaneously a new beginning. In John's version, which you will hear in today's service, Jesus' own words from the cross are a two-edged, law-and-gospel sword. "It is finished" (John 19:30) is Christ's last, triumphant cry. But echoing the completion of creation in Genesis 2:2, Christ's cry is also the birth announcement of the new creation. "It is finished," Christ proclaims, and so should we. All things are made new.

### PALM SUNDAY *(Read responsively)*

**P:** Blessed is he who comes in the name of the Lord.

**C:** **Hosanna to the Son of David.**

**P:** The Lord be with you.

**C:** **And also with you.**

**P:** Let us pray.

O God of mercy and might, in the mystery of the passion of your Son  
you offer your infinite life to the world.

Gather us around the cross of Christ,  
and preserve us until the resurrection,  
through Jesus Christ, our Savior and Lord, who lives and reigns with  
you and the Holy Spirit, one God, now and forever.

**C:** **Amen.**

## APOSTOLIC GREETING

**P:** The grace of our Lord Jesus Christ, the love of God,  
and the communion of the Holy Spirit be with you all.

**C:** **And also with you.**

## PRAYER OF THE DAY (Good Friday)

**P:** Let us pray.

Merciful God, your Son was lifted up on the cross  
to draw all people to himself.

Grant that we who have been born out of his wounded side  
may live as he did, ministering to others as he did,  
even in this, his darkest hour.

In Jesus' name we pray.

**C:** **Amen.**

**HYMN** (*see page 11*)

*Ah, Holy Jesus, ELW 349*  
Arranged by John Ferguson (b. 1940)  
*Kyle Haugen, organ, conductor*  
*Recorded 2015*

## THE PASSION

**John 18:1-19:42**

<sup>1</sup>[Jesus] went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. <sup>2</sup>Judas his betrayer also knew the place, because Jesus had often met there with his disciples. <sup>3</sup>So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. <sup>4</sup>Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" <sup>5</sup>They answered him, "Jesus the Nazorean." He said to them, "I AM." Judas his betrayer was also with them. <sup>6</sup>When he said to them, "I AM," they turned away and fell to the ground. <sup>7</sup>So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean." <sup>8</sup>Jesus answered, "I told you that I AM. So if you are looking for me, let these men go." <sup>9</sup>This was to fulfill what he had said, "I have not lost any of those 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 into its scabbard. Shall I not drink the cup that the Father gave me?"

<sup>12</sup> So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, <sup>13</sup> and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. <sup>14</sup> It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people.

<sup>15</sup> Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. <sup>16</sup> But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. <sup>17</sup> Then the maid who was the gatekeeper said to Peter, "You are not one of this man's disciples, are you?" He said, "I am not." <sup>18</sup> Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

<sup>19</sup> The high priest questioned Jesus about his disciples and about his doctrine. <sup>20</sup> Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. <sup>21</sup> Why ask me? Ask those who heard me what I said to them. They know what I said." <sup>22</sup> When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the way you answer the high priest?" <sup>23</sup> Jesus answered him, "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 there keeping warm. And they said to him, "You are not 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 one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" <sup>27</sup> Again Peter denied it. And immediately the cock crowed.

<sup>28</sup> Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. <sup>29</sup> So Pilate came out to them and said, "What charge do you bring [against] this man?" <sup>30</sup> They

answered and said to him, "If he were not a criminal, we would not have handed him over to you." <sup>31</sup> At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have the right to execute anyone," <sup>32</sup> in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. <sup>33</sup> So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" <sup>34</sup> Jesus answered, "Do you say this on your own or have others told you about me?" <sup>35</sup> Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" <sup>36</sup> Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants [would] be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." <sup>37</sup> So Pilate said to him, "Then you are a king?" Jesus answered, "You say 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 said to him, "What is truth?"

When he had said this, he again went out to the Jews and said to them, "I find no guilt in him. <sup>39</sup> But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?" <sup>40</sup> They cried out again, "Not this one but Barabbas!" Now Barabbas was a revolutionary.

<sup>1</sup> Then Pilate took Jesus and had him scourged. <sup>2</sup> And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, <sup>3</sup> and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly. <sup>4</sup> Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him." <sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" <sup>6</sup> When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." <sup>7</sup> The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God." <sup>8</sup> Now when Pilate heard this statement, he became even more afraid, <sup>9</sup> and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer

him. <sup>10</sup> So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" <sup>11</sup> Jesus answered [him], "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin." <sup>12</sup> Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

<sup>13</sup> When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. <sup>14</sup> It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!" <sup>15</sup> They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." <sup>16</sup> Then he handed him over to them to be crucified.

So they took Jesus, <sup>17</sup> and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha. <sup>18</sup> There they crucified him, and with him two others, one on either side, with Jesus in the middle. <sup>19</sup> Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." <sup>20</sup> Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. <sup>21</sup> So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'" <sup>22</sup> Pilate answered, "What I have written, I have written."

<sup>23</sup> When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. <sup>24</sup> So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of scripture might be fulfilled [that says]:

"They divided my garments among them,  
and for my vesture they cast lots."

This is what the soldiers did. <sup>25</sup> Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. <sup>26</sup> When Jesus saw his mother<sup>[k]</sup> and the disciple there whom he

loved, he said to his mother, "Woman, behold, your son." <sup>27</sup> Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

<sup>28</sup> After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, "I thirst." <sup>29</sup> There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. <sup>30</sup> When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

<sup>31</sup> Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. <sup>32</sup> So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. <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> but one soldier thrust his lance into his side, and immediately blood and water flowed out. <sup>35</sup> An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may [come to] believe. <sup>36</sup> For this happened so that the scripture passage might be fulfilled:

"Not a bone of it will be broken."

<sup>37</sup> And again another passage says:

"They will look upon him whom they have pierced."

<sup>38</sup> After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. <sup>39</sup> Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. <sup>40</sup> They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. <sup>41</sup> Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. <sup>42</sup> So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

## ORGAN VOLUNTARY

*Chorale prelude on HERZLIEBSTER JESU (Ah! Holy Jesus)*

Helmut Walcha (1907-1991)

## BIDDING PRAYER

*On Good Friday, the ancient Bidding Prayer of the Church is said.*

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

*Silent prayer.*

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

**C:** Amen.

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

*Silent prayer.*

**P:** Holy God, your Spirit guides the Church and makes it holy. Strengthen and uphold our pastors, musicians, and 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.

**C:** Amen.

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

*Silent prayer.*

**P:** Holy God, long ago you gave your promise to Abraham and his children. Hear the prayers of your Church, that the people you first made your own arrive with us at the fullness of redemption. We ask this through Christ our Lord.

**C:** Amen.



**P:** Let us pray for those who do not believe in Christ, that the light of the Holy Spirit may shine upon them.

*Silent prayer.*

**P:** Holy God, 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 your mysteries, to acknowledge your presence in Christ without arrogance, and so to become more perfect witnesses of your love in the sight of all people. We ask this through Christ our Lord.

**C:** Amen.

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

*Silent prayer.*

**P:** Holy God, 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 the way, all may recognize in the lives of Christians the signs of your love, and gladly acknowledge you as the God and Father of us all. We ask this through Christ our Lord.

**C:** Amen.

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

*Silent prayer.*

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

**C:** Amen.

**P:** Let us pray that God 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.

*Silent prayer.*

**P:** Holy God, you give strength to the weary and new courage to those who have lost heart. Hear the prayers of all who call upon you in any trouble, that they may receive your help in their need. We ask this through Christ our Lord.

**C:** **Amen.**

**P:** 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.**

*Silence for reflection.*

## **BLESSING**

**P:** Jesus, we wait here by your tomb, carrying our grief;  
the grief of the betrayer, the grief of the denier,  
the grief of Mary, the mother of Jesus,  
who watched from the foot of the cross.  
We carry the grief of the lost, the heartbroken, the bereft.  
Upon you was laid the grief of us all.  
It is finished.  
God of endings, God of darkness,  
God of the tomb, God of dark days and great loss,  
be with us now as we await the dawn.

## Ah, Holy Jesus



**Choir** 1. Ah, ho - ly Je - sus how have you of -  
**Men** 2. Who was the guilt - y? Who brought this up -  
**Women** 3. Lo, the Good Shep - herd for the sheep is  
**Choir** 4. For me, kind Je - sus, was your in - car -  
**All** 5. There - fore, kind Je - sus, since I can - not



fend - ed, That mor - tal judg - ment has on you de -  
 on you? A - las, my trea - son, Je - sus, has un -  
 of - fered; The slave has sin - ned, and the Son has  
 na - tion, Your mor - tal sor - row and your life's ob -  
 pay you, I do a - dore you, and will ev - er



scend - ed? By foes de - rid - ed, by your own re -  
 done you. 'Twas I, Lord Je - sus, I it was de -  
 suf - fered; For our a - tone - ment, while we noth - ing  
 la - tion, Your death of an - guish and your bit - ter  
 pray you, Think on your pi - ty and your love un -



ject - ed, O most af - flict - ed!  
 nied you; I cru - ci - fied you.  
 heed - ed, God in - ter - ced - ed.  
 pas - sion, For my sal - va - tion.  
 swerv - ing, Not my de - serv - ing.

**Text:** Johann Heermann, 1585-1647; tr. Robert Bridges, 1844-1930; alt. J.F.  
**Music:** *Herzliebster Jesu*, Johann Crüger, 1598-1662; setting, John Ferguson

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Queen Anne  
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*Our thanks to Kyle Haugen for chanting the Passion reading, to Marc Oplinger, who helped with recording our Holy Week services, and to Todd Bishop who edited the video for our Easter service.*

*This service of worship can also be heard online, and our Easter service will be posted there in video form. Go to [queenannelutheran.org](http://queenannelutheran.org) and click on "WORD OUT!" to find audio and print resources for worship at home.*