

Where Two or Three Are Gathered: Worship for Small Assemblies

Holy Week - Year A

Prepared by Rev. Kathy Caulkins, ABT Synod

Palm/Passion Sunday, April 5

Suggested Hymns for the Day

ELW #344 All Glory, Laud, and Honour

ELW #346 Ride On, Ride On in Majesty

ELW #343 My Song is Love Unknown

Hosanna

Youtube video link: <https://www.youtube.com/watch?v=dAiBntMtViY>

Guitar chords: <https://www.worshipchords.net/guitar/catholic-mass-songs/hosanna-hosanna-hosanna-in-the-highest>

Give Thanks

Youtube video link: <https://ca.video.search.yahoo.com/yhs/search?fr=yhs-shnl-001&hsimp=yhs-001&hspart=shnl&p=youtube+give+thanks+with+a+grateful+heart#id=14&vid=dce45f35d6990c59b3dc25367ac25d06&action=click>

Guitar Chords: <https://tabs.ultimate-guitar.com/tab/don-moen/give-thanks-chords-545500>

ELW #340 A Lamb Goes Uncomplaining Forth

ELW #338 Beneath the Cross of Jesus

ELW #347 Go to Dark Gethsemane

ELW #351 O Sacred Head

ELW #356 Sing, My Tongue

ELW #636 Jesus, Remember Me

SERVICE OF HOLY COMMUNION

GATHERING

*The service begins with the processional Gospel and song. Palm branches are distributed. **Processional is optional.***

Blessed is the One who comes in the name of the Lord!

Hosanna to the Son of David!

Blessed is the One who comes in the name of the Lord!

Hosanna! Hosanna in the highest!

The Holy Gospel according to Matthew the 21st chapter.

Glory to you O Lord.

Matthew 21:1-11: “The King Humble and Riding on a Donkey”

When Jesus and his disciples came near Jerusalem, he went to Bethphage on the Mount of Olives and sent two of them on ahead. He told them, “Go into the next village, where you will at once find a donkey and her colt. Untie the two donkeys and bring them to me. If anyone asks why you are doing that, just say, ‘The Lord needs them.’ Right away he will let you have the donkeys.

So God’s promise came true, just as the prophet had said,

“Announce to the people of Jerusalem: ‘Your king is coming to you! He is humble and rides on a donkey. He comes on the colt of a donkey.’”

The disciples left and did what Jesus had told them to do. They brought the donkey and its colt and laid some clothes on their backs. Then Jesus got on. Many people spread clothes in the road, while others put down branches which they had cut from trees. Some people walked ahead of Jesus and others followed behind. They were all shouting,

“Hosanna to the Son of David! God bless the one who comes in the name of the Lord. Hosanna to God in heaven above!”

When Jesus came to Jerusalem, everyone in the city was excited and asked, “Who can this be?” The crowd answered, “This is Jesus, the prophet from Nazareth in Galilee.”

The Gospel of our Lord.

Praise to you O Christ.

Let us go forth in peace

In the name of Christ. Amen

The procession begins. The people, with palm branches waving, make their way into the sanctuary, where the service continues. The following song is sung repeatedly during the procession.

Song Hosanna (Words and music by Carl Tuttle, 1985 Mercy Publishing.)

Youtube video link: <https://www.youtube.com/watch?v=dAiBntMtViY>

Guitar chords: <https://www.worshipchords.net/guitar/catholic-mass-songs/hosanna-hosanna-hosanna-in-the-highest>

Blessed is the One who comes in the name of the Lord!

Hosanna to the Son of David!

Blessed is the One who comes in the name of the Lord!

Hosanna! Hosanna in the highest!

Hymn #344 ELW All Glory, Laud and Honor vs. 1,3,5

Confession and Forgiveness

Blessed be the holy Trinity, Merciful Father, +Crucified Son, Life-Giving Spirit, one God, now and forever. **Amen.**

If you were to keep watch over sins, O Lord, who could stand?
Yet with you is forgiveness, and so we confess.
Silence is kept for reflection.

Gracious God,
have mercy on us.

We confess we are a fickle people, one minute praising you with our lips, the next shouting crucify! We look to the ways of power and violence and greed that turn our hearts away from one another and from you. We reject and deny your love and do not understand your life-giving ways for all the world. Have mercy on us O God, for we are in trouble. Forgive us. Let your face shine upon us once more and save us in your steadfast love.

People of God, we hear this good news: Refusing to save himself Jesus suffered the cross and was obedient to death on the cross. For his sake and in the mercy of almighty God, all our sins are forgiven, in the name of the Father, and of the +Son, and of the Holy Spirit. **Amen.**

Blessed is the One who comes in the name of the Lord! **Hosanna! Hosanna in the highest!**

Greeting

Prayer of the Day Year A (*ELW pg. 29*)

The Lord be with you.

And also with you.

Let us pray.

Sovereign God, you have established your rule in the human heart through the servanthood of Jesus Christ. By your Spirit, keep us in the joyful procession of those who with their tongues confess Jesus as Lord and with their lives praise him as Savior, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

WORD

First Reading Isaiah 50:4-9a

Psalm 31:9-16 (*optional*)

Second Reading Philippians 2:5-11 (*optional*)

Lenten Acclamation Let your steadfast love ELW pg. 189 (*optional, any ELW settings or alternatives suggested*)

Gospel Matthew 21:1-11

Sermon/Reflection

Hymn of the Day ELW # 346 "Ride On, Ride On in Majesty"

Apostle's Creed ELW pg. 105

Prayers of Intercession (<https://members.sundaysandseasons.com/Home/TextsAnd-Resources/2020-4-5/0#texts>)

The prayers are prepared locally for each occasion. The following examples may be adapted or used as appropriate.

Turning our hearts to God who is gracious and merciful, we pray for the church, the world, and all who are in need.

A brief silence.

God of mercy, awaken your church to new proclamations of your faithfulness. By your Spirit, give us bold and joyful words to speak, that we sustain the weary with the message of your redemption. Hear us, O God.

Your mercy is great.

God of mercy, quiet the earth where it trembles and shakes. Protect vulnerable ecosystems, threatened habitats, and endangered species. Prosper the work of scientists, engineers, and researchers who find ways to restore creation to health and wholeness. Hear us, O God.

Your mercy is great.

God of mercy, drive away fear and anger that cause us to turn against one another. Give courage to leaders who seek liberation for the oppressed. Bring peace and hope to those who are in prison and those who face execution. Hear us, O God.

Your mercy is great.

God of mercy, send your saving help to all who suffer abuse, insult, discrimination, or contempt. Heal the wounded. Comfort the dying. Bring peace to those suffering chronic or terminal illness. Tend to all who cry out for relief (*especially*). Hear us, O God.

Your mercy is great.

God of mercy, we pray for all who will prepare and lead worship in this Holy Week. In all things, show us the ways that you call us to die to self, to live for you, and to give of ourselves for the sake of others. Hear us, O God.

Your mercy is great.

Here other intercessions may be offered.

God of mercy, when we breathe our last, you raise us to eternal life. With all your witnesses in heaven and on earth (*especially*), let us boldly confess the name of Jesus Christ, our resurrection and our hope. Hear us, O God.

Your mercy is great.

According to your steadfast love, O God, hear these and all our prayers as we commend them to you; through Christ our Lord.

Amen.

Offering

Offering Song Give Thanks (*optional, any ELW settings or alternatives suggested. Gifts of bread and wine may be processed to the altar along with the offering at this time.*)

Offering Prayer ELW pg. 64

God our provider, you do not feed us with bread alone, but with words of grace and life.
Bless us and these your gifts, which we receive from your bounty, through Jesus Christ our Lord. Amen.

MEAL

The Great Thanksgiving *Dialog (sung or spoken, any communion setting)*

Preface

“It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God,
through our Savior Jesus Christ.

You call your people to cleanse their hearts
and prepare with joy for the paschal feast,
that, renewed in the gift of baptism,
we may come to the fullness of your grace.
And so, with all the choirs of angels,
with the church on earth and the hosts of heaven,
we praise your name and join their unending hymn

(OR)

It is indeed right, our duty and humble joy that we should at all times and in all places
offer thanks and praise to you, O Lord, holy Father, through Christ our Lord, who hum-
bled himself and became obedient to the point of death—even death on a cross; that
where death began, life might be restored. Therefore, he is highly exalted and given the
name above every name, so that at the name of Jesus every knee should bend in
heaven and on earth and under the earth. And so with all the saints and angels and all
creation we praise your name and join their unending hymn

Holy, Holy, Holy

Words of Institution

*Form IV Ash Wednesday – Day of Pentecost, ELW pg. 111, or ELW VI pg. 66 (or alterna-
tive for the day as follows)*

O God most mighty, O God most merciful, O God our rock and our salvation, hear us as
we praise, hear us as we pray, call us to your table, grant us your life. We praise you for
the grace shown to your people in every age: the promise to Israel, the rescue from
Egypt, the gift of the promised land, the words of the prophets, and, at this end of all
ages, the gift of your Son, who proclaimed good news in word, and deed, who was obe-
dient to your will, through the giving of his life, granted the people your life.

O God of our wilderness, you journey with us in struggle and joy, in our hunger and
thirst, in loneliness and the barrenness of this world in the gift of Jesus your Son, our

Saviour and Lord. Born among the poor, tempted as we were, Jesus suffered hunger and thirst, longed for love, lived under oppression, and was betrayed by those closest to him. In his passion for life Jesus reached out to heal the sick and suffering, proclaiming good news in word and deed. Obedient to your will, and in infinite love, taking up the cross of our death, Jesus granted the people your life.

In the night in which he was betrayed, our Lord Jesus took bread, gave thanks, broke it and gave it to his disciples saying, "Take and eat, this is my body given for you." In the same way, after supper, he took the cup, gave thanks and gave it for all to drink saying, "This cup is the new covenant in my blood shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me."

Remembering therefore, his death and resurrection, we await the day when Jesus will come again to free all the earth from the bonds of slavery and death; when hungry no longer and bound to you in love, we share together with all nations in the feast that is yet to come. Send now your Spirit upon these the gifts of your church; gather into one all who share this bread and wine; that we might praise you with our lives, and be your people in the world. Through Jesus Christ your Son, through him, with him, in him, with the Holy Spirit, all glory and honour are yours now and forever. **Amen.**

Lord's Prayer ELW pg. 112

Communion *Instrumental music may accompany (CD, guitar, piano, depending on availability), or communion hymns may be chosen ELW# 460-502. If preferred, silence may also be observed during the communion meal.*

Communion Hymns

ELW #343 My Song is Love Unknown

ELW #356 Sing, My Tongue (*Select verses*)

ELW #636 Jesus, Remember Me

Post-communion prayer (*optional, ELW pg. 65*)

Compassionate God, you have fed us with the bread of heaven. **Sustain us in our Lenten pilgrimage; may our fasting be hunger for justice; our alms, a making of peace; and our prayer, the song of grateful hearts, through Jesus Christ, our Saviour and Lord. Amen.**

SENDING

Blessing

May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit. **Amen.** Romans 15:13 (*or ELW pg. 114-115*)

Sending Hymn ELW #340 A Lamb Goes Uncomplaining Forth

Dismissal

Go forth into the world to serve God with gladness; be of good courage; hold fast to that which is good; render no one evil for evil; strengthen the fainthearted; support the weak; help the afflicted; love and serve God, rejoicing in the power of the Holy Spirit. **Thanks be to God.** *(Or ELW pg. 115)*

Maundy Thursday, April 9

Lectionary/Themes

Exodus 12:1-14 The context of Maundy Thursday is the Passover meal. Exodus 12 recounts the original Passover – God instructs the Israelites to mark their doorposts and lintels with the blood of a lamb: “The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.” And so the text begins, “This month shall mark for you the beginning of months; it shall be the first month of the year for you.” And truly it is a new beginning. The people are set free from their slavery. And each year they gather once more to share the Passover feast, to celebrate and never forget God’s saving grace among them. And so this text sets the tone and context of the Gospel to follow as Jesus and his disciples gather to share the Passover meal. Yet, not merely the context of a meal or a story. But the very context of our lives, as we remember God’s faithfulness and saving grace is life itself!. Apart from God’s grace we do not live. Remembrance. Humility. Gratefulness. This night shall be the beginning...

Worship Notes

Many congregations gather on Maundy Thursday to share a “Seder” meal – a meal of lamb and bitter herbs that includes the traditional prayers, readings, and responses as celebrated yet today by practicing Jews. If your congregation wishes to participate in a Seder meal, various outlines are available online. A note of caution: some in the Jewish tradition have taken offense at Christians co-opting what is a sacred Hebrew tradition and meal. It is true, we have our own meal. So if you are to celebrate the Passover feast, do so respectfully, carefully, with integrity. Better yet, consult a Rabbi, and/or invite a person of Jewish faith to share their tradition with you.

Psalms 116:1-2, 12-19 “How shall I repay the Lord for all the good things God has done for me? I will lift the cup of salvation and call on the name of the Lord.” The cup of salvation is the fourth cup of wine shared at the Passover meal giving thanks to God for freedom from slavery in Egypt. The Psalmist reminds and encourages the people to remember that it is God who saves and to live their lives always in thankfulness and praise. On this night as our hearts and minds turn to the cross of Christ, we, too, are reminded of God’s faithfulness to us; that we live only in God’s saving grace. How can we repay such a great gift? The answer – we can’t. In fact, God does not expect repayment. Grace is always a free gift. This too, truly a new beginning and the place of our gratefulness and praise.

1 Corinthians 11:23-26 The words of institution as we hear them each time we share the communion meal. “This is my body given for you... This cup is the new covenant in my blood. Do this in remembrance of me.” The mystery for us all – how can bread be the body of Christ? How can wine be the blood of the new covenant? It is a mystery we cannot comprehend. And yet as we eat, and as we drink, the promise of Jesus that we receive Christ’s body and blood. Christ’s body and blood for me, Christ’s body and blood for you. The presence of Christ ingested, inseparable from our own being, now a part of us, Christ with us and within us forever!

Worship Notes

To invite the intimacy of the meal Jesus shared with his disciples, some congregations may prefer to very literally set the table. A table and chairs is set where people come and share the communion meal table by table, passing the bread and wine around the table and serving one another. Alternatively, in smaller gatherings, the people may gather around the altar table and serve one another in a circle. If preferred, the meal may also be shared in the customary traditions of your congregation.

John 13:1-17, 31b-35 In this Gospel text the culmination of all that happens this night: Jesus celebrates the Passover meal with his disciples. Jesus washes his disciples' feet. Jesus gives a new commandment: Love one another as I have loved you. And with Peter, we are challenged with the counter-cultural actions of Jesus.

Peter clings to a class system that elevates the rich and powerful, and calls others servants and slaves. Washing feet was the work of slaves – smelly, degrading, warts, corns, bunions, dust, grime – all things we don't want to come in contact with. All things in our time that we don't want others to see or touch in ourselves. Our toes rarely see the light of day in public unless they are neatly manicured and polished. Peter argues, "Lord you won't wash my feet!" Perhaps as much about societal orders of class as it is about the shame of our imperfections, the things of our lives we do not want to reveal to public scrutiny; the things of our lives we would much rather hide away. If we think it above the work of the Master to wash these, our hidden things; if Jesus does not touch our shame; then love is a fickle and shallow thing. In washing our feet, Jesus declares God's love in the most deep and powerful way – a love that sees not rich or poor, master or slave; that does not categorize who is worthy or who is not; a love that is not repulsed at the stench of our raw humanity – but a love that washes away all distinction, all shame, all things that we yet allow to divide and marginalize others. "Do you understand what I have done?" Jesus asks. "As I have washed your feet, so you must wash others." The new commandment is this, "Love one another as I have loved you."

Psalm 22 "My God, my God, why have you forsaken me?" It is how the Psalm begins and the powerful, agonizing words Matthew's Gospel places on the lips of Jesus. Truly the words of scripture are not dead words, but living and active, speaking into and speaking forth into every generation! The Psalmist had no idea or understanding of the prophetic nature of these words, or that in generations to come we would understand and intimately connect this Psalm to Jesus and his death on the cross.

And so we hear, "I am a worm, and not human; scorned by others, and despised by the people. All who see me mock at me." And we enter into the thoughts and experience of Jesus. We hear, "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; my mouth is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death." And we know the thirst and agony of the Son of God who dies on the cross. We hear, "They stare and gloat over me; they divide my clothes among themselves, and for my clothing they cast lots." And we see ourselves joining a group of soldiers beneath the cross, throwing dice for the chance to take the clothing off a dying man's back.

The Psalm is shocking, dramatic, real. And while we prepare for the darkest day yet coming; the Psalm turns us from despair to hope. From death to the resurrection to come. "Dominion belongs to the LORD, and he rules over the nations. To him, indeed,

shall all who sleep in the earth bow down; before him shall bow all who go down to the dust, and I shall live for him. Future generations will be told about the LORD, and proclaim his deliverance to a people yet unborn, saying that he has done it.” This night shall mark the beginning...

Worship Notes

While the Psalm is read, the altar is stripped of paraments, candles, stands, etc. The worship space is emptied of all plants, stands, banners, symbols; until only the cross remains. The Psalm is long and should be read slowly and with intention. The stripping of the altar cannot be rushed!

Decide ahead of time whether only a few assistants will be invited to strip the altar, or whether you will invite the whole congregation to participate. Movement and ritual speak to the soul in deep and meaningful ways to children, seniors, teens, and people of all ages. If only a few participate, you may want to do some advance preparation clearing plants and stands etc., leaving only the altar and banners. If all are participating, this advance preparation is not necessary.

As the altar and worship space are stripped, ensure you have arranged one or two persons ahead of time that can direct where the furnishings, banners, and paraments are to be placed. The visual starkness of an empty worship space draws our eyes and our hearts to the cross and cross alone and we remember that Christ is stripped bare of his clothing as he is raised on the cross to die.

Suggested Hymns for the Day

Stay With Us by Ron Klusmeier, chords, sheet music, audio link <https://musiklus.com/product/stay-with-us-2/>

Broken for Me, Broken for you YouTube video link: <https://ca.video.search.yahoo.com/yhs/search?fr=yhs-shnl-001&hsimp=yhs-001&hspart=shnl&p=youtube+music+broken+for+you+broken+for+me#id=23&vid=275ee8363669b671f20f4edc4e4f60c4&action=view>

Guitar Chords <https://www.ultimate-tabs.com/janet-lunt/broken-for-me-chords>

O God We Call

Youtube Video Link: <https://ca.video.search.yahoo.com/yhs/search?fr=yhs-shnl-001&hsimp=yhs-001&hspart=shnl&p=youtube+music+O+God+We+Call#id=0&vid=577be90c0cb20d2fc87e218efe3faff6&action=click>

ELW #358 Great God Your Love Has Called Us

ELW #708 Jesu, Jesu, Fill us With Your Love

ELW #636 Jesus Remember Me

ELW #490 Let All Mortal Flesh (vs. 1-3)

ELW #348 Stay With Me

WOV #743 Stay With Us

ELW #359 Where Charity and Love Prevail

ELW #464 Bread of Life, our Host and Meal

ORDER OF WORSHIP

Silence for Reflection

On this night we begin the three Days during which we participate once again in the saving power of Jesus' passing over from death into life. The Maundy Thursday service includes the words of Jesus' new commandment (mandatum, from which Maundy comes) to love one another. At the heart of the Maundy Thursday liturgy is Jesus' commandment to love one another. As Jesus washed the feet of his disciples, we are called to follow his example as we humbly care for one another, especially the poor and the unloved. On this night in which Jesus was handed over to death we also gather around the Lord's Supper remembering, "This is Christ's body and blood – for you. With somber conclusion, the liturgy leads us to prepare for Good Friday. The altar area is stripped as a sign of Jesus' vulnerability and abandonment on the cross.

GATHERING Litany *(optional)*

We are gathered as we live: in the name of the Father, and of the +Son, and of the Holy Spirit.

Amen.

Loving God, we gather as your people

In a chaotic world full of fearful realities and challenging possibilities.

We come longing to be ready, to be among your truest disciples

We come with all our strengths as well as our weaknesses

And your invitation is clear

That it is not our commitment or devotion but only your love that gathers us here.

Though we too betray

You meet us here and love us still

Though we too deny

You wash our feet and offer your serving heart

Though we too abandon

You feed us at your table with your life divine

Though we too struggle to find our way

You gather us together in reconciliation and peace

Though we fall asleep when you need us most

By your Spirit of Love, You awaken us again and again

Loving God, you have gathered us here.

Accompany us, stay with us, be with us this night we pray. Amen.

Gathering Hymn ELW #358 Great God Your Love Has Called Us

Confession and Forgiveness (www.Sundaysandseasons.com , *subscription required*) (*or Confession & Forgiveness, ELW pg. 95-96*)

Friends in Christ, in this Lenten season we have heard our Lord's call to struggle against sin, death, and the devil and all that keeps us from loving God and each other; the struggle to which we were called in our baptism.

Within the community of the church, within our world of sin, God never wearies in forgiveness and the giving of peace and reconciliation. On this night let us confess our sin

against God and our neighbour, returning to God's call: Love one another as I have loved you.

Most merciful God,

We confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your way, to the glory of your holy name. Amen.

God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of Jesus Christ, your sins are forgiven. Almighty God strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith.

Amen.

Greeting

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

And also with you.

Prayer of the Day *(ELW pg. 30)*

Let us pray. Holy God, source of all love, on the night of his betrayal, Jesus gave us a new commandment, to love one another as he loves us.

Write this commandment in our hearts we pray. So fill us with your Holy Spirit that we would serve others as Jesus, in his life and his death, became the servant of all. Through Christ our Lord who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

WORD

First Reading Exodus 12:1-14

Psalm 116:1-2, 12-19 *(Optional)*

Second Reading 1 Corinthians 11:23-26

Lenten Acclamation Let Your Steadfast Love (ELW pg. 189) *(or another Lenten Acclamation may be used from any Holy Communion Setting or the Service Music #176-177)*

Gospel John 13:1-17, 31b-35

Sermon

Hymn of the Day ELW #708 Jesu, Jesu, Fill us With Your Love

Footwashing *(Optional. Footwashing may be a select few chosen ahead of time. Or all may be invited to come as desired. Two foot washing stations can be made available and all persons washed by the presider and another assistant. OR as each person comes forward to have their*

feet washed, they, in turn, wash the next person's feet. Ensure sufficient towels and hand sanitizer are available. Hymns, silence, or instrumental music may accompany the footwashing.)

Prayers of the People

Given a new commandment to love one another as Christ has loved us, let us pray for the needs of the world, the church, and all creation, saying "As you have loved us, **let us love one another.**"

Brief Silence

God of all love, your Son Jesus has shown his love to the whole world so that we might love one another. Let this love be made known in our words and our actions to all the earth.

As you have loved us, **let us love one another.**

God of all life, as we journey from the cross to resurrection, from death to life, renew our hearts and minds through the gift of your salvation. Strengthen our faith and increase our love for one another and all of your creation.

As you have loved us, **let us love one another.**

God of all mercy, You have washed us in the waters of your grace. As Jesus washed the feet of his disciples as a sign of humble service, fill us with a spirit of humility to serve one another.

As you have loved us, **let us love one another.**

God of all compassion, this night many people have no bread to eat and no place to call home. Grant us vision to see Christ in all persons. Fill us with generosity and give us the will to serve all who are in need.

As you have loved us, **let us love one another.**

God of all goodness, you have called us into community through water and the Word, through Bread and Wine. As we have been welcomed, may we welcome others. Draw us ever closer to you and to one another.

As you have loved us, **let us love one another.**

Holy God, source of all love, on the night of his betrayal, Jesus gave us a new commandment, to love one another as he loves us. Write this commandment in our hearts. Give us the will to serve others just as on the cross, Christ became the servant of all. Through your Son, Jesus Christ, our Saviour and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Sharing the Peace

MEAL

An alternate communion liturgy follows, or if desired a traditional setting may be used: The Great Thanksgiving, Lent Preface, the Holy, Holy; and Eucharistic Prayer IV, Ash Wednesday-Day of Pentecost, ELW pg. 111)

A reading from 1st Corinthians

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me. For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

Broken for Me (*Presider begins with the refrain, "Broken for me..." The remaining verses are sung by the Presider. The congregation joins in on the repeated refrain.*)

Lord, remember us in your kingdom and teach us to pray.

The Lord's Prayer

A table has been set for us, Loving God; a table to which all your people are welcome. Be with us as we gather; sit next to us as we listen and pray and share this simple meal. As we break this bread, we know that in its brokenness is gathered our own brokenness.

As we share this cup of poured out life, our own life is joined with that of Jesus Christ. Where charity and love abide, there God is.

Come to Jesus, our host and meal.

Amen! Thanks be to God!

The people gather around the table. Each person serves the person on their left saying, "The body of Christ given for you. The blood of Christ shed for you." Alternatively, the meal may be served in the format customary to your setting. During the meal the people may sing.

Hymn ELW #616 Jesus Remember Me (*Or another hymn may be chosen*)

Post-Communion Prayer

Lord Jesus, in this meal you have drawn us to your heart; you strengthen us with the saving power of your suffering, death, and resurrection.

Through your body and blood, so work in us that your love will show forth in the way we live and love one another; for you live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.

SENDING

Blessing

Hymn ELW #490 Let All Mortal Flesh (vs.1-3) (*May be sung by the congregation or as a solo or choir selection*)

Stripping of the Altar *The service concludes with the stripping of the altar. The congregation sits or kneels. The lights in the sanctuary are dimmed.*

Psalm 22 is read with "O God We Call" (or an alternate sung response of your choosing) interspersed. There is opportunity for several readers and congregation response. If unable to pro-

vide the number of readers required, the script can be adapted for the readers available. If preferred, Psalm 22 can be read in its entirety by one voice and the sung response omitted. The altar is gradually stripped by worship assistants, or the entire congregation may be invited to assist.

By the time Word VI is to be read, all should be stripped away with the exception of the Christ candle. Following the final Word VI, the Christ candle is processed out.

Reader One - Word I Psalm 22.1-5

My God, my God, *why?*

Why have you forsaken me?

Why are you so far from helping me?

-- ignoring my anguished roars.

O my God, I cry by day, but you don't answer;

by night, but I find find no rest.

Yet you are the Holy One

enthroned on the praises of all who know you and have struggled with you.

Our ancestors trusted you,

and you delivered them.

They cried to you, and were rescued;

They trusted you, and were not sorry they did.

Song O God We Call

Reader One - Word II Psalm 22.6-8, 9-10

But I am a worm, less than human; a disgrace held in contempt by people. All who see me mock me; they shake their heads and make cruel fun of me, saying,

"Let this fool pray to God; let God rescue this one that so delights God!"

Yet it was you who drew me out from the womb; you made me safe on my mother's breast.

I've been yours since I was born; all my life you have been my God.

Song O God We Call

Readers One, Two & Three - Word III Psalm 22.11-21

One: Don't be far from me, for trouble is near

Two: and there is no one to help.

Three: Many bulls stalk me,

One: strong bulls of Bashan surround me;

Two: they open their mouths wide at me like ferocious, roaring lions.

Three: I am poured out like water

One: and my bones have fallen apart;

Two: my heart is like wax melting in my chest;

Three: my mouth is as dry as a piece of broken pottery,

One: my tongue is stuck to my palate;

Two: and you,

You have laid me in the dust of death.

Three: For the dogs are closing in--
Two: a pack of evil encircling me, coming at my hands and my feet.
One: I count the bones of my body while they stare and gloat over me;
Two: they divide my clothes among themselves,
One: casting lots for them.

(all voices gain strength and volume)

O Holy One, don't fail me now!

One: My Help!

Two: My Strength!

Come quickly to rescue me!

Three: Save my life from the battle,

One: from these terrible and vicious dogs!

Two: Save me from the lion's mouth!

My God,

One: O my God.

Song O God We Call

Readers One, Two and Three - Word IV Psalm 22.21-24

One: (very softly) And I see you rescue me.

Two: (very softly) I see you rescue me.

Three: (very softly) I see you rescue me.

Trio: I will declare your name to my brothers and sisters,

One: and praise you publicly in the midst of our gathering:

Two: All you in awe of the Holy, give your praise.

Three: All you from Jacob's family, give honor.

Trio: Stand amazed, all you who know

One: and have struggled with God.

Trio: For the Holy One was not disgusted with the plight of those in need;

God has not hidden his face, but has heard our cries.

All (softer): God has not hidden his face, but has heard our cries.

All (softer): God has not hidden his face, but has heard our cries.

All (softer): God has not hidden his face, but has heard our cries.

One: My God, O my God.

Song O God We Call

Reader One - Word V Psalm 22. 25-27

Because of you, my praise rises in the great congregation;

I will fulfill my vows before those in awe of the Holy.

The poor shall eat

and be satisfied;

those who seek the Holy One shall lift their praises high.

May we celebrate forever.

Song O God We Call

Reader One - Word VI Psalm 22. 28-31

The far ends of the earth shall remember and turn to God;

all the families of the nations shall bow down.

For God is a king ruling the nations.

Even the dead will bow down;

even those of the dust and those at death's door;

I shall live for him.

Our descendants will belong to God.

The Holy One will be proclaimed for generations to come.

Our children will tell the story to those yet unborn:

God's love has rescued and saved us. My God, O my God.

The Christ candle is extinguished and is processed out.

Let us pray.

Holy One, once we were disciples, imagining ourselves becoming leaders; now, we are servants. Once we were devoted, confident, utterly sure of ourselves, our capacities, and the direction of our lives; now, we are unsure, shaken, afraid. Beloved God, once we were followers, true and sincere; tonight, we are scattered by our fears and weaknesses in every possible direction. Do not abandon us to this deep night. Stay with us as we struggle to stay with you. Amen.

Suggested Sending Hymn Stay With Us (Klusmeier) OR WOV #743 Stay With Us

The people depart in silence

Good Friday April 10, 2020

Introduction

Good Friday What's good about it? It is the question we are faced with as we come to what is the darkest day of the church year and liturgy. The events of Christ's suffering and death, the cruelty of the cross, our own complicity in joining the ancient chorus, "Crucify! Crucify!" We come in deep sorrow, often in rituals of lament and self-punishment. "However," writes Gail Ramshaw, "the restored Holy Week rites ask us to keep the good day in a paradoxical way. Our worship is not marked by excessive sorrow, as if we are pretending that Christ is still dead...we assemble as a people of the resurrection... who meditate on the meaning of Christ's cross."¹ And like the title of a popular video from several years ago—even in the face of all the sorrow, we come in hope knowing—"*It's Friday, but Sunday's Comin.*"

The Bidding Prayer In keeping with Ramshaw's reflections, as we gather together at the foot of the cross, as we gather together on this Good Friday, we gather with those [women] who gather beneath the cross, and what is left to do, but to pray. And so, the suggested order for Good Friday worship includes the Bidding Prayer. "It is as if in this prayer, we imagine ourselves with the small circle of people at the foot of the cross; but encountering God's love for us, we realize that our circle of care must grow ever wider."²

And so we pray for the church and its leaders; for those preparing for baptism; for Christians worldwide; for Jewish people, the first to hear God's word; for people of other faiths and those who do not believe; for creation, for those in public office; and for all in need. The Bidding Prayer is just that—the leader bidding the people to pray—it leaves open space for the congregation to turn their hearts to God in prayer.

This open space is not often a gift given in our congregations. Some may find it awkward. The tendency might be to rush, or to avoid this form of prayer altogether. Yet to include the Bidding Prayer on Good Friday, models our prayer life for the entire year and the gift of the cross and the life of Christ opened wide for all the world.

Options/Notes for Worship

- In many rural and smaller congregation settings, evening worship services including during Holy Week may not be observed. Reasons vary—aging congregations and people who do not drive at night, spring weather conditions, spring seeding in farming communities, shortage/shared pastoral or other leadership. The reality?? Many of the people have not journeyed through the full events of Holy Week.
- A suggestion, then, may be to include the Stripping of the Altar (traditionally observed on Maundy Thursday) at the beginning of the Good Friday worship as a way to set the tone for the rest of the service to follow. The passion narrative of

¹ Gail Ramshaw. "The Three-Day Feast, Maundy Thursday, Good Friday, Easter." Augsburg Fortress, Minneapolis, MN, 2005, pg. 41, 43.

² Ibid., pg. 47

John that follows richly connects to this kind of observance as we read, *“When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, “Let us not tear it, but cast lots for it to see who will get it.” This was to fulfill what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.”*

If including the Stripping of the Altar in your Good Friday worship, Psalm 22 that traditionally accompanies the stripping, would be read at the beginning of the worship service. Follow the notes for Maundy Thursday regarding the process for stripping the altar and what needs to be prepared in advance. An optional liturgy to begin the service and for the stripping of the altar has been included in this resource. Once the altar has been stripped, the remainder of the Good Friday liturgy follows.

Anecdotally, our small town congregation gathered with the Pentecostal church for a shared Good Friday worship in which we included the Stripping of the Altar at the beginning of the worship service. All in attendance were invited to participate in the stripping of the altar. Later, many of those from the Pentecostal tradition commented how meaningful this was for them; that in their tradition they do not observe this type of ritual. We cannot underestimate the power of ritual and movement in the services of Holy Week.

If there has not been a Maundy Thursday service and if a Stripping of the Altar is not included in the Good Friday liturgy ensure that the worship space and altar have been cleared and stripped prior to the Good Friday worship.

- The Good Friday liturgy included in the Evangelical Book of Worship provides a more traditional worship order that incorporates both the Bidding Prayer and the Procession of the Cross and includes a sermon. For many congregations, particularly if they gather ecumenically, the Good Friday worship service forgoes a sermon in place of readings, poems, hymns and other reflections. Both options will be provided for in this resource.
- In many congregations the pattern of worship this day is one of diminishing lights. A number of candles are placed and lit at the beginning of the service. As the passion narrative is read and as the death of Jesus draws nearer, candles are extinguished one by one until at last, all that remains is the Christ candle. For the final reading even the sanctuary lights can be dimmed or turned off. At the last the Christ candle is extinguished and processed out in silence signifying the death of Jesus, his body carried out and buried in the grave.
- The passion narrative from John’s gospel is long. Several options present themselves for meaningful ways of hearing this Gospel text. Give thought to what is best for your context.
 - Read by several lectors (alternating voices male and female including children)

- Chanted by soloist cantors
 - Read in its entirety by one voice (confident reader, inflection, tone, are very important)
 - Read by several lectors with interspersed hymns.
 - As a reading from within the congregation with reading parts printed and distributed ahead of time. Readers remain where they are seated, the word proclaimed from and within the body.
- Good Friday is the one day in the entire church year where Communion is not celebrated. While the liturgy of this day already points to and declares the resurrection to come, the celebratory tone and the life that is “for us” in Christ’s body and blood remains yet in the grave. And so we stay just a bit longer, even into the early morning of Easter where the faithful walk toward a tomb, we pause and consider the depth of the cross and grave that become the life of Christ for us.
 - Following the sending hymn the Good Friday service ends abruptly without a final prayer or blessing. The people leave in silence and contemplation, but such silence and contemplation signal that the liturgy has not ended; that we already lean forward into what is yet to come. The story has not ended but continues on Holy Saturday and then at last on Easter Sunday. The story of the cross and Christ’s passion does not end in death, but in resurrection! And so, “the service feels incomplete, as it ought to. Christians do not remain long on Good Friday, for we are a people of the resurrection.”³

Suggested Hymns for the Day

ELW #340 A Lamb Goes Uncomplaining Forth

ELW #338 Beneath the Cross of Jesus

ELW #347 Go to Dark Gethsemane

ELW #351 O Sacred Head

ELW #356 Sing, My Tongue

ELW #345 Jesus, I Will Ponder Now

ELW #349 Ah, Holy Jesus

ELW #353 Were You There

ELW #354 Calvary

ELW #336 Lamb of God

ELW #335 Jesus Keep Me Near the Cross

ELW #337 Alas! And Did My Saviour Bleed

Lectionary/Themes

³ Ibid., pg. 51

Isaiah 52:13--53 The fourth servant song, this text is rich with images that pique our hearts and minds enter into the crucifixion story and help us understand what it means that Jesus was crucified. The language of this text invokes familiar Gospel imagery of Jesus as the “Lamb of God,” in verse 7: “led like a lamb to the slaughter; he did not open his mouth.” With similar imagery, we also hear and acknowledge the ever-present of our sin; from verse 6, “All we like sheep have gone astray, we have turned everyone to our own way.” And we hear not only the result of this sin, but the saving grace of God that comes in this servant: “Surely he bore our infirmities... he was wounded for our transgressions... upon him was the punishment that made us whole.” The suffering of the servant is resolved at the end of this text as the servant is honoured and restored, “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.”

Psalms 22 The appointed Psalm for both Maundy Thursday and Good Friday; on this Good Friday “we join with Jesus on the cross to cry to God in lament.”⁴ The rich imagery of the reality of the shame and humiliation of the cross, threatened by a hungry lion, yet the one before whom all nations shall bow in homage.”⁵ continues as “Christ is here seen as the one forsaken by God, a worm, surrounded by a pack of dogs. For additional comments on Psalm 22, see the Maundy Thursday worship resources.

Hebrews 10:16-25 “Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, 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.” In the midst of all the texts that bring us to the agony of the cross of Christ, the writer of Hebrews assures us the work of the cross that has been accomplished in Christ. Reconciliation with God. An open way to God’s mercy and grace. Clean hearts and minds. Assurance of faith. While on this day we tend to dwell only in sorrow and death, this text from Hebrews declares the Gospel that in the cross of Christ we have been given a new and living way! Thanks be to God!

John 18:1--19:42 Jesus is bold in John’s gospel—approaching the soldiers who would arrest him without fear, answering boldly to the high priest, confronting the police, debating with Pilate, arranging for the care of his family from the cross, and willingly giving up his spirit. The “kingly” Jesus of John is pushed further in his treatment by rulers, soldiers, and by loyal worshipers: A purple robe, soldiers who fall to their knees in awe, a kingly burial with over 75lbs of spices! According to Ramshaw, the passion narrative in John’s Gospel “proclaims to us that the death of Jesus is, paradoxically, the triumph of Christ as God.”⁶

⁴ Ibid., pg. 47

⁵ Ibid.

⁶ Ibid., pg. 45

Good Friday Worship Resources April 10, 2020

The order of worship for the day is based upon ELW pg. 262ff including Bidding Prayer and Procession of the Cross. For suggested hymns, worship notes, and notes on the lectionary see Good Friday Worship Notes includes elsewhere in these resources.

Introduction

Life and death stand side by side as we enter into Good Friday. In John's passion account, Jesus reveals the power and glory of God, even as he is put on trial and sentenced to death. Standing with the disciples at the foot of the cross, we pray for the whole world in the ancient bidding prayer, as Christ's death offers life to all. We gather in solemn devotion, but always with the promise that the tree around which we assemble is indeed a tree of life. The people leave in silence and contemplation, but such silence and contemplation signal that the liturgy has not ended; that we already lean forward into what is yet to come. For we know that death is not the end... *(adapted from Sundaysandseasons.com, subscription required)*

ORDER OF WORSHIP

A service of diminishing light. The Christ candle is lit at the beginning of the service and remains lit until the Gospel of the passion is read. Five other candles are already lit and will be extinguished one by one throughout the service as the passion story is read.

Gathering Litany

On the cross we hear Christ's invitation: "Come unto me all who are weary and burdened with the weight of the world. Take *my* yoke upon you, for my yoke is easy, and my burden is light."

All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the sin of us all.

For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

Out of his anguish we shall see his light; the righteous one, God's Holy Servant, shall make many righteous, and he shall lift our burden, he will carry our sin.

Therefore he will be given his 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 those who sinned; yet he bore the sin of many, and made intercession for those who turned away.

He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds we have been healed.

For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the sin of us all. Amen

Gathering Hymn ELW #335 Jesus Keep Me Near the Cross *(Or alternative as listed)*

Prayer of the Day

The Lord be with you. **And also with you.**

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 at all times find mercy in him, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Isaiah 52:13--53:12 with **ELW #345 Jesus, I Will Ponder Now** (*suggested 3 readers but if desired one voice can read all three parts*)

Reader #1 vs. 52:13-53:3, ELW #345 Jesus, I Will Ponder Now vs. 1

Reader #2 vs. 53:4-9, ELW #345 Jesus, I Will Ponder Now vs. 2

Reader #3 vs. 53:10-12, ELW #345 Jesus, I Will Ponder Now vs. 3

Psalm 22

Refrain, "My God, My God why have you forsaken me?"

May be chanted responsively using Tone #2, ELW pg. 337, or read responsively verse by verse. As an alternative, break the Psalm into alternating parts (low voices, and high voices) with the refrain spoken by all.

OR Psalm 22 My God, My God by Marty Haugen (solo or choir)

Youtube video link: <https://ca.video.search.yahoo.com/yhs/search?fr=yhs-shnl-001&hsimp=yhs-001&hspart=shnl&p=lyrics+psalm+22+my+god+why+have+you+abandoned+me#id=24&vid=d533cc6a33ec8b825531db20aba3b774&action=view>

2nd Reading Hebrews 10:16-25

Gospel Acclamation The Passion of our Lord Jesus Christ according to John.

John 18:1-11 Jesus Arrested in the Garden

ELW #347 Go to Dark Gethsemane, vs. 1-3

John 18:12-27 Peter's Denial

Extinguish Candle #1

ELW #349 Ah, Holy Jesus, vs. 1-3

John 18:28-40 Jesus Before Pilate

Extinguish Candle #2

ELW #340 A Lamb Goes Uncomplaining Forth

John 19:1-16 Crucify! Crucify!

Extinguish Candle #3

ELW #343 My Song is Love Unknown vs. 1-4

John 19:17-24 Jesus is Crucified

Extinguish Candle #4

John 19:25-30 It is Finished

Extinguish Candle #5

ELW #351 O Sacred Head Now Wounded

John 19:31-42 Jesus is Buried

The Christ Candle is extinguished.

ELW #353 Were You There, vs. 1, 4-5

Sermon or Short Reflection

Hymn of the Day ELW #337 Alas & Did My Saviour Bleed

Bidding Prayer

The assembly kneels or sits. The assisting minister leads the invitations to prayer (the bids). Silence for prayer follows each bid. The presiding minister leads the prayers that conclude the silence.

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

Silent prayer.

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.
Amen.

Let us pray for name/s our bishops, for name/s our pastor(s), for name/s and all servants of the church, and for all the people of God.

Silent prayer.

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.
Amen.

Let us pray for those preparing for baptism.

Silent prayer.

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.
Amen.

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

Silent prayer.

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.
Amen.

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

Silent prayer.

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.
Amen.

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

Silent prayer.

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.
Amen.

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

Silent prayer.

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.
Amen.

Let us pray for God's creation.

Silent prayer.

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.
Amen.

Let us pray for those who serve in public office.

Silent prayer.

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.
Amen.

Let us pray for those in need.

Silent prayer.

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 travellers,
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.
Amen.

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

The Lord's Prayer

Procession of the Cross

(The cross is processed forward. At appropriate intervals: the start of the procession, the middle, and after the cross has been placed, the following declaration is made.)

Behold! The life-giving cross, on which was hung the Saviour of the whole world.

O come, let us worship him.

(After a brief silence the presiding minister continues)

We adore you O Christ, and we bless you.

By your holy cross you have redeemed the world.

Sending Hymn ELW #355/356 Sign My Tongue

(The Christ candle may be processed out at this time and the sanctuary lights turned off. All depart in silence. If they have not done so earlier, worshipers may reverence the cross before they depart.)

Liturgy for Stripping of the Altar on Good Friday

Gathering Litany

Gracious and Loving God, in the shadow of your cross we gather.

Longing for light, longing for hope, longing for healing, longing for life.

In the shadow of the cross we gather,

We gather in sorrow for the darkness of our world, the darkness of our lives, the darkness of our hearts.

In the shadow of the cross we gather,

Knowing the depth of our darkness, the depth of our pain, the depth of our failure and our sin.

Stripped of all pretense, we come before you, unable to hide the bare reality of our sin and brokenness;

Naked on the cross, you lay yourself bare to the world, bare in our pain, bare in our shame

And when all else is stripped away,

In the shadow of the cross, you reveal your love.

We gather in the shadow of the cross, in the name of the Father and of the Son and of the Holy Spirit.

Amen

Hymn Beneath the Cross of Jesus ELW #338

Stripping of the Altar

The altar is stripped during which we hear the words of Psalm 22 "My God, My God, why have you forsaken me."

Psalm 22

Good Friday, April 10, 2020

Service of Stones and Diminishing Light

In advance of the service invite farmers to provide six large field stones. The stones will be placed at the foot of the cross and will have the words—Grief, Fear; Betrayal & Denial; Condemnation; Greed; Need; and Death painted on them, so they will need to be quite large. Ask an artistic person from your congregation to paint the words. The readers can place the stones if desired. However, depending on the reader they may not be able to lift the heavy stones. Suggest having one or two people who are capable of lifting the stones to place them as directed throughout the service.

The Christ candle is lit at the beginning of the service and remains lit until the Gospel of the passion is read. All other candles are already lit and will be extinguished one by one throughout the service as the stones are laid and the passion story is read.

Place small stones (About the size of an egg. Can be purchased at any local craft store) and markers at the end of each pew. Announce ahead of time that there are stones and markers at the end of each pew. At the close of worship as people leave in silence, they are invited to write a burden or prayer on their stone (or leave it blank) and place the stone at the foot of the cross as they leave.

(Optional: Include the stripping of the altar liturgy as provided elsewhere in this resource. For congregations who have not had a Maundy Thursday Worship service. Following the stripping of altar the service continues as follows.)

On the cross we hear Christ's invitation "Come unto me all who are weary and burdened with the weight of the world. Take my yoke upon you, for my yoke is easy, and my burden is light."

All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the sin of us all.

For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

Out of his anguish we shall see his light; the righteous one, God's Holy Servant, shall make many righteous, and he shall lift our burden, he will carry our sin.

Therefore he will be given his portion with the great; and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with those who sinned; yet he bore the sin of many, and made intercession for those who turned away.

He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds we have been healed.

For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the sin of us all. Amen

Prayer of the Day

The Lord be with you. **And also with you.** Almighty God, look with loving mercy on your children, for whom our Lord Jesus Christ was willing to be betrayed; to be given over to the hands of sinners and through his suffering and death on the cross; to carry the weight of our sin and the sin of the whole world. Hold us in your love, draw us to the cross, to forgiveness, to grace, to life, to love, through Jesus Christ our Saviour and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Hymn ELW #712 (vs. 1-2, and 3rd verse as printed below)

Lord, Whose Love in Humble Service

As we gather yet in darkness, grant your love's revealing light
In its height and depth and greatness, dawn upon our quickened sight
Making known the needs and burdens, your compassion bids us bear
Neath the cross we place before you, this the weight of human care.

Procession of the Cross

(The cross is processed forward. At appropriate intervals: the start of the procession, the middle, and after the cross has been placed, the following declaration is made.)

Behold! The life-giving cross, on which was hung the Saviour of the whole world.

O come, let us worship him.

Reader #1: _____ **Jesus Prays in Gethsemane** Jesus came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, "Pray that you may not come into the time of trial." Then he withdrew from them about a stone's throw, knelt down, and prayed, Father, if you are willing, remove this cup from me; yet, not my will but yours be done. [Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.] When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, "Why are you sleeping? Get up and pray that you may not come into the time of trial."

Reader #2: _____

"A Stone's Throw Away" by Kathy Calkins

A stone's throw away he knelt and prayed,
For the trial yet to come
Father, take this cup away from me,
Not my will, but yours be done
The anguish of a world of pain,
Of sorrow and of fears

The burden borne in heaviness,
The weight of all the world's tears

A stone's throw away, they slept beneath
The heavy veil of grief
For the weight of what they could not bear
Darkness stealing like a thief
Praying for protection,
For the life of those who slept
A stone's throw away, Jesus prayed
A prayer of blood and sweat

The rocky ground, slicing stones
Cutting deep into his knees
The earnest prayer, a heart split wide
A Saviour's wrenching pleas
The shadow of a cross now rising
By the end of day
Scuffling betrayer's footsteps
Now just a stone's throw away

The denial comes, the darkness falls
Love bending to the ground
He becomes our sin for us
Our burdens we lay down
The stone is rolled before the tomb
It is the only way
And while we sleep, he gives his life
Only a stone's throw away.

Hymn LBW #106 In the Hour of Trial

The Stones of Grief and Fear

Loving Jesus, you carry the weight of the people you love. You are concerned for their sorrows and suffering. Your care for them is deep. For the weight of the world's fear of death, for the burdens of grief and loss and sorrow, for the fear and care for others we love who yet live under the veil of ever-present sadness and foreboding, come along-side us in the darkness and cradle the ones we love in your strong hands.

Have mercy on us, O God.

(The stones are placed at the foot of the cross, a candle is extinguished.)

All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the sin of us all.

Amen

Reader #3: _____ **Judas' Betrayal** Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together

with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

Reader #4: _____ **Peter's Denial** 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, 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. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." 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.

They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." 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?" Again Peter denied it, and at that moment the cock crowed.

Solo or Choir Anthem ELW #347 (vs. 1-3) Go to Dark Gethsemane (*optional*)

The Stones of Betrayal and Denial

Loving Christ who never turns away, for the burden of guilt, for every time we have denied your life among us, for every time we have denied your life to and for others for whom you came to save, for our turning away in fear, for our turning away in greed, for our hopelessness to believe, for our political agendas and world-views that give priority to the vision and hope of your kingdom come,

Have mercy on us, O God.

(Stones are placed at the foot of the cross, a candle is extinguished.)

All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the sin of us all.

Amen

Reader #5: _____ **Jesus is Arrested** 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. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." 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.” (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” Jesus answered, “Do you ask this on your own, or did others tell you about me?” 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?” 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.” 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.” Pilate asked him, “What is truth?”

Hymn ELW #349 (vs. 1-4) Ah, Holy Jesus

Reader #6: _____ **He Claimed to Be the Son of God** 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?” They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. 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.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” 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.” 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.”

Reader #7: _____ **Jesus is Condemned to Die** Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. 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?” 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.” 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.”

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. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” 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.” Then he handed him over to them to be crucified.

Hymn ELW #343 (vs. 1-2,4) My Song is Love Unknown

The Stone of Condemnation

Forgiving Christ, when the world condemns us or we condemn others, when wrong is done to us or we do wrong to others, when we carry things that are too much to forgive, come alongside us in the darkness and give us the grace to be forgiven and forgiving.

Have mercy on us, O God.

(The stone is placed at the foot of the cross, a candle is extinguished.)

All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the sin of us all.

Amen.

Reader #8: _____ **King of the Jews** So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,
"They divided my clothes among themselves,
and for my clothing they cast lots."
And that is what the soldiers did.

Hymn ELW #351 O Sacred Head Now Wounded

The Stone of Greed

Reconciling Christ, we are weighed down by sin and separation, a world of self-indulgent appetites and ways, and neglect of human need and suffering. Come alongside us in our injustice and cruelty. Turn us again to you and one another and teach us your justice and peace.

Have mercy on us, O God.

(The stone is placed at the foot of the cross, a candle is extinguished.)

All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the sin of us all.

Amen.

Reader #9: _____ **I Am Thirsty** Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." 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. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

The Stone of Need

Lord Jesus Christ, in the body of your flesh you have known hunger and thirst. You know our dry and thirsty world, you have lived in the depths of our dry and thirsty souls. Turn us away from the shallows that cannot satisfy. Feed us with your life, give us to drink of you. Come alongside us and quench the thirsting of our souls.

Have mercy on us, O God.

(The stone is placed at the foot of the cross, a candle is extinguished.)

All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the sin of us all.

Amen.

Hymn ELW #704 When the Pain of the World Surrounds Us

Reader #10: _____ **The Death of Jesus** 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. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

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. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 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. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Solo or Choir Anthem How Deep the Father's Love For Us — Stuart Townsend (*optional*)

Youtube video link: <https://ca.video.search.yahoo.com/yhs/search?fr=yhs-shnl-001&hsimp=yhs-001&hspart=shnl&p=youtube+music+how+deep+the+fathers+love+for+us#id=6&vid=1f3576da339a3c1fc495551df5a6f3fe&action=view>

Guitar Chords: <https://tabs.ultimate-guitar.com/tab/stuart-townsend/how-deep-the-fathers-love-for-us-chords-1061504>

The Stone of Death

Dearest Jesus, even in death you are with us. When we mourn, when we are afraid, when we come to our own death, you have been there too. Come alongside us in the darkness and carry us through death to life.

Have mercy on us, O God.

(The stone is placed at the foot of the cross. The Christ candle is extinguished.)

All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the sin of us all. **Amen.**

Hymn ELW #35 Sing My Tongue

Reader #11: _____ A New and Living Way, Hebrews 10:16-25

In the death of Jesus, forgiveness of sins is accomplished 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,] "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,"

he also adds,

"I will remember their sins and their lawless deeds no more."

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, 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. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, 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.

At the end of each pew as you leave you will find a basket of small stones and some markers. You may mark your stone with your burden, or leave it blank. All leave in silence. As you leave you are invited to place your stone at the foot of the cross.