



SERVICE OF THE CROSS

GOOD FRIDAY 2015

7:00 P.M.

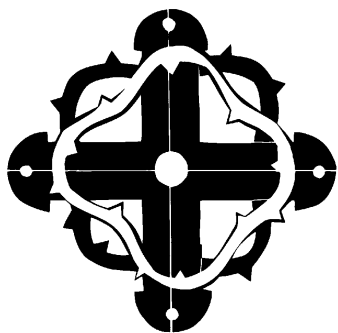


THE SERVICE OF THE CROSS

The SERVICE OF THE CROSS comes from our Synod's official *Book of Occasional Services*. It is one of three different services published to help WELS parishes celebrate Good Friday. Good Friday is the most somber day of our Christian Church year. The somberness of the day is both seen by our eyes (no altar paraments, banners, or pastoral stoles) and heard with our ears (the organ plays no pre- or post-service music.) There are other elements to note:

- The sermon is omitted in the Service of the Cross. Instead, St. John will preach the “sermon” as his passion history is read responsively by lectors and the congregation (beginning on page 8).
- Movements of J. S. Bach's *Passion According to St. John* - one of the greatest pieces of church music written - will provide the musical commentary on Scripture's text.
- The opening portion of this service is a “Meditation on the Cross of Christ.” The cross on our altar this evening is actually the cross from Trinity's old altar. It is a visible reminder of what the Holy Spirit himself writes: “We preach Christ *crucified*: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God” (1 Corinthians 1:23-24).
- Good Friday OFFERINGS can be placed in the baskets in the narthex as you exit.
- At the end of the service you may silently dismiss yourselves. We ask that you proceed to your cars in silence.

The somberness of this day will only make the joy of Easter more sweet!



GOOD FRIDAY TENEBRAE: SERVICE OF THE CROSS

TRINITY EVANGELICAL LUTHERAN CHURCH

APRIL 3, 2015 - 7:00 P.M.

Please observe a spirit of silence for personal prayer, reflection, and meditation before the service begins.

The organ is silent before the service.

THE RINGING OF THE BELLS

Please stand. The ministers enter in silence.

INVOCATION

M: In the name of the Father, and of the Son, and of the Holy Spirit.

C: **Amen.**

DIALOGUE

M: The cross is a confusion for us.

C: **There is mystery in the cross.**

M: The cross is a paradox which we do not understand.

C: **There is mystery in the cross.**

M: We see in the cross an instrument of death:

C: **Yet we acknowledge in it the way of life.**

M: We see in the cross the abandonment of Jesus by the Father:

C: **Yet we acknowledge the crucified Jesus as the only way to the Father.**

M: We see life poured out on the cross:

C: **Yet we acknowledge that eternal life flows from Christ crucified.**

M: We see the scattering of disciples in the face of the cross:

C: **Yet we acknowledge the gathering of the nations at the foot of the cross.**

M: We see the wood of the cross as an instrument of defeat:
C: **Yet we acknowledge the cross as the ultimate symbol of victory.**

M: We see a sinless and innocent man put to death on the cross:
C: **Yet we acknowledge in him the ransom of a sinful people.**

M: We see the humility of the cross:
C: **Yet we acknowledge the cross as a royal throne.**

M: We see the suffering of Jesus upon the cross:
C: **Yet we acknowledge the self-giving love of the one and only Son.**

M: We see the life of Jesus draining out of him on the cross:
C: **Yet we acknowledge the reconciliation of the world through it.**

M: We see the weakness of a dying man on the cross:
C: **Yet we acknowledge the power of the living Lord upon the cross.**

M: We see a servant on the cross:
C: **Yet we acknowledge him as Lord.**

M: There is mystery in the cross:
C: **And great joy.**

M: The cross is a confusion for us.
C: **And life and peace and hope.**

M: We adore you, O Christ, and we bless your saving name:
C: **Because by your holy cross, you have redeemed the world. Amen.**

M: Let us pray.

God Most Holy, look with mercy on this your family, for whom our Lord Jesus Christ was willing to be betrayed, be given over into the hands of the wicked, and suffer death upon the cross. Keep us always faithful to him, our only Savior, who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

C: **Amen.**

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

Be seated

THE WORD OF GOD

LESSON

Isaiah 52:13–53:12 (NIV)

¹³ See, my servant will act wisely; he will be raised and lifted up and highly exalted. ¹⁴ Just as there were many who were appalled at him--his appearance was so disfigured beyond that of any man and his form marred beyond human likeness-- ¹⁵ so will he sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand. ^{53:1} Who has believed our message and to whom has the arm of the LORD been revealed? ² He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. ³ He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. ⁴ Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. ⁵ But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. ⁶ We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all. ⁷ He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. ⁸ By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. ⁹ He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. ¹⁰ Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand. ¹¹ After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. ¹² Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

THE FIRST CANDLE IS EXTINGUISHED

MEDITATION ON THE CROSS OF CHRIST

RESPONSES

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

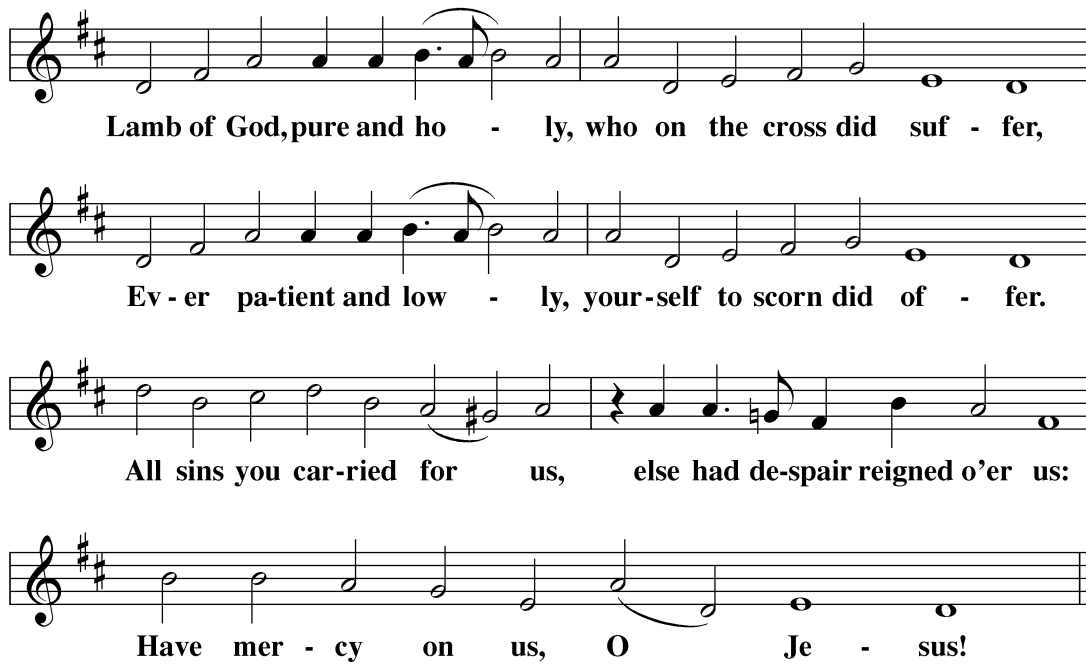
C: Oh, come, let us worship him!

REPROACHES

First Reproach

M: *(spoken)* Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have raised you up out of the prison house of sin and death, and you have delivered up your Redeemer to be scourged. For I have redeemed you from the house of bondage, and you have nailed your Savior to the cross. O my people!

Cantor: (sung) Holy Lord God, holy and mighty God, holy and most merciful Redeemer, God eternal, leave us not to bitter death. O Lord, have mercy.

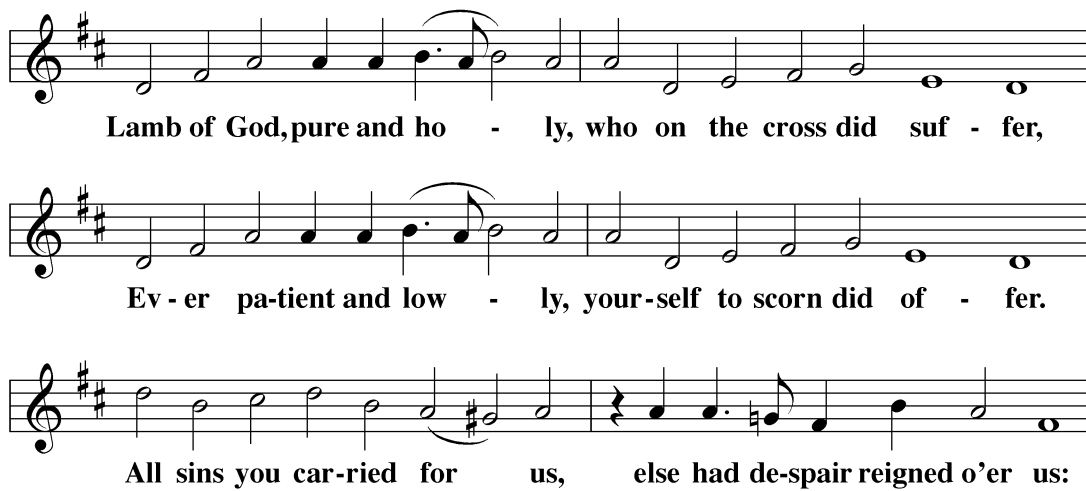


Lamb of God, pure and ho - ly, who on the cross did suf - fer,
Ev - er pa-tient and low - ly, your-self to scorn did of - fer.
All sins you car-ried for us, else had de-spair reigned o'er us:
Have mer - cy on us, O Je - sus!

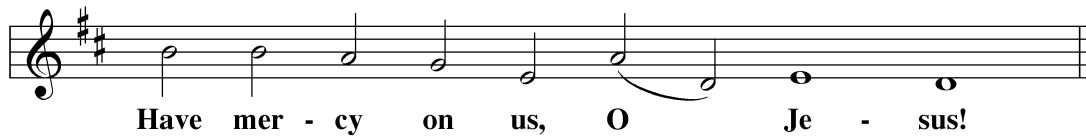
Second Reproach

M: Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have conquered all your foes, and you have given me over and delivered me to those who persecute me. For I have fed you with my Word and refreshed you with living water, and you have given me gall and vinegar to drink. O my people!

Cantor: Holy Lord God, holy and mighty God, holy and most merciful Redeemer, God eternal, allow us not to lose hope in the face of death and hell. O Lord, have mercy.



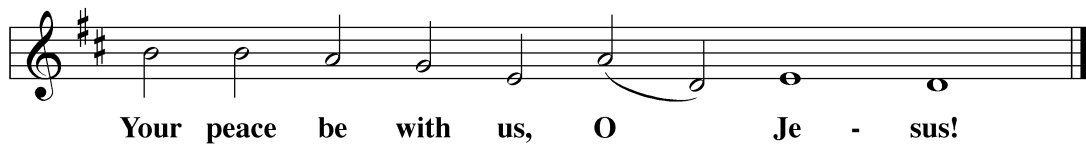
Lamb of God, pure and ho - ly, who on the cross did suf - fer,
Ev - er pa-tient and low - ly, your-self to scorn did of - fer.
All sins you car-ried for us, else had de-spair reigned o'er us:



Third Reproach

M: Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? My people, is this how you thank your God? O my people!

Cantor: *Holy Lord God, holy and mighty God, holy and most merciful Redeemer, God eternal, keep us steadfast in the true faith. O Lord, have mercy.*



Silence for meditation

THE SECOND CANDLE IS EXTINGUISHED

Stand

HYMN

Jesus, I Will Ponder Now
Christian Worship 98

Be seated

Narrator: Hear the Passion of our Lord Jesus Christ, according to St. John.

When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was an olive grove, and he and his disciples went into it. Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. So Judas came to the grove, guiding a detachment of soldiers and some officials from the chief priests and Pharisees. They were carrying torches, lanterns and weapons. Jesus, knowing all that was going to happen to him, went out and asked them,

Jesus: "Who is it you want?"

All: "Jesus of Nazareth,"

Narrator: they replied.

Jesus: "I am he,"

Narrator: Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, "I am he," they drew back and fell to the ground. Again he asked them,

Jesus: "Who is it you want?"

Narrator: And they said,

All: "Jesus of Nazareth."

Narrator: Jesus answered.

Jesus: "I told you that I am he. If you are looking for me, then let these men go."

Choir: *O wondrous love! O love divine, unbounded!
You chose a painful road, by hate surrounded.
I live for all the joys this world can offer,
but you must suffer.*

Narrator: This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me." Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.) Jesus commanded Peter,

Jesus: "Put your sword away! Shall I not drink the cup the Father has given me?"

Choir: *Your gracious will on earth be done
as there in heav'n before your throne,
that firm in faith we may remain
in time of joy and time of pain.
Curb flesh and blood and ev'ry ill
that sets itself against your will.*

THE THIRD CANDLE IS EXTINGUISHED

Narrator: Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it would be good if one man died for the people. Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the girl on duty there and brought Peter in.

Reader: "You are not one of his disciples, are you?"

Narrator: the girl at the door asked Peter. He replied,

Reader: "I am not."

Narrator: It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself. Meanwhile, the high priest questioned Jesus about his disciples and his teaching. Jesus replied:

Jesus: "I have spoken openly to the world. I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question me? Ask those who heard me. Surely they know what I said."

Narrator: When Jesus said this, one of the officials nearby struck him in the face saying:

Reader: "Is this the way you answer the high priest?"

Narrator: Jesus replied,

Jesus: "If I said something wrong, testify as to what is wrong. But if I spoke the truth, why did you strike me?"

Choir: *Who is the one that beats you?
My Savior, who mistreats you,
that torment is your lot?
For you are no offender,
yet we to sin surrender.
You are as pure as we are not.*

*I, I and my offenses—
like ocean's wide expanses,
like sands upon the shore—
I caused your grief and sighing,
your suff'ring and your dying.
My sin is vast; your love is more.*

Narrator: Then Annas sent him, still bound, to Caiaphas the high priest. As Simon Peter stood warming himself, he was asked,

Reader: "You are not one of his disciples, are you?"

Narrator: He denied it, saying,

Reader: "I am not."

Narrator: One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him,

Reader: "Didn't I see you with him in the olive grove?"

Narrator: Again Peter denied it, and at that moment a rooster began to crow.

Choir: *Peter did not recognize
his foretold denial;
then he met his Savior's eyes,
wept in bitter trial.
Jesus, look upon me still,
though repentance fail me;
when my evil causes ill,
stir my conscience, heal me.*

THE FOURTH CANDLE IS EXTINGUISHED

Choir: *Christ, whose blessing makes us right,
sin had not enraptured;
yet he, for our sake, that night
like a thief was captured,
led before a haughty throng,
falsely there convicted,
laughed at, mocked, and spat upon,
as God's word predicted.*



Narrator: Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover. So Pilate came out to them and asked,

Reader: "What charges are you bringing against this man?"

Narrator: They replied,

All "If he were not a criminal, we would not have handed him over to you."

Narrator: Pilate said,

Reader: "Take him yourselves and judge him by your own law."

All: "But we have no right to execute anyone,"

Narrator: the Jews objected. This happened so that the words Jesus had spoken indicating the kind of death he was going to die would be fulfilled. Pilate then went back inside the palace, summoned Jesus and asked him,

Reader: "Are you the king of the Jews?"

Narrator: Jesus asked:

Jesus: "Is that your own idea, or did others talk to you about me?"

Narrator: Pilate replied:

Reader: "Am I a Jew? It was your people and your chief priests who handed you over to me. What is it you have done?"

Narrator: Jesus said,

Jesus: "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."

Choir: *Eternal King, supreme beyond all measure,
how can I rightly show your love, my treasure?
No mortal can repay the gift you tender.
What shall I render?*

*With all my senses I could never fashion
an off'ring that would equal your compassion.
How can I manifest your love's oblation
in my vocation?*

THE FIFTH CANDLE IS EXTINGUISHED

Reader: "You are a king, then!"

Narrator: said Pilate. Jesus answered,

Jesus: "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me."

Reader: "What is truth?"

Narrator: Pilate asked. With this he went out again to the Jews and said,

Reader: "I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release 'the king of the Jews?'"

Narrator: They shouted back,

All: "No, not him! Give us Barabbas!"

Narrator: Now Barabbas had taken part in a rebellion. Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying,

All: "Hail, king of the Jews!"

Narrator: And they struck him in the face. Once more Pilate came out and said to the Jews,

Reader: "Look, I am bringing him out to you to let you know that I find no basis for a charge against him."

Narrator: When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them,

Reader: "Here is the man!"

Narrator: As soon as the chief priests and their officials saw him, they shouted,

All: "Crucify! Crucify!"

Narrator: But Pilate answered,

Reader: "You take him and crucify him. As for me, I find no basis for a charge against him."

Narrator: The Jews insisted,

All: "We have a law, and according to that law he must die, because he claimed to be the Son of God."

Narrator: When Pilate heard this, he was even more afraid, and he went back inside the palace.

Reader: "Where do you come from?"

Narrator: he asked Jesus, but Jesus gave him no answer. Pilate said:

Reader: "Do you refuse to speak to me? Don't you realize I have power either to free you or to crucify you?"

Narrator: Jesus answered,

Jesus: "You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin."

Narrator: From then on, Pilate tried to set Jesus free.

Choir: *By your cruel bondage, God's dear Son,
we live, our freedom gaining;
your prison is a grace-filled throne—there liberty is reigning.
Had you not deigned a slave to be,
we would be slaves eternally.*

Narrator: But the Jews kept shouting,

All: "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."

Narrator: When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of Passover Week, about the sixth hour.

Reader: "Here is your king,"

Narrator: Pilate said to the Jews. But they shouted,

All: "Take him away! Take him away! Crucify him!"

Reader: "Shall I crucify your king?"

Narrator: Pilate asked.

All: "We have no king but Caesar,"

Narrator: the chief priests answered. Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).

Here they crucified him, and with him two others-- one on each side and Jesus in the middle. Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate,

All: "Do not write 'The King of the Jews,' but that this man claimed to be king of the Jews."

Narrator: Pilate answered,

Reader: "What I have written, I have written."

Choir: *Deep in my heart, O Savior,
your name and cross alone
like stars, shine with your favor;
your joy is now my own.
May I this image treasure
when troubles test my faith:
your love, beyond all measure;
your life, poured out in death.*

THE SIXTH CANDLE IS EXTINGUISHED

Narrator: When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. They said to one another:

All: "Let's not tear it. Let's decide by lot who will get it."

Narrator: This happened that the scripture might be fulfilled which said, "They divided my garments among them and cast lots for my clothing." So this is what the soldiers did. Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother,

Jesus: "Dear woman, here is your son,"

Narrator: and to the disciple,

Jesus: "Here is your mother."

Narrator: From that time on, this disciple took her into his home.

Choir: *Jesus thought, with tender care,
at his hour of parting,
on his faithful mother there,
named for her a guardian.
So may we seek what is right,
loving God and neighbor;
death shall no more be our night
nor our lives belabor.*

Narrator: Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said,

Jesus: "I am thirsty."

Narrator: A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he had received the drink, Jesus said,

Jesus: "It is finished."

Narrator: With that, he bowed his head and gave up his spirit.

Stand

HYMN

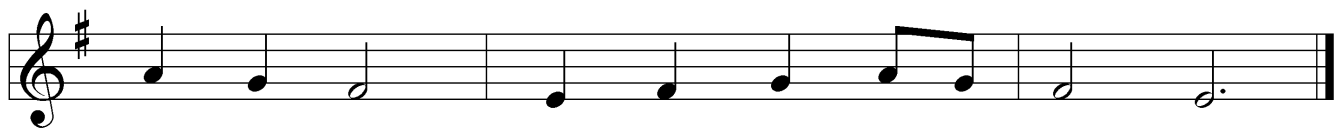
Oh, Darkest Woe!
Christian Worship 137



1 Oh, dark - est woe! O tears, forth flow! Has
2 Oh, sor - row dread! God's Son is dead! But
3 Lo, stained with blood, The Lamb of God, The
4 How blest shall be E - ter - nal - ly Who
5 O Je - sus blest, My Help and Rest, With



earth so sad a won - der? God the Fa - ther's
by his ex - pi - a - tion Of our guilt up -
Bride - groom, lies be - fore you, Pour - ing out his
oft in faith will pon - der Why the glo - rious
tears I now en - treat you: Make me love you



on - ly Son Now is bur - ied yon - der.
on the cross Gained for us sal - va - tion.
life that he May to life re - store you.
Prince of life Should be bur - ied yon - der.
to the last Till in heav'n I greet you.

THE SEVENTH CANDLE IS EXTINGUISHED

Narrator: Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," and, as another scripture says, "They will look on the one they have pierced."

Choir: *Help us, Christ, O Son of God,
through your bitter anguish,
that misdeeds we would avoid,
nor in vices languish.
Your blest death, and why you died,
help us to consider,
that, though poor, we may abide,
offering thanks forever!*

Narrator: Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes,

about seventy-five pounds. Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

Silence for prayer and meditation upon Jesus' suffering and death.

A loud noise (*strepitus*) representing the closing of Christ's tomb is heard.

The Christ Candle is returned to the altar to await the joy of Easter morning.

Choir: *Lord, let at last your angels come,
to Abram's bosom bear me home,
that I may die unfearing;
and in its narrow chamber keep
my body safe in peaceful sleep
until your reappearing.
And then from death awaken me
that these my eyes with joy may see
O Son of God, your glorious face,
my Savior and my fount of grace.
Lord Jesus Christ, my prayer attend, my prayer attend,
and I will praise you without end!*

✠ **Good Friday offerings can be placed in the offering plates in the Narthex as you leave.**

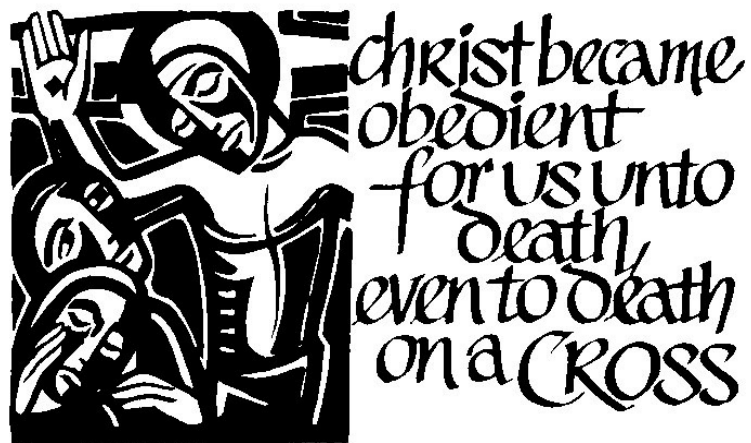
✠ **The congregation may remain for prayer and meditation before departing in silence.**

SERVICE PARTICIPANTS

Lectors Pastor Aaron Christie, Pastor Lawrence Gates, Pastor Scott Oelhafen
Acolytes Trinity high school members enrolled at various public and private high schools

CHOIR and ORCHESTRA

Choir Trinity's Mixed Choir
Director Jon Laabs
Organist Mark D. Davidson
Violin Amy Donovan
Kaila Banaszak
Viola Lori Guse
Cello Tim Donovan
Max Vasatko





HOLY WEEK 2015

Come, Follow in the Footsteps of Christ!

April 4	7:00 p.m.	Easter Vigil with Holy Communion <i>Joint service with Grace, Waukesha and other area WELS churches featuring movements from J.S. Bach's Cantata #4, "Christ lag in Todesbanden" (in English) with choir and orchestra</i>
April 5	6:30 a.m.	Easter Dawn with Holy Communion <i>Men's Choir sings</i>
April 5	7:30-9:00 a.m.	Easter Breakfast served
April 5	9:00 & 10:45 a.m.	Easter Festival Services <i>with Mixed Choir, Handbells, and Brass Completely different from 6:30 a.m.</i>
April 5	12:00 p.m.	Spanish Language Easter Service
April 6		No Monday Worship

TRINITY EV LUTHERAN CHURCH

1052 White Rock Avenue
Waukesha, WI 53186

Office: 262-547-5350
www.trinitywels.com

Find us on Facebook (www.facebook.com)
Trinity Lutheran Church WELS
Trinity Lutheran School—Waukesha

+++++

Worship Service Times

Saturday - 5:30pm
Sunday - 8:15 & 10:45am
Monday – 6:30pm

+++++

Rev. Aaron L. Christie

Administration, Worship, School & Youth

Rev. Lawrence R. Gates

Visitation & Senior Ministry

Rev. Scott T. Oelhafen

Outreach & Christian Nurture

Rev. John Mattek

Director of Ministry Development

Mr. Jeffrey A. Inniger

Trinity Lutheran School Principal

Seminarian Philip M. Hunter

Hispanic Ministry

Mr. Mark D. Davidson

Minister of Music