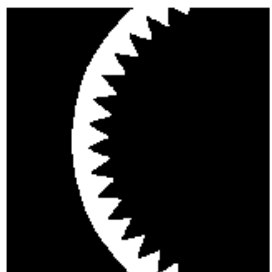


The Three Holy Days of Christendom

Holy Week 2010



The Triduum (TRID-oo-um, “three days”) refers to the time from worship on Maundy Thursday until the final worship of Easter Day. The “Three Holy Days” of the passion and resurrection of Christ is the culmination of the entire church year. It is over these days – Maundy Thursday, Good Friday, Easter – that we celebrate God’s redeeming love in the dying and rising of his Son, Jesus, and still see that love today. The Triduum is a single celebration. Once we have begun the Triduum on Maundy Thursday, we do not “leave” it until Easter Sunday. It is one continuous celebration of dying and rising, with Christ. Thus this booklet. It contains as one liturgy our corporate worship life during the Three Holy Days of 2010.

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Morrison Zion Evangelical Lutheran Church

Wisconsin Evangelical Lutheran Synod

864-2348

Pastor Randy Ott

www.mzluth.org

Good Friday Worship: Service of the Seven Words

April 2, 2010

The Three Holy Days of Christendom continue on Good Friday with a service that focuses our attention on the cross of Christ. It is the instrument of our Savior's death. It is the place where God's mercy and justice collide in a way that brings salvation to the world.



The minister enters in silence.

STAND

PRAYER FOR GOOD FRIDAY

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: (spoken) **Amen.**

BE SEATED

THE WORD

LESSON

Isaiah 52:13-53:12

See, my servant will act wisely; he will be raised and lifted up and highly exalted. 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-- 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.

Who has believed our message and to whom has the arm of the LORD been revealed? 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. 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.

Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. 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. 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.

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. 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. 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. 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. 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. 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.

Silence for prayer and meditation.

HYMN

"A Lamb Goes Uncomplaining Forth" (CW 100)

HISTORY OF OUR LORD'S SUFFERING AND DEATH

John 18:1–19:42

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, "Who is it you want?" "Jesus of Nazareth," they replied. "I am he," 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, "Who is it you want?" And they said, "Jesus of Nazareth." "I told you that I am he," Jesus answered. "If you are looking for me, then let these men go." 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, "Put your sword away! Shall I not drink the cup the Father has given me?"

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. "You are not one of his disciples, are you?" the girl at the door asked Peter. He replied, "I am not." 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. "I have spoken openly to the world," Jesus replied. "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." When Jesus said this, one of the officials nearby struck him in the face. "Is this the way you answer the high priest?" he demanded. "If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?" Then Annas sent him, still bound, to Caiaphas the high priest.

As Simon Peter stood warming himself, he was asked, "You are not one of his disciples, are you?" He denied it, saying, "I am not." One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with him in the olive grove?" Again Peter denied it, and at that moment a rooster began to crow.

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, "What charges are you bringing against this man?" "If he were not a criminal," they replied, "we would not have handed him over to you." Pilate said, "Take him yourselves and judge him by your own law." "But we have no right to execute anyone," 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, "Are you the king of the Jews?" "Is that your own idea," Jesus asked, "or did others talk to you about me?" "Am I a Jew?" Pilate replied. "It was your people and your chief priests who handed you over to me. What is it you have done?" Jesus said, "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." "You are a king, then!" said Pilate. Jesus answered, "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." "What is truth?" Pilate asked.

With this he went out again to the Jews and said, "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'?" They shouted back, "No, not him! Give us Barabbas!" 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, "Hail, king of the Jews!" And they struck him in the face. Once more Pilate came out and said to the Jews, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him." When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!"

As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!" But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him." The Jews insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."

When Pilate heard this, he was even more afraid, and he went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer. "Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?" Jesus answered, "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."

From then on, Pilate tried to set Jesus free, but the Jews kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar." 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. "Here is your king," Pilate said to the Jews. But they shouted, "Take him away! Take him away! Crucify him!"

"Shall I crucify your king?" Pilate asked. "We have no king but Caesar," 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).

STAND

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, "Do not write 'The King of the Jews,' but that this man claimed to be king of the Jews." Pilate answered, "What I have written, I have written."

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. "Let's not tear it," they said to one another. "Let's decide by lot who will get it." 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, "Dear woman, here is your son," and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty." 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, "It is finished." With that, he bowed his head and gave up his spirit.

A brief silence may be observed.

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."

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.

BE SEATED

Silence for prayer and meditation.

HYMN

“O Sacred Head, Now Wounded” (CW 105)

SERMON

Once For All Time

Hebrews 7:27

Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself.

OFFERING

MUSICAL OFFERING

STAND

CONFESSION OF SINS

M: Lord God, Heavenly Father, we acknowledge the immensity of our guilt. We can offer you nothing to remove these sins. We are unworthy of all your grace. Yet in your grace we have confidence. Through the life and death of Jesus Christ we cry out to you in the full assurance of faith,

C: Lord, have mercy on me, a sinner.

M: God has had mercy on you, on me, and on the entire world. Jesus’ holiness is ours by faith. His death was the punishment for all sin. In Christ, you are a forgiven child of God.

C: Amen.

WORDS OF INSTITUTION

BE SEATED

DISTRIBUTION

“Oh, Perfect Life of Love” (CW 138)
“God Was There on Calvary” (CW 140)

STAND

BIDDING PRAYER

The invitations to prayer (bids) may be said by an assisting minister or layperson, and the petitions may be said by the presiding minister. If there is no assisting minister, the presiding minister says both the invitations to prayer and the petitions.

A moment of silence follows each invitation to prayer.

A: Let us pray for the whole Church, that our gracious Father would defend her from the devil and keep her faithful to her Lord.

Silent prayer.

M: Almighty and everlasting God, you have revealed your saving name to the world through Jesus Christ our Lord. Protect us from the assaults of the evil one, and help us remain

faithful to your Word so that, in every adversity, we may stand firm in our faith and give ourselves fully to our Savior's work, through Christ our Lord.

C: Amen.

A: Let us pray for those who serve in the public ministry and for all people of God.

Silent prayer.

M: Almighty and everlasting God, you rule over all things for the good of your people. Preserve us from divisive spirits and false teachers. Give your servants the grace to proclaim Christ joyfully in word and deed so that all who hear them may come to know their Savior better and be strengthened for their lives of service, through Christ our Lord.

C: Amen.

A: Let us pray for those who are being instructed in the Word that they remain firm in the simple faith of Baptism.

Silent prayer.

M: Almighty and everlasting God, you make us your own dear children by the washing of rebirth and renewal in the Holy Spirit. Give strength to all who are buried with Christ in Baptism that each day they may die to sin and rise again to live a new and holy life, through Christ our Lord.

C: Amen.

A: Let us pray for our earthly government, our rulers, and all who are in authority.

Silent prayer.

M: Almighty and everlasting God, you have established earthly government to keep a measure of order in this dying world and to protect us from the disorder of sin. Give to all rulers the wisdom to govern well and to all citizens the desire to obey them, so that we may live peaceful lives in all godliness and holiness, through Christ our Lord.

C: Amen.

A: Let us pray that our gracious Father would protect us and our communities from the many earthly calamities that threaten us.

Silent prayer.

M: Almighty and everlasting God, on all sides we are surrounded by danger from wars and famine, from disease and pestilence, with the devil begrudging us every minute of our lives. Protect us from all these miseries so that your name may still be glorified in them and so that we may safely pass through them to your heavenly kingdom, through Christ our Lord.

C: Amen.

A: Let us pray for those who are outside the Church, that they may come to know the one, true God and Jesus Christ whom he has sent.

Silent prayer.

M: Almighty and everlasting God, your Son was lifted up on the cross so that he might draw all people to himself. Through the proclamation of your Word, mercifully gather from the nations a people that are your very own, that we may join together around your throne in glory to praise and thank you forever, through Christ our Lord.

C: Amen.

A: Let us pray for our enemies and for all those who hate us.

Silent prayer.

M: Almighty and everlasting God, no one can harm us without grieving you whose name we bear. We ask that you would change the hearts of those who work against us and who hate us without reason. Give them repentance and faith so that they may be glad with us and find joy in your love, through Christ our Lord.

C: Amen.

A: Let us pray for all who suffer under cross and trial.

Silent prayer.

M: Almighty and everlasting God, you sent your Son into the world to bear our grief and to carry our sorrows. Help those who are suffering for your name's sake and who are struggling against temptation so that they may not be overwhelmed with sadness but find relief in your grace, through Christ our Lord.

C: Amen.

A: Finally, let us pray for all those things for which our Lord would have us ask in the words he himself has taught us.

All join together in The Lord's Prayer

BE SEATED

MEDITATION ON THE CROSS OF CHRIST

SOLO

"Cross of Sorrow" Stephanie Beyer

RESPONSES

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

C: Oh, come, let us worship him.

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

C: Oh, come, let us worship him.

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

C: Oh, come, let us worship him.

Silence for meditation.

REPROACHES

First 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 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!

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

**C: (sung) Lamb of God, pure and holy, who on the cross did suffer,
Ever patient and lowly, yourself to scorn did offer.
All sins you carried for us, else had despair reigned o'er us:
Have mercy on us, O Jesus!**

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!

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.

**C: (sung) Lamb of God, pure and holy, who on the cross did suffer,
Ever patient and lowly, yourself to scorn did offer.
All sins you carried for us, else had despair reigned o'er us:
Have mercy on us, O Jesus!**

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!

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.

C: (sung) **Lamb of God, pure and holy, who on the cross did suffer,
Ever patient and lowly, yourself to scorn did offer.
All sins you carried for us, else had despair reigned o'er us:
Your peace be with us, O Jesus!**

Silence for meditation.

STAND

HYMN

“My Song is Love Unknown” (CW 110)

BE SEATED

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

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

The minister exits the chancel.

The congregation may remain for prayer and meditation before dispersing quietly.

The service concludes with no blessing or postlude because Maundy Thursday, Good Friday, and Easter are one continuous service of our Lord's Passion and Resurrection

Serving God and His People Musically Today

Organist: Brenda Kuchenbecker

Communion is a part of worship today. Because God speaks of communing together as an expression of unity in faith we practice close communion. All WELS members are welcome to commune with us. Visitors, please speak with the pastor or an elder before communing.

If it is possible and convenient to you, please return the service folder to the stands by the doors in the rear of church as you leave. They will be used Friday evening and Sunday and may be taken home Sunday.

Good Friday Worship continues with Tenebrae worship at 7:30 p.m. Communion will be a part of worship.

The Three Holy Days continues on Sunday. Easter Sunrise worship will be at 6:30 a.m. Easter Festival worship will be at 9:00 a.m. Communion will be a part of worship at both services.