

GOOD FRIDAY

March 29, 2024 - 7:00 p.m.

Holy Trinity Lutheran Church

8271 Whispering Pines Road

Daphne, Alabama 36526

251-621-2968

E-mail: holytrinitydaphne@gmail.com

Website: www.holytrinitydaphne.org

Rev. Richard H. Mueller Pastor

Craig Bruce

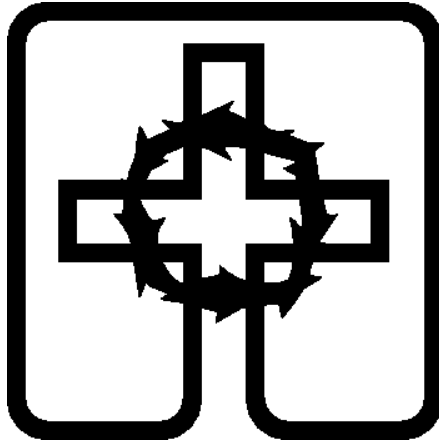
Parish Musician

Steve Horlebein

Parish Administrator

“Come, Celebrate with Us”

GOOD FRIDAY LITURGY



Seen as part of the larger celebration of the mystery of salvation. It is appropriate for Good Friday to be an austere time of reflection and intercession, as well as of the adoration of Christ, our sacrificial lamb. However, the note of austerity does not preclude the note of triumph. The congregation gathers to *celebrate* our Lord's sacrifice on the cross.

The logic of the continuing celebration which began on Maundy Thursday suggests that it is not appropriate to celebrate the Holy Communion; its note of triumph is better reserved for Easter.

The ministers enter in silence and go to their places.

Stand

P: Almighty God, we ask you to look with mercy on your family for whom our Lord Jesus Christ was willing to be betrayed and to be given over to the hands of sinners and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and ever.

C: Amen

Sit

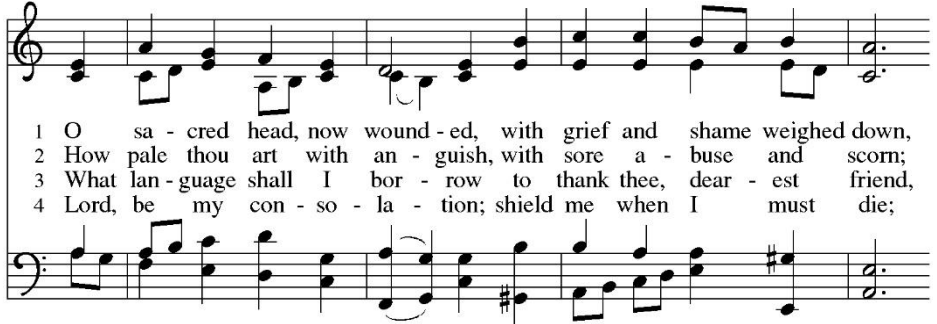
THE LESSON

Isaiah 52: 13 – 53:12

Silence for prayer and meditation

HYMN

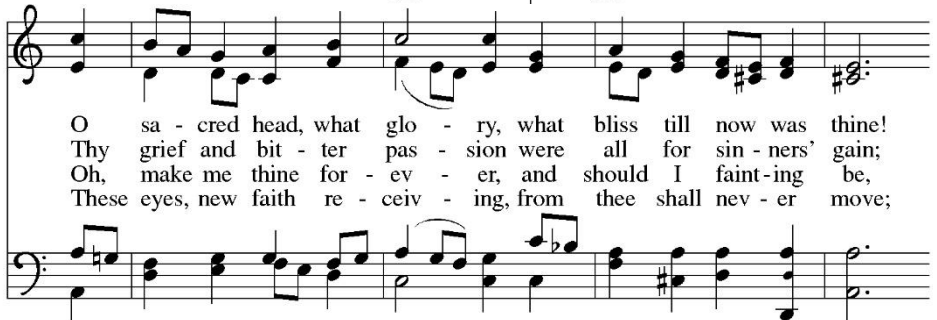
#351, "O Sacred Head, Now Wounded"



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
 2 How pale thou art with an - guish, with sore a - buse and scorn;
 3 What lan - guage shall I bor - row to thank thee, dear - est friend,
 4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
 how does thy face now lan - guish, which once was bright as morn!
 for this thy dy - ing sor - row, thy pit - y with - out end?
 re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!
 Thy grief and bit - ter pas - sion were all for sin - ners' gain!
 Oh, make me thine for - ev - er, and should I faint - ing be,
 These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
 mine, mine was the trans - gres - sion, but thine the dead - ly pain.
 Lord, let me nev - er, nev - er out - live my love to thee.
 for all who die be - liev - ing die safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite

Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612;
 arr. Johann Sebastian Bach, 1685–1750

HYMN

#357, “Lamb of God, Pure and Sinless”

Lamb of God, pure and sin - less, once on the cross an of - f'ring,

pa - tient, low - ly, guilt - less, for-sak - en in your suf - f'ring:

from sin's grasp you have torn us, from gloom to hope have borne us.

1 Grant us your mer - cy, O Je - sus.
 2 Grant us your mer - cy, O Je - sus.
 3 Your peace be with us, O Je - sus. A - - men.

Text: Nikolaus Decius, 1485–1550; tr. composite
 Music: O LAMM GOTTES, UNSCHULDIG, Nikolaus Decius
 Text © 1978, 1999 Augsburg Fortress.

SERMON

“HE NEVER SAID A MUMBALIN’ WORD”

Rev. Richard Mueller

HYMN

#350, "They Crucified My Lord"



1 They cru - ci - fied my Lord, and he nev - er said a mum - ba - lin' word;
 2 They nailed him to a tree, and he nev - er said a mum - ba - lin' word;
 3 They pierced him in the side, and he nev - er said a mum - ba - lin' word;
 4 The blood came stream - in' down, and he nev - er said a mum - ba - lin' word;
 5 He hung his head and died, and he nev - er said a mum - ba - lin' word;



they cru - ci - fied my Lord, and he nev - er said a mum - ba - lin' word;
 they nailed him to a tree, and he nev - er said a mum - ba - lin' word;
 they pierced him in the side, and he nev - er said a mum - ba - lin' word;
 the blood came stream - in' down, and he nev - er said a mum - ba - lin' word;
 he hung his head and died, and he nev - er said a mum - ba - lin' word;



not a word, not a word, not a word.



mumbalin' = complaining

Text: African American spiritual

Music: SUFFERER, African American spiritual

While it is true that as Jesus suffered the ultimate cruelty of his death and dying on the cross he did not mumble or complain, the various Gospel accounts record for us seven very strong statements attested to Jesus as he took on all the forces of evil and death itself to secure our eternal salvation. He forgave his executioners, promised paradise to one who was executed next to him, provided care for his mother and the disciple he loved, showed true humanity by being thirsty, trusted completely in the everlasting hands of his heavenly father and declared an end to the work he had come to do. "It is finished!" Indeed!

A GOOD FRIDAY MEDITATION

"THE SEVEN LAST WORDS"

HYMN

#353, "Were you There"

1 Were you there when they cru - ci - fied my Lord? Were you there?
 2 Were you there when they nailed him to the tree?
 3 Were you there when they pierced him in the side?
 4 Were you there when the sun re - fused to shine?
 5 Were you there when they laid him in the tomb? Were you there?

Were you there when they cru - ci - fied my Lord? Were you there?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun re - fused to shine?
 Were you there when they laid him in the tomb? Were you there?

Refrain

Oh, some-times it caus-es me to trem-ble, trem-ble, trem-ble.

Were you there when they cru - ci - fied my Lord? Were you there?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun re - fused to shine?
 Were you there when they laid him in the tomb? Were you there?

Sit

THE BIDDING PRAYER

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

Silent prayer.

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

C: Amen

A: Let us pray for Elizabeth and Kevin, our Bishops, for our pastors and other ministers, for all servants of the Church, and for all people of God.

Silent prayer.

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

C: Amen

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

Silent prayer.

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

C: Amen

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

Silent prayer.

P: Almighty and eternal God, you give your Church its unity. Look with favor on all who follow Jesus your Son. We are all consecrated to you by our Baptism; make us one in the fullness of faith, and keep us one in the

fullness of faith, and keep us one in the fellowship of love. We ask this through Christ our Lord.

C: Amen

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

Silent prayer.

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

C: Amen

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

Silent prayer.

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

C: Amen

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

Silent prayer.

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

C: Amen

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

Silent prayer.

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



☐ Behold, the life-giving cross on which was hung the salvation



of the whole world. ☑ Oh, come, let us wor - ship him.

As the procession ends at the altar:



☐ Behold, the life-giving cross on which was hung the salvation



of the whole world. ☑ Oh, come, let us wor - ship him.

Silence is kept for meditation on the mystery of the crucified Savior, the mystery of redemption.

Where there are no facilities for kneeling, the congregation remains standing during the silence and then sits for the hymn which follows.

HYMN

349, "Ah, Holy Jesus"



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
 4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



judge thee have in hate pre - tend - ed? By foes de - rid - ed,
 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
 sor - row, and thy life's ob - la - tion; thy death of an - guish
 dore thee, and will ev - er pray thee; think on thy pit - y



by thine own re - ject - ed, O most af - flict - ed.
 I it was de - nied thee; I cru - ci - fied thee.
 while we noth - ing heed - ed, God in - ter - ced - ed.
 and thy bit - ter pas - sion, for my sal - va - tion.
 and thy love un - swerv - ing, not my de - serv - ing.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.
 Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

Stand

HYMN

#356, "Sing, My Tongue"

1 Sing, my tongue, the glo - rious bat - tle; tell the tri - umph
 2 God in mer - cy saw us fall - en, sunk in shame and
 3 Tell how, when at length the full - ness of the ap - point - ed
 4 Thir - ty years a - mong us dwell - ing, Je - sus went from
 5 Bend your boughs, O tree of glo - ry, your re - lax - ing

far and wide; tell a - loud the won - drous sto - ry
 mis - er - y, felled to death in E - den's gar - den,
 time was come, Christ, the Word, was born of wom - an,
 Naz - a - reth, des - tined, ded - i - cat - ed, will - ing,
 sin - ews bend; for a while the an - cient rig - or

of the cross, the Cru - ci - fied; tell how Christ, the
 where in pride we claimed the tree; then an - oth - er
 left for us the heav'n - ly home, blazed the path of
 did his work, and met his death; like a lamb he
 that your birth be - stowed, sus - pend; and the Lord of

world's re - deem - er, van - quished death the day he died.
 tree was cho - sen, which the world from death would free.
 true o - be - dience, shone as light a - midst the gloom.
 hum - bly yield - ed on the cross his dy - ing breath.
 heav'n - ly beau - ty gent - ly on your arms ex - tend.

6 Faithful cross, true sign of triumph,
be for all the noblest tree;
none in foliage, none in blossom,
none in fruit your equal be;
symbol of the world's redemption,
for your burden makes us free.

7 Unto God be praise and glory;
to the Father and the Son,
to the eternal Spirit honor
now and evermore be done;
praise and glory in the highest,
while the timeless ages run.

Text: Venantius Honorius Fortunatus, 530–609; tr. John Mason Neale, 1818–1866, alt.
Music: FORTUNATUS NEW, Carl F. Schalk, b. 1929
Music © 1967 Concordia Publishing House.

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

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

The ministers leave in silence. Worshipers may remain for prayer and meditation.

The omission of benedictions at the end of the liturgies of both Maundy Thursday and Good Friday indicate their continuity with each other and with the Vigil of Easter.

*From SundaysandSeasons.com. Copyright 2024 Augsburg Fortress. All rights reserved.
Reprinted by permission under Augsburg Fortress Liturgies Annual License #27115
and CCLI 2024 Annual License #3564353.*