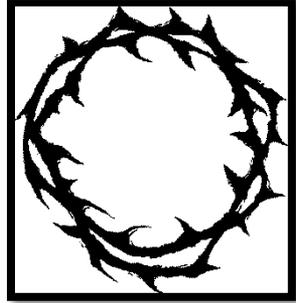


GOOD FRIDAY

12:10 P.M., FRIDAY, APRIL 2, 2021

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. We depart silently, and we anticipate the culmination of the Three Days in the Easter Vigil.



Welcome to guests and visitors! *This pamphlet will guide your worship today. The assembly's parts are indicated by **C** and bold font. The vertical line in the left margin indicates when the assembly stands as each is able.*

All gather in silence.

SOLEMN REPROACHES

The assembly remains seated or kneels for the Solemn Reproaches. All may make the sign of the cross, the sign marked at baptism.

In the name of the Father, and of the † Son, and of the Holy Spirit.

C Amen.

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O my people, O my church, what have I done to you?
How have I offended you?

Answer me.

I led you out of slavery into freedom,
and delivered you through the waters of rebirth,
but you have prepared a cross for your Savior.

**☩ Holy God, holy and mighty, holy and immortal,
have mercy on us.**

Each petition continues:

O my people, O my church, what more could I have done for you?

Answer me. . . .

you have prepared a cross for your Savior.

**☩ Holy God, holy and mighty, holy and immortal,
have mercy on us.**

After a brief silence, the assembly stands when the minister stands.

PRAYER OF THE DAY

Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, 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.

☩ Amen.

The assembly is seated.

FIRST READING: Isaiah 52:13--53:12

¹³See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

¹⁴Just as there were many who were astonished at him
—so marred was his appearance, beyond human semblance,
and his form beyond that of mortals—

¹⁵so he shall startle many nations;
kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

^{53:1}Who has believed what we have heard?
And to whom has the arm of the Lord been revealed?

²For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.

³He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

⁴Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.

⁵But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.

⁶All we like sheep have gone astray;
we have all turned to our own way,
and the Lord has laid on him
the iniquity of us all.

⁷He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.

⁸By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.

⁹They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

¹⁰Yet it was the will of the Lord to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the Lord shall prosper.

¹¹Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.

¹²Therefore 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,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

The word of the Lord.

☪ Thanks be to God.

PSALMODY: Psalm 22

¹My God, my God, why have you forsaken me
and are so far from my cry, and from the words of my distress?

**☪ ²O my God, I cry in the daytime, but you do not answer;
by night as well, but I find no rest.**

³Yet you are the Holy One,
enthroned upon the praises of Israel.

**☪ ⁴Our forefathers put their trust in you;
they trusted, and you delivered them.**

⁵They cried out to you and were delivered;
they trusted in you and were not put to shame.

**☪ ⁶But as for me, I am a worm and no man,
scorned by all and despised by the people.**

⁷All who see me laugh me to scorn;
they curl their lips and wag their heads, saying,

**☪ ⁸“He trusted in the Lord; let him deliver him;
let him rescue him, if he delights in him.”**

⁹Yet you are he who took me out of the womb,
and kept me safe upon my mother’s breast.

**☪ ¹⁰I have been entrusted to you ever since I was born;
you were my God when I was still in my mother’s womb.**

¹¹Be not far from me, for trouble is near,
and there is none to help.

**☪ ¹²Many young bulls encircle me;
strong bulls of Bashan surround me.**

¹³They open wide their jaws at me,
like a ravening and a roaring lion.

**☪ ¹⁴I am poured out like water; all my bones are out of joint;
my heart within my breast is melting wax.**

¹⁵My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth;
and you have laid me in the dust of the grave.

**☪ ¹⁶Packs of dogs close me in,
and gangs of evildoers circle around me;
they pierce my hands and my feet, I can count all my bones.**

¹⁷They stare and gloat over me;
they divide my garments among them;
they cast lots for my clothing.

**☪ ¹⁸Be not far away, O Lord;
you are my strength; hasten to help me.**

¹⁹Save me from the sword,
my life from the power of the dog.

**☪ ²⁰Save me from the lion's mouth,
my wretched body from the horns of wild bulls.**

²¹I will declare your name to my brethren;
in the midst of the congregation I will praise you.

**☪ ²²Praise the Lord, you that fear him;
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.**

²³For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them;
but when they cry to him he hears them.

**☪ ²⁴My praise is of him in the great assembly;
I will perform my vows
in the presence of those who worship him.**

²⁵The poor shall eat and be satisfied,
and those who seek the Lord shall praise him:
"May your heart live forever!"

**☪ ²⁶All the ends of the earth shall remember
and turn to the Lord,
and all the families of the nations shall bow before him.**

²⁷For kingship belongs to the Lord;
he rules over the nations.

**☪ ²⁸To him alone all who sleep in the earth
bow down in worship;
all who go down to the dust fall before him.**

²⁹My soul shall live for him; my descendants shall serve him; they shall be known as the Lord's forever.

☪ ³⁰They shall come and make known to a people yet unborn the saving deeds that he has done.

SECOND READING: Hebrews 10:16-25

After the Holy Spirit says, ¹⁶“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,”

¹⁷he also adds,

“I will remember their sins and their lawless deeds no more.”

¹⁸Where there is forgiveness of these, there is no longer any offering for sin.

¹⁹Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, ²⁰by the new and living way that he opened for us through the curtain (that is, through his flesh), ²¹and since we have a great priest over the house of God, ²²let 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. ²³Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful.

²⁴And let us consider how to provoke one another to love and good deeds, ²⁵not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

The word of the Lord.

☪ Thanks be to God.

GOSPEL ACCLAMATION

Look to Jesus, who for the sake of the joy that was set before him endured the cross, disregarding its shame;

☪ He has taken his seat at the right hand of the throne of God.

GOSPEL: John 18:1—19:42

The passion of our Lord Jesus Christ according to John.

The assembly may be seated until invited to stand.

The passion account is read.

At the conclusion of the reading, the assembly is seated, and silence for prayer and reflection follows.

SERMON

Silence for reflection may follow the sermon.

MUSICAL OFFERING

BIDDING PRAYER

The assembly kneels or sits. The minister leads the invitations to prayer (the bids) and silence for personal 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.

Each bid continues in the form:

Let us pray for . . .

Silent prayer.

Almighty and eternal God . . .

We ask this through Christ our Lord.

The assembly responds:

☩ Amen.

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

**☩ 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.**

PROCESSION OF THE CROSS

A large cross is carried in procession through the church and placed before the assembly. The assembly stands and faces the cross as it is brought forward.

The following dialogue is said as the procession begins.

Behold the life-giving cross,
on which was hung the Savior of the whole world.

☩ Oh, come, let us worship him.

The dialogue is said a second time at the midpoint of the procession.

Behold the life-giving cross,
on which was hung the Savior of the whole world.

☩ Oh, come, let us worship him.

The dialogue is said a third time at the end of the procession.

Behold the life-giving cross,
on which was hung the Savior of the whole world.

☩ Oh, come, let us worship him.

The assembly may be seated.

ADORATION OF THE CRUCIFIED CHRIST

We glory in your cross, O Lord,
and we praise your holy resurrection,

☩ for by your cross joy has come into the world.

May God be merciful and bless us;
may the light of God's face shine upon us.

Let your way be known upon earth,
your saving health among all nations.

We glory in your cross, O Lord,

**☩ and we praise your holy resurrection,
for by your cross joy has come into the world.**

Let the peoples praise you, O God;
let all the peoples praise you.

May God give us blessing,
and may all the ends of the earth stand in awe.

**☩ We glory in your cross, O Lord,
and we praise your holy resurrection,
for by your cross joy has come into the world.**

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.

All depart in silence. If they have not done so earlier, worshipers may come to the large cross to make a sign of reverence before they depart. Reverencing the cross may include actions such as pausing before the cross, bowing, kneeling before it for prayer, or touching it.

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Truth in a Post-truth World

Each year the editors of the *Oxford English Dictionary* at Oxford University nominate a word that characterizes the year in a way no other word can. In a landscape blooming with new and previously unimaginable media platforms, 2016's word was *post-truth*. The organization cited the ways that truth is now thought to be shifted and shaped by emotion, and the difficult task of pinning down truth in a world bustling with emerging communication technologies and constant production of information.

In our gospel for Good Friday, we learn that perhaps “post-truth” is not so new after all. Indeed, we meet Pilate in a post-truth moment. Before him stands a man, Jesus, who has been betrayed, handed over to his enemies, arrested, and beaten. We sense that Pilate has a hunch this man is innocent, but his world of scapegoating and power games cannot recognize innocence or guilt or even justice: it simply screams for blood. “What is truth?” Pilate barks (John 18:38), not so much at Jesus but at the reality of the unfolding despair and cynicism around him, suffocating him. Pilate's superiors in Rome would probably belittle him for thinking twice about executing a rabble-rouser like Jesus.

This moment in John's gospel is the story's epicenter of despair. It is the epicenter of hopelessness and cynicism, the juncture at which the forces of death attempt a coup d'état against the forces of life. In the haze and trauma of moments like this it is easy to feel like truth is fleeting. Yet John's gospel began with a reminder that Jesus is God's *true* light, and that “the light shines in the darkness, and the darkness did not overcome it” (John 1:5). This is the word of truth that pierces us even in our most hopeless moments, even when Jesus' words “It is finished” (John 19:30) seem so final. It is a word of truth we carry together into Good Friday, a word spoken most truthfully in our most despairing days of a post-truth world.

