

## Good Friday

April 10, 2020

7:00 p.m.

A toolkit for tonight's service and the remaining services in Holy Week  
is available on our website, [www.ulch.org](http://www.ulch.org)

### Today's Livestream Worship Leaders:

Pastors Jen Nagel; Hannah Sackett (assisting minister); Zach Busch, Haruka Yukioka, Micki Kruse, Katie Hale, Beth Kautz, Uli Koester, Mark Nelson (music); Sara Tufvesson-Doure, Tim Abrahamson (greeters); Sharlene Hensrud, Arthur Ramirez, Kirsten Mebust, Eric Ringham, Pastor Barbara Johnson, Yesenia Morales Bahena (lectors); Seneca Brooks (acolyte); Nick Tangen and Matt Fry (tech facilitators)

## GATHERING

*We gather for worship on the land of our Creator, the traditional home of the Dakota people, and a land over which the Anishinaabeg people and others also moved. They gathered and ate food, rested, died and gave birth, and prayed here, and many still do.*

*Assembly parts are marked in **bold**.*

### WELCOME

### PRELUDE – Virtual Choir Kyrie

(Emily Baker, Micki Kruse, Katie Hale, McKenzie Ochoa, Will Heller, Zach Busch)

### Welcome. Peace be with you.

University Lutheran Church of Hope is a welcoming, Christian community of faith centered on God's grace and called to demonstrate God's love for the world. University Lutheran Church of Hope is a Reconciling in Christ congregation and a Sanctuary congregation.

**Welcome** to all who are joining us virtually. In this time of social distancing and COVID-19 pandemic response, we are grateful for the opportunity to gather in spirit.

**Children are welcome** in worship. Kids, grab your SPARK Story Bibles and set up your craft tables!

**We welcome your feedback** as we experiment with livestreaming worship! What works or doesn't work? What should we try? Our contact info is on the back page of this bulletin.

During today's service, **use the comments section** on Zoom or Livestream to share prayer concerns. Tonight, these will not be included in the spoken Prayers of the People.

## GATHERING MUSIC

### Jesus, Remember Me

Je - sus, re - mem-ber me when you come in-to your king - dom.

Je - sus, re - mem-ber me when you come in-to your king - dom.

The musical score is written for two staves, Treble and Bass clef, in a key of two flats (B-flat and E-flat). The melody is simple and repetitive, with the lyrics 'Je - sus, re - mem-ber me when you come in-to your king - dom.' repeated twice. The first system ends with a double bar line, and the second system continues the melody and lyrics.

Text: Luke 23:42; Taizé Community

Music: REMEMBER ME, Jacques Berthier, 1923–1994

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## PRAYER OF THE DAY

Let us pray. God our Savior...In the name of the Crucified One, whose victory is life. **Amen.**

## WORD

### FIRST READING

Isaiah (Isías) 53:3-6

He 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.

Surely he has borne our infirmities and carried our  
diseases; yet we accounted him stricken, struck  
down by God, and afflicted. But he was wounded  
for our transgressions, crushed for our iniquities;  
upon him was the punishment that made us whole,

Despreciado y rechazado por los hombres, varón de  
dolores, hecho para el sufrimiento. Todos evitaban  
mirarlo; fue despreciado, y no lo estimamos

Ciertamente él cargó con nuestras enfermedades y  
soportó nuestros dolores, pero nosotros lo  
consideramos herido, golpeado por Dios, y  
humillado. Él fue traspasado por nuestras rebeliones,  
y molido por nuestras iniquidades; sobre él recayó el

and by his bruises we are healed. All 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.

castigo, precio de nuestra paz, y gracias a sus heridas fuimos sanados. Todos andábamos perdidos, como ovejas; cada uno seguía su propio camino, pero el Señor hizo recaer sobre él la iniquidad de todos nosotros.

Word of God, Word of life.

**Thanks be to God.**

Palabra de Dios, palabra de vida.

**Demos gracias a Dios.**

## **THE PASSION OF OUR LORD, ACCORDING TO ST. JOHN**

Responses are from Psalm 22

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?”

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the council that it was better to have one person die for the people.

## RESPONSE

God, my God, why have you forsaken me?

Why so far from saving me, so far from the words of my groaning?

**My God, I cry out by day, but you do not answer;**

**by night, but I find no rest.**

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

**Our ancestors put their trust in you, they trusted, and you rescued them.**

They cried out to you and were delivered;

**they trusted in you and were not put to shame.**

Bidding Prayer

*Silent prayer.*

...Amen.

Hymn - Stay with Me

### Stay with Me

The musical score is written for voice and piano. It features a treble and bass staff. The melody is in G major (one sharp) and 4/4 time. The lyrics are: "Stay with me, re - main here with me, watch and pray. Watch and pray." The score includes a piano introduction and a final cadence.

Text: Taizé Community

Music: STAY WITH ME, Jacques Berthier, 1923–1994

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### + The first candle is extinguished +

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.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the people come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.” When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing 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.

## RESPONSE

But as for me, I am a worm and not human, scorned by all and despised by the people.

**All who see me laugh me to scorn; they curl their lips; they shake their heads.**

“Trust in the LORD; let the LORD deliver;

let God rescue him if God so delights in him.”

**Yet you are the one who drew me forth from the womb,  
and kept me safe on my mother’s breast.**

I have been entrusted to you ever since I was born;

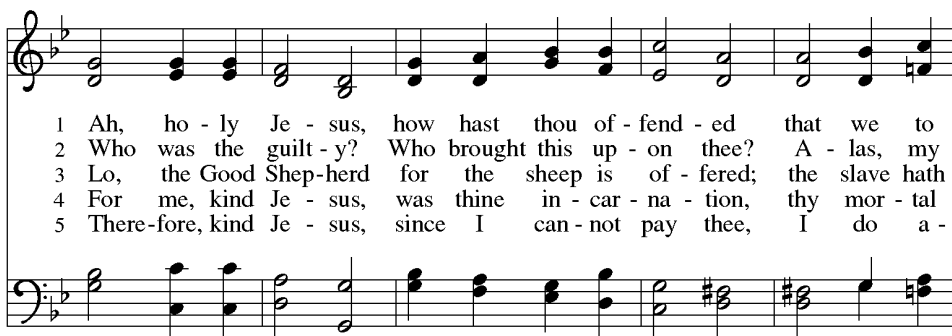
**you were my God when I was still in my mother’s womb.**

Bidding Prayer

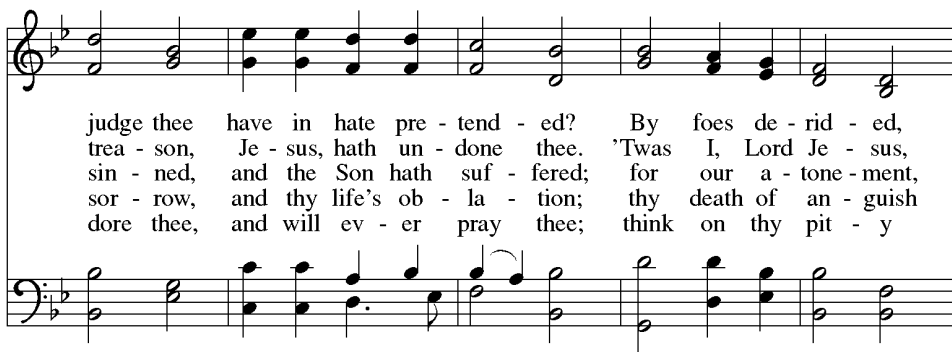
*Silent prayer.*

...**Amen.**

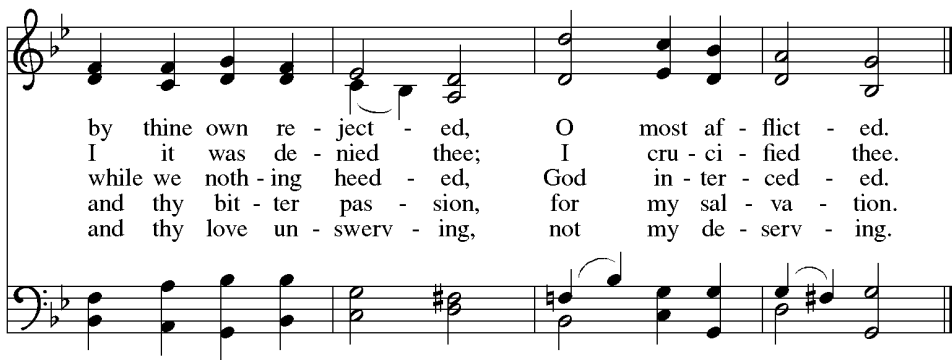
Hymn – Ah, Holy Jesus, st. 1-2



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

+ The second candle is extinguished +

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 chief priests 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 authorities. 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?"

After he had said this, he went out to them again and told them, "I find no case against him. 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.

## **RESPONSE**

Be not far from me, for trouble is near, and there is no one to help.

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

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

**I am poured out like water; all my bones are out of joint;**

**my heart within my breast is melting wax.**

My strength is dried up like a potsherd; my tongue sticks to the roof of my mouth; and you have laid me in the dust of death.

**Packs of dogs close me in, a band of evildoers circles round me; they pierce my hands and my feet.**

I can count all my bones while they stare at me and gloat.

Bidding Prayer

*Silent prayer.*

...**Amen.**

Hymn – Ah, Holy Jesus, st. 4-5 (see p. 6)

**+ The third candle is extinguished. +**

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.” They 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.”**

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 they 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 them, “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.

## RESPONSE

They divide my garments among them; for my clothing, they cast lots.

**But you, O LORD, be not far away; O my help, hasten to my aid.**

Deliver me from the sword, my life from the power of the dog.

**Save me from the lion’s mouth!**

**From the horns of wild bulls you have rescued me.**


I will declare your name to my people; in the midst of the assembly I will praise you.

Bidding Prayer

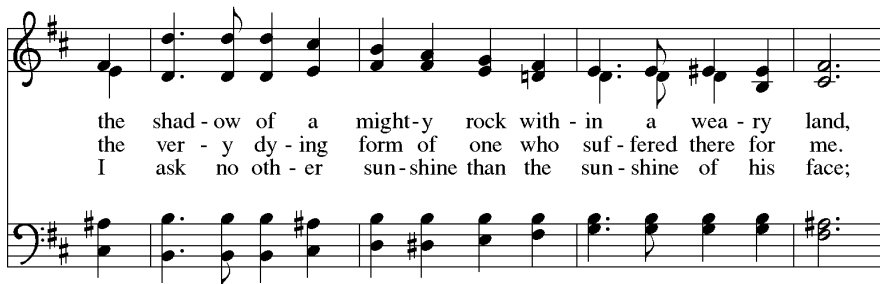
*Silent prayer.*

...**Amen.**

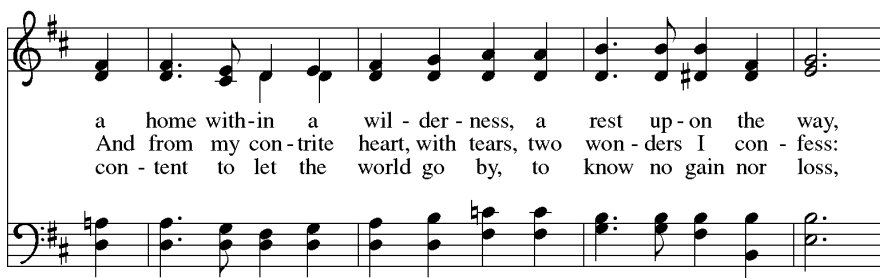
Hymn – Beneath the Cross of Jesus, st. 1 & 3



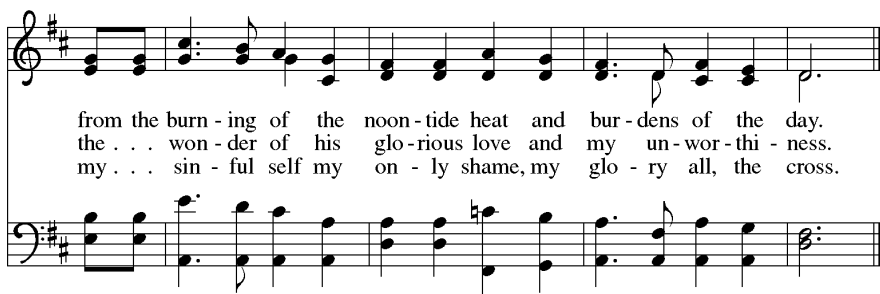
1 Be - neath the cross of Je - sus I long to take my stand;  
2 Up - on the cross of Je - sus, my eye at times can see;  
3 I take, O cross, your shad - ow for my a - bid - ing place;



the shad - ow of a might - y rock with - in a wea - ry land,  
the ver - y dy - ing form of one who suf - fered there for me;  
I ask no oth - er sun - shine than the sun - shine of his face;



a home with - in a wil - der - ness, a rest up - on the way,  
And from my con - trite heart, with tears, two won - ders I con - fess:  
con - tent to let the world go by, to know no gain nor loss,



from the burn - ing of the noon - tide heat and bur - dens of the day.  
the . . . won - der of his glo - rious love and my un - wor - thi - ness.  
my . . . sin - ful self my on - ly shame, my glo - ry all, the cross.

Text: Elizabeth C. Clephane, 1830–1869  
Music: ST. CHRISTOPHER, Frederick C. Maker, 1844–1927

+ The fourth candle is extinguished +

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 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 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.

## **RESPONSE**

You who fear the LORD, give praise! All you of Jacob’s line, give glory. Stand in awe of the LORD, all you offspring of Israel.

**For the LORD does not despise nor abhor the poor in their poverty; neither is the LORD’s face hidden from them; but when they cry out, the LORD hears them.**

From you comes my praise in the great assembly; I will perform my vows in the sight of those who fear the LORD.

**The poor shall eat and be satisfied, Let those who seek the LORD give praise! May your hearts live forever!**

Bidding Prayer

*Silent prayer.*

...Amen.

# Hymn – O Sacred Head, Now Wounded, st. 1

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 - ges - 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 TUTMICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612;  
 arr. Johann Sebastian Bach, 1685–1750

+ The fifth candle is extinguished +

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.

Junto a la cruz de Jesús estaban su madre, la hermana de su madre, María la esposa de Cleofas, y María Magdalena. Cuando Jesús vio a su madre, y a su lado al discípulo a quien él amaba, dijo a su madre: —Mujer, ahí tienes a tu hijo. Luego dijo al discípulo: —Ahí tienes a tu madre. Y desde aquel momento ese discípulo la recibió en su casa.

Después de esto, como Jesús sabía que ya todo había terminado, y para que se cumpliera la Escritura, dijo: —Tengo sed. Había allí una vasija llena de vinagre; así que empaparon una esponja en el vinagre, la pusieron en una caña y se la acercaron a la boca. Al probar Jesús el vinagre, dijo: — Todo se ha cumplido. Luego inclinó la cabeza y entregó el espíritu.

## RESPONSE

All the ends of the earth shall remember and turn to the LORD; all the families of nations shall bow before God.

**For dominion belongs to the LORD, who rules over the nations.**

Indeed, all who sleep in the earth shall bow down in worship;

**all who go down to the dust, though they be dead, shall kneel before the LORD.**

Bidding Prayer

*Silent prayer.*

...**Amen.**

Hymn – O Sacred Head, Now Wounded, st. 3 (sec. p. 12)

+ The sixth candle is extinguished +

Since it was the day of Preparation, the Jewish authorities 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 authorities, 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.

## RESPONSE

Their descendants shall serve the LORD,  
whom they shall proclaim to generations to come.

**They shall proclaim God’s deliverance to a people yet unborn,  
saying to them, “The LORD has acted!”**

Bidding Prayer

*Silent prayer.*

...**Amen.**

Music – Were You There? (Mark Nelson, sax; Tom Craven, guitar)

**+ The seventh candle is extinguished +**

## THE LORD'S PRAYER

*(whispered)* Our Creator, Our Mother, Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.

Creador nuestro, Madre nuestra, Padre nuestro que estás en el cielo, santificado sea tu nombre. Venga tu reino. Hágase tu voluntad en la tierra como en el cielo. Danos hoy nuestro pan de cada día. Perdona nuestras ofensas como también nosotros perdonamos a los que nos ofenden. No nos dejes caer en tentación y libranos del mal. Porque tuyo es el reino, tuyo es el poder y tuya es la gloria, ahora y siempre. Amén

## BLESSING

Prayer of St. Patrick

*(speak together)* Christ be with me, Christ within me,  
Christ behind me, Christ before me,  
Christ beside me, Christ to win me,  
Christ to comfort and restore me,  
Christ beneath me, Christ above me,  
Christ in quiet, Christ in danger,  
Christ in hearts of all that love me,  
Christ in mouth of friend and stranger.

*The service ends in silence.*

*Reflective music follows the service for those who wish to remain for a short time and pray.*

*Tomorrow's Easter Vigil is at 7pm.*

## **Staff at University Lutheran Church of Hope**

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### **Custodian**

Geremew Beshah (he/him)

### **Lutheran Campus Pastor**

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## **GivePlus Mobile App for Online Giving**

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- Securely and conveniently manage donations using Touch ID/Fingerprint, PIN or password.

Search for "GivePlus Church" in the App Store or Google Play. The church's name is listed as "University Lutheran Churc" (Yes, omit the last "h").

## **Giving by Text**

To initiate a transaction, text 612.294.7621 and enter the amount as a text message. The first time, use the link indicated to load a credit card with account number, expiration date, and CVV number.

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