



Good Friday Worship + The Passion According to St. John Community of Christ Lutheran Church + Whitehouse, Ohio April 18, 2025 + 7:00pm

Worship Over The Three Days

The Vigil of Easter (Holy Saturday) **at Zion, Waterville** 7:00pm The Resurrection of our Lord (Easter Sunday) 8:00am and 10:00am

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About Our Worship This Evening

"It is finished."

And with that final word of Jesus, there is nothing more to say. The story of Jesus' suffering and death will speak for itself tonight, as we hear the <u>Passion according to St. John</u> with no further commentary or homily, other than to say that the death of Jesus is really woven of one piece with the life of Jesus—in his speaking, acting, eating, serving, suffering, and dying, Jesus poured himself out for the world in one great motion of love and justice, truth and grace.

In our worship this evening, we not only listen to what Christ Jesus has done in giving his life for us, but we also pray for the needs of the church and the world for whom Christ died. The traditional <u>Bidding Prayer</u> creates a rhythm of praying in which we are called to pray for a particular need, a time of brief silent prayer is kept, and then the Presiding Minister gathers our prayers in a spoken petition, to which the congregation responds, "Amen." Just as Jesus' spent his final hours caring for others in his words, his prayer, and his patient suffering, we mark this night caring for **all** in prayer.

Even though we mark the death and burial of Jesus tonight, we know that these will not be the last word of the story. We end our worship tonight knowing there is another verse to be sung, another hope to be fulfilled, another promise to be kept. And so we depart in silence this evening, leaving unsaid those things for which we must wait, and knowing that all that is necessary to say is captured in those final words from our Lord, "It is finished."

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

Oh, come, let us worship Christ.



+ Sending

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

Q By your holy cross you have redeemed the world.

The congregation departs in silence.

Good Friday—April 18, 2025—7:00pm

+ Community of Christ Lutheran Church + Whitehouse, Ohio+

Gathering in Silence

+ At this sign, all who are able are invited to stand.

- + Prayer of the Day
 - Let us pray: Merciful God, your Son was lifted up on the cross to draw all people to himself. Grant that we who have been born out of his wounded side may at all times find mercy in him, Jesus Christ our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen



Text: Paul Gerhardt, 1607–1676, based on Amulf of Louvain, c. 1250, tr. composite Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500, adapt. Hans L. Hassler, 1564–1612 Just as there were many who were astonished at him
 —so marred was his appearance, beyond human semblance,
 and his form beyond that of mortals—

15 so 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?

² For 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.

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

4 Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken.

yet we accounted him stricken, struck down by God, and afflicted.

⁵ But 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.

⁶ 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.

⁷ He was oppressed, and he was afflicted, yet he did not open his mouth;

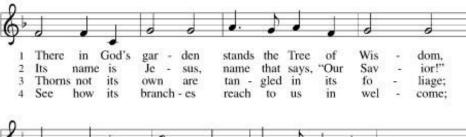
like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth.

⁸ By a perversion of justice he was taken away. Who could have imagined his future?

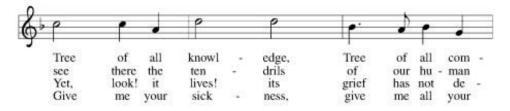
For he was cut off from the land of the living, stricken for the transgression of my people.

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











5 This is my ending this my resurrection; into your hands, Lord, I commit my spirit. This have I searched for; now I can possess it. This ground is holy. 6 All heav'n is singing, "Thanks to Christ whose passion offers in mercy healing, strength, and pardon. Peoples and nations, take it, take it freely!" Amen! My Master!

Jesus, Remember Me





Bidding Prayer

- ALet 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 in peace and tranquility, and for the world itself for which Christ died and was buried. (Silent prayer follows.)
- 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 every people everywhere. We ask this through Christ our Lord. Amen

A Let us pray for...

The Prayer continues with this pattern repeated several times—an invitation calling us to pray for particular needs, a space of time for silent prayer, a spoken petition, and the congregation's response of **Amen.**

- P Finally, Let us rise to pray for all those things for which our Lord would have us ask, even in the words Jesus gave us:
- + ②Our 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
- + Placing of Nails

 All are invited to come forward and place a nail in the large wooden cross at the front of the center aisle, while the congregation sings.



10 Yet 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.
11 Out 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.
12 Therefore 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.

Hymn

Christ, the Life of All the Living



- 1 Christ, the life of all the liv-ing, Christ, the death of death, our foe,
- 2 You have suf-fered great af flic-tion and have borne it pa tient ly,
- 3 Then, for all that bought my par-don, for the sor-rows deep and sore,



Christ, your-self for me once giv-ing to the dark-est depths of woe:
e - ven death by cru - ci - fix-ion, ful - ly to a - tone for me;
for the an-guish in the gar-den, I will thank you ev - er-more;



through your suf-f'ring, death, and mer - it life e - ter - nal I in - her - it. for you chose to be tor-ment-ed that my doom should be pre-vent - ed. thank you for the groan-ing, sigh-ing, for the bleed-ing and the dy - ing,



Thou-sand, thou-sand thanks are due, dear - est Je - sus, un - to you. Thou-sand, thou-sand thanks are due, dear - est Je - sus, un - to you. for that last tri - um - phant cry, praise you ev - er - more on high.

Text: Ernst Christoph Homburg, 1605–1681; tr. Catherine Winkworth, 1827–1878, alt.Music: JESU, MEINES LEBENS LEBEN, Das grosse Cantional, Darmstadt, 1687

[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,"

17 he also adds.

"I will remember their sins and their lawless deeds no more."

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

¹⁹ Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, ²⁰ by the new and living way that he opened for us through the curtain (that is, through his flesh), 21 and since we have a great priest over the house of God, ²² let 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. ²³ Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. 24 And let us consider how to provoke one another to love and good deeds, ²⁵ not 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 Passion According to St. John

(congregation remains seated)

My Song Is Love Unknown, verse 1

(see next page)

John 18:1-14

My Song Is Love Unknown, verse 2

John 18:15-32

My Song Is Love Unknown, verse 3

John 18:33-19:16a

My Song Is Love Unknown, verse 4

John 19:16b-30

My Song Is Love Unknown, verse 5

John 19:31-42

My Song Is Love Unknown, verses 6-7





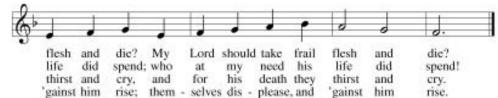
- came from his blest throne, sal va - fion stow;
- Some-times they strew his way and his sweet prais - es sing:
- Why, what hath my Lord done? What makes this rage and spite?



love they might love - ly to the love - less shown, that men made strange, and the longed-for Christ would know. none sound-ing all the day ho san - nas to their King. made the lame gave the blind their sight. to run,



who am I. that for Lord should take frail my sake But, oh, my friend, my friend in deed, who at my need Then "Cru - ci - fy!" is all their breath. and for his death they Sweet in - ju - ries! Yet they these them - selves dis - please, and at



- 5 They rise, and needs will have my dear Lord made away; a murderer they save. the prince of life they slay. Yet cheerful he to suff'ring goes, that he his foes from thence might free.
- 6 In life, no house, no home my Lord on earth might have: in death, no friendly tomb but what a stranger gave. What may I say? Heav'n was his home; but mine the tomb wherein he lay.
- 7 Here might I stay and sing no story so divine! Never was love, dear King, never was grief like thine. This is my friend, in whose sweet praise I all my days could gladly spend!

Text: Samuel Crossman, c. 1624-1683 Music: RHOSYMEDRE, John D. Edwards, 1806-1885