



HOLY WEEK 2024

GRACE LUTHERAN CHURCH
OF NORTHEAST MINNEAPOLIS

Welcome to worship! We are a congregation with a long history of loving God and serving our neighbors. **We welcome and celebrate all of you, including race, culture, sexual orientation, gender identity, ability, age, and family.**

We welcome you to share fellowship with us in your joys and struggles. If you hunger for a good meal, a bag of groceries, the bread of communion, an opportunity to serve your neighbors, or a welcoming church home, **there is a place for you at Grace!**

✠ When you see this symbol you're invited to stand as you are able.

We love to sing! When music and words are not printed in the bulletin, you can find the song in the red hymnal underneath the chairs at the page number listed.

Two single-stall and wheelchair-accessible restrooms are just outside the sanctuary in the Commons, and another one is down the hallway across from the gym.

Children belong in worship! We recognize that children aren't wired to "sit still" for an hour, so we welcome their quiet movement, joyous singing, and encourage their involvement in worship. Children of any age may pick out a book, toy, or art supplies in the Commons for use during the service.

Help love reach beyond these walls. You can give



online at gracenempls.org/give or scan this QR code with your phone's camera app. You can also place your offering in the plate as you come up for communion.

All are welcome at Jesus' table to receive holy communion. We set the table with wheat bread, gluten-free crackers, white grape juice, and red wine.

Stay connected to what's happening at Grace: sign up for our weekly online newsletter, "The Scroll." Find the latest editions and the link to subscribe on our home page at gracenempls.org.

WELCOME TO HOLY WEEK

Every Sunday in worship the church celebrates the life, death, and resurrection of Jesus Christ. The Holy Spirit gathers us to receive again the gifts of God that come to us through Christ, crucified and risen.

At the center of the church year, however, we make the passage with Christ through death into life with special rituals. The services of Maundy Thursday and Good Friday (and, more frequently, the Vigil of Easter) unfold as a single movement, a journey wherein Christ's saving power is realized anew.

Join us on this sacred journey. On March 28, at 6 PM, we gather at tables in the sanctuary for **Maundy Thursday** (service details begin on page 3). On March 29, at 6 PM, we return to the sanctuary for **Good Friday** (service details begin on page 12). On March 30, at 7 PM join us for the **Vigil of Easter** at Gustavus Adolphus Lutheran Church (1509 NE 27th Ave). On the other side of this journey is the joyful service of Christ's resurrection, the first Sunday of **Easter**, which we will celebrate on March 31, at 10 AM.

MAUNDY THURSDAY

MARCH 28, 2024

The gospels narrate two events on the Thursday before Jesus' death: his last meal with his followers and his symbolic gesture of washing their feet. During worship we are invited to participate in both expressions of faithfulness. We begin on Maundy Thursday by acknowledging our sin and receiving forgiveness. Being forgiven by God turns us toward reconciliation with and service to our neighbor, symbolized by hand- and footwashing. Our baptism strengthens us to live out the command—the root of the word 'Maundy'—to love one another.

PRELUDE

WELCOME AND GREETING

Let us share the ancient Christian greeting (2 Corinthians 13:13).

The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit be with you all.
And also with you.



CONFESSION & FORGIVENESS

Friends in Christ, on this night
let us go down once more to the river of life-giving water,
to confess our sin against God and neighbor,
that we may enter these holy days
reconciled with God and one another.

As I went down to the ri - ver to pray

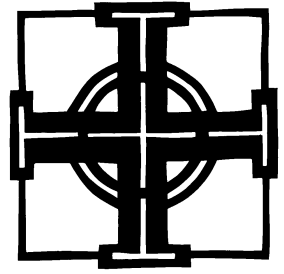
stu - dy - ing a - bout that good old way and

who shall wear the star - ry crown Good Lord show me the way

1. O sin - ners, let's go down, let's go down, come on down,

1. O sin - ners, let's go down, let's go down, come on down,

Eternal God, whose covenant with us is never broken,
we confess that we have broken faith with you.
You bless us to bless the nations,
but instead we buy into scarcity.
You empower us with a path and a purpose,
but we turn aside from you and our neighbors.
You set aside weapons for the life of the world,
but we wield words against each other
and our tax dollars launches missiles across the globe.



In your boundless compassion, wash us and make us new,
nourish us at your table, and set us free from fear
that we might be signs to our neighbors
of your steadfast love, reflections of Jesus Christ,
in whose name we pray. Amen.

As tender as parent to child, so deep is God's compassion for you.
 As high as heaven is above earth, so vast is God's love for you.
 As far as east is from west, so far God removes your sin from you,
 renewing your life through Jesus Christ.
Thanks be to God! Amen.

Please turn to a neighbor, place your hands on (or above) them and offer these words:

"Jesus Christ calls you friend and fills you with the Spirit.
Love yourself and your neighbors as God loves you."

BLESSING OUR MEAL

Ben - di - ce, Se-ñor, nues-tro pan, y da pan a los que tien - en
 God bless to . . us our . . bread, and give bread . . to all those who are

ham - bre y ham - bre de jus - ti - cia a los que tien - en
 hun - gry, and hun - ger for jus - tice to those who are

pan. Ben - di - ce, Se - ñor, nues - tro pan.
 fed. God bless to . . . us our . . . bread.

Let us dine together, enjoying good food provided by Holy Land here in Northeast.
Just as Jesus and his disciples sang a hymn when the meal was over,
singing will signal us back to worship.

HYMN *Your Love is Never Ending (Psalm 136)*

*Over the Lenten season, we heard of God's steadfast love expressed in covenants.
With the psalmist, let us celebrate this love that moves us to gratitude.*

Leader or All Em Am7 B7

1 We give thanks un - to you, O God of might,
2 In your wis - dom and love you shaped the skies,
3 You have filled all the skies with glo - ry and light,
4 From of old you have led your peo - ple in faith,
5 You de - liv - ered the ones who called un - to you,
6 You have o - pened the sea and brought your peo - ple through,
7 You re - mem - ber your prom - ise age to age,
8 You give food and life to all liv - ing things,

All Em Am Em B

for your love is nev - er end - ing;

Leader or All B7 Em

we give thanks un - to you, the God of gods,
you spread out the earth up - on the sea,
the sun for the day and the moon for night,
you have shown your com - pas - sion, strength, and love,
from bond - age to free - dom, you brought them forth,
brought them in - to a land that flows with life,
you show mer - cy on those of low de - gree,
we give thanks un - to you, the God of all,

All G Am Em B7 Em

for your love is nev - er end - ing.

GOSPEL REFLECTIONS

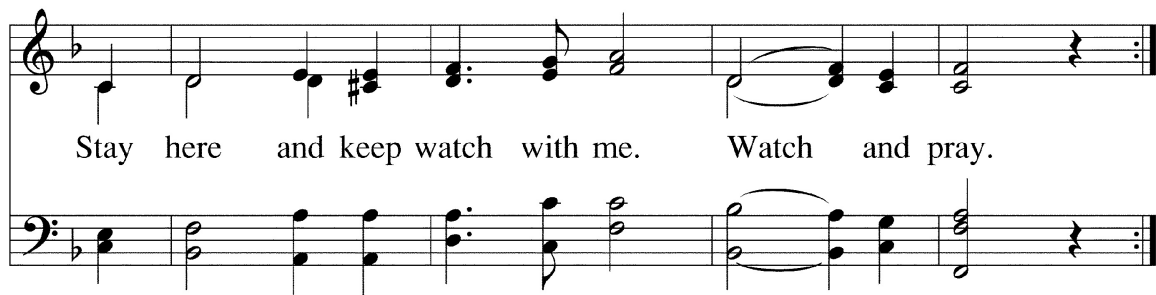
Asked to keep watch and pray with Jesus, disciples remember the events of the week leading up to this nighttime hour in the garden.

A disciple anoints Jesus – *John 12:1-9*

Jesus washes disciples' feet – *John 13:1-17, 31b-35*

Jesus shares a meal with disciples – *Mark 14:12-26*

After each reflection, let us sing Jesus' words.



FOOT WASHING & HAND WASHING

Our commitment to Jesus' way of love is signified in the washing of feet, following the example our Lord gave us on the night before his death.

*You may come to one of several stations to have your feet or hands washed and then anointed. After you have been anointed and if you so choose, you may wash and anoint the feet or hands of the person who comes after you. Afterwards, offer these words of blessing: **"God bless you and keep you on your journey."***

During our foot washing, let us sing.

HYMN

Will You Let Me Be Your Servant

#659



1 Will you let me be your ser - vant, let me be as
 2 We are pil - grims on a jour - ney, we are trav - 'lers
 3 I will hold the Christ - light for you in the night - time
 4 I will weep when you are weep - ing; when you laugh I'll
 5 Will you let me be your ser - vant, let me be as



Christ to you? Pray that I may have the grace to
 on the road; we are here to help each oth - er
 of your fear; I will hold my hand out to you,
 laugh with you. I will share your joy and sor - row
 Christ to you? Pray that I may have the grace to

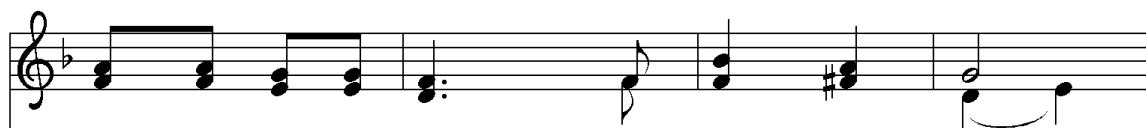


let you be my ser - vant, too.
 walk the mile and bear the load.
 speak the peace you long to hear.
 till we've seen this jour - ney through.
 let you be my ser - vant, too.

HYMN

Ubi Caritas et Amor

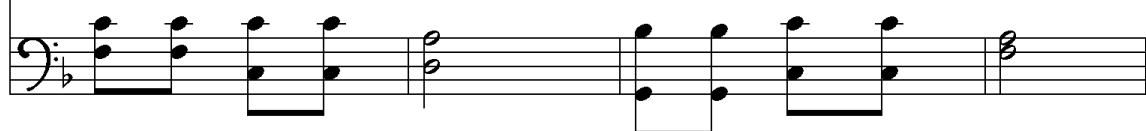
#642



U - bi ca - ri - tas et a - mor,
 Where true char - i - ty and love a - bide,



u - bi ca - ri - tas, De - us i - bi est.
 God is dwell - ing there; God is dwell - ing there.



✠ COMMUNION: PRAYER

As Christians have done since the earliest days of the Church, let us keep Christ's feast of love.

With hearts lifted up, let us give God our thanks and praise.

Holy One, you are our Creator.
For the heavens that tell of your glory,
For creation's wordless song of praise,
For welcoming us into the singing,
We thank you, O God.
We thank you, O God.

Holy One, you are our Covenant-Maker.
For freeing our ancestors from slavery,
For guiding our relationships with justice,
For reviving our souls with words sweeter than honey,
We thank you, O God.
We thank you, O God.

Holy One, in Jesus Christ you are our Companion.
For breaking bread with us,
For pursuing us in costly love,
For raising us to new life,
We thank you, O God.
We thank you, O God.

Holy One, send your Spirit upon us now,
and upon these gifts of bread and cup,
that our feast may truly be a communion with you,
and that we may be the body of Christ for our neighbors.

With hearts of thanks we pray to you:
Father, Son, and Holy Spirit,
Creator, Covenant-Maker, and Companion.
Amen. **Amen.**

With disciples in every time and place, let us pray:
**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.**



COMMUNION: SHARING THE MEAL

In this simple meal, may Jesus Christ
give you strength for the journey. **Amen.**

*All are welcome at the Lord's table. As bread and gluten-free crackers travel around the table,
we offer it to one another with these words: **The body of Christ, given for you.***

*Likewise, when we pass around carafes of red wine and golden grape juice,
we fill one another's glasses with these words: **The cup of Christ, given for you.***

You may respond with "Amen," "Thank you," or with quiet acceptance.

If for any reason you do not wish to partake, simply pass the elements along to your neighbor.

As we celebrate Communion, we invite you to join in singing.

HYMN

Word and Sign

Word and sign; pulse and breath; bread and wine; life and death;
hear the call: calm your fear. Through it all, Christ is here.

HYMN

Eat This Bread, Drink This Cup

#492

Refrain
"Eat this bread, drink this cup, come to me and nev - er be hun - gry.
OR Je - sus Christ, bread of life, those who come to you will not hun - ger.
Eat this bread, drink this cup, trust in me and you will not thirst."
Je - sus Christ, ris - en Lord, those who trust in you will not thirst.

✠ POST-COMMUNION BLESSING AND PRAYER

Now may the body and blood of our Savior Jesus Christ strengthen you and keep you in God's grace. **Amen.**

Let us pray: **Lord Jesus Christ, we give you thanks and praise.
In this covenant meal you have nourished us with your own life.
Sustain us with your Spirit and send us forth singing praise
until we feast with you again in the glory of your holy realm. Amen.**

STRIPPING OF THE ALTAR & PSALM 22

In medieval times the stripping of the altar was likened to the stripping of Jesus' body before his crucifixion. While we hear the godforsaken lament of Psalm 22, we strip away all the signs of our worship: food and drink, cups and plates, paraments and crosses.

My God, my God,
why have you forsaken me?
Why are you so far from saving me—
so far from my anguished groans?

My God, I cry out during the day,
but you don't answer;
even at nighttime I don't stop.

You are the holy one, enthroned.
You are Israel's praise.
Our ancestors trusted you—
they trusted you and you rescued them;
they cried out to you and they were saved;
they trusted you and they weren't ashamed.

But I'm just a worm, less than human;
insulted by one person, despised by another.
All who see me make fun of me—
they gape, shaking their heads:
"He committed himself to the LORD,
so let God rescue him;
let God deliver him
because God likes him so much."

But you are the one who pulled me from the womb,
placing me safely at my mother's breasts.
I was thrown on you from birth;
you've been my God since I was in my mother's womb.

Please don't be far from me,
because trouble is near
and there's no one to help.
Many bulls surround me;
mighty bulls from Bashan encircle me.
They open their mouths at me
like a lion ripping and roaring!

I'm poured out like water.
All my bones have fallen apart.
My heart is like wax; it melts inside me.
My strength is dried up
like a piece of broken pottery.
My tongue sticks to the roof of my mouth;
you've set me down in the dirt of death.
Dogs surround me;
a pack of evil people circle me like a lion—
oh, my poor hands and feet!
I can count all my bones!
Meanwhile, they just stare at me, watching me.
They divvy up my garments among themselves;
they cast lots for my clothes.

But you, LORD! Don't be far away!
You are my strength! Come quick and help me!
Deliver me from the sword.
Deliver my life from the power of the dog.
Save me from the mouth of the lion.

*Take a moment to rest in God's presence and quiet reflection.
When you are ready, depart in silence.*



*Our worship does not end but merely pauses,
continuing tomorrow evening at 6 PM with Good Friday.*

GOOD FRIDAY

MARCH 29, 2024

At the heart of the Good Friday liturgy is the passion according to John, which proclaims Jesus as a triumphant king who reigns from the cross. The ancient title for this day—the triumph of the cross—reminds us that the church gathers not to mourn this day but to celebrate Christ's life-giving passion and to find strength and hope in the tree of life.

We gather in silence.

OPENING PRAYER

FIRST READING

Isaiah 52:13-53:12

A reading from the prophet Isaiah.

Look, my servant will succeed.
My servant will be exalted and lifted very high.
Just as many were appalled by you,
he too appeared disfigured, inhuman,
his appearance unlike that of mortals.
But my servant will astonish many nations.
Rulers will be silenced because of him,
because they will see what they haven't seen before;
what they haven't heard before, they will ponder.

Who can believe what we have heard,
and for whose sake has the LORD's arm been revealed?
God's servant grew up like a young plant before us,
like a root from dry ground,
possessing neither splendid form for us to see,
nor desirable appearance.
He was despised and avoided by others;
a man who suffered, who knew sickness well.
Like someone from whom people hid their faces,
he was despised, and we didn't think much of him.

It was certainly our sickness that he carried,
and our sufferings that he bore,
but we thought him afflicted,
struck down by God and tormented.
He was pierced because of our rebellions
and crushed because of our crimes.
He bore the punishment that made us whole;
by his wounds we are healed.
Like sheep we had all wandered away, each going its own way,
but the LORD let fall on him all our crimes.

God's servant was oppressed and tormented,
but didn't open his mouth.

Like a lamb being brought to slaughter,
like a ewe silent before her shearers,
he didn't open his mouth.

Due to an unjust ruling he was taken away,
and his fate—who will think about it?

He was eliminated from the land of the living,
struck dead because of my people's rebellion.

His grave was among the wicked, his tomb with evildoers,
though he had done no violence and had spoken nothing false.

Through his anguish, the righteous one, my servant,
will make many righteous and will bear their guilt.

Therefore, I will give him a share with the great,
and he will divide the spoil with the strong,

in return for exposing his life to death

and being numbered with rebels,

though he carried the sin of many

and pleaded on behalf of those who rebelled.

This is the word of life. **Thanks be to God.**

✠ HYMN

What Wondrous Love Is This

#666

What wondrous Love is this, O my soul, O my soul

What wondrous Love is this, O my soul,

What wondrous Love is this, who facing the abyss
Still chose the way of peace for my soul, for my soul

Still chose the way of peace for my soul.

As you have shown the way, let us love, let us love,

As you have shown the way, let us love;

As you have shown the way, so teach us every day

To simply be the way of your love, of your love,

To simply be the way of your love.

Wherever you are found, may we be, may we be,

Wherever you are found, may we be;

Wherever you are found in souls and bodies bound,

Where suffering is found, may we be, may we be,

Where suffering is found, may we be.

Tenebrae (Latin for “darkness”) was the name given to the medieval predawn morning prayer celebrated by monks during the last three days in Holy Week. In the monastic practice, the candles used for reading were gradually extinguished as the sun rose. For Good Friday, this service is adapted for evening prayer, such that we descend into shadows after each scene from Jesus’ suffering.

The passion of our Lord Jesus Christ according to John.
Glory to you, O Lord

SCENE ONE: Arrest

John 18:1-11

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, “Here I AM.” Judas, who betrayed him, was standing with them. When Jesus said to them, “Here I AM,” 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 ‘Here I AM. So if you are looking for me, let these others 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?”

A candle is extinguished. We keep silence.



THE PEOPLE OF LAISH

– Mary F.C. Pratt (2011)

*The Danites came to Laish, to a people quiet and unsuspecting,
and smote them with the edge of the sword,
and burnt the city with fire.
And there was no deliverer...*

– Judges 18:27–28

In the morning, a woman walked to her field,
stopped, puzzled by moving shadows,
a far rattle of sound she'd never heard.
In the crackling ruin of that night
jackals circled the city,
waiting for the flames to die.

We create gods in our image.
The god of Dan, glorious in battle,
adept with fire;
the god of Laish, quiet and unsuspecting,
no deliverer.

The one time god created itself in our image
we didn't like it:
too messy, too common.
Bones, and a great deal of blood.
Not the sort of deliverer anyone wanted.

I walked early today down the usual road:
dark woods on my left,
cut hayfields on my right.
Against the blue bulk of mountains,
one wisp of cloud drifting up,
blowing apart in the sunrise.

So the soldiers, their officer, and the Judean 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 that it was better to have one person die for the people lest the Romans come and take away both the land and the nation. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the high priest's courtyard, 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 keeping warm.

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 rooster crowed.

A candle is extinguished. We keep silence.



GOOD FRIDAY

—Maria Melendez Kelson (2014)

Jesus, I want my sins back.
My prattle, pride, and private prices —
climbing, clinching, clocking —

I might loan you a few for the evening,
so you don't show up at your own crucifixion
naked of all purpose.

But for God's sake, don't spill any
redemption on them! They're my
signature looks. Body by Envy.

Make up & wardrobe provided by Avarice. Lord,
if you take away my inordinate cravings,
what the hell's left? Do you know

how much I paid for my best rages?
I want them all back if they're
so To Die For. Else shred my palms,

wash my face with spit, let the whip
unlace my flesh and free the naked blood,
let me be tumbled to immortality

with the stew of flood debris
that is my life.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. 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 do not have the right 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 Jewish, 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. 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 the chief priests again and told them, "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 revolutionary.

A candle is extinguished. We keep silence.



WE LIVED HAPPILY DURING THE WAR

—Ilya Kaminsky (2013)

And when they bombed other people's houses, we

protested

but not enough, we opposed them but not

enough. I was

in my bed, around my bed America

was falling: invisible house by invisible house by invisible house.

I took a chair outside and watched the sun.

In the sixth month

of a disastrous reign in the house of money

in the street of money in the city of money in the country of money,
our great country of money, we (forgive us)

lived happily during the war.

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 the chief priests, “Look, I am bringing him out to you.” 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 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.”

The chief priests 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.’

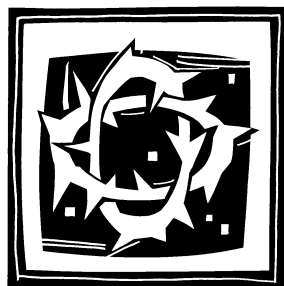
Now it was the day of Preparation for the Passover; and it was about noon. Pilate said to the chief priests, “Here is your king!”

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.

A candle is extinguished. We keep silence.



A FESTIVAL IN CHRISTENDOM

–Walter Everette Hawkins (1920)

And it was in a Christian land,
With freedom's towers on every hand,
Where shafts to civic pride arise
To lift America to the skies.

And it was on a Sabbath day.
While men and women went to pray.
Well-groomed in fashion's bright design,
Right proudly wending to their shrine.

The bell up in the steeple spoke.
Its ringing notes the silence broke,
And on the pulsing Sabbath air
Poured out its chimes, a call to prayer.

He passed the crowd in humble mode
While going to his meek abode.
From out the crowd arose a cry,
And epithets began to fly;

And so this Christian mob did turn
From prayer to rob, to lynch and burn.
A victim helplessly he fell
To tortures truly kin to hell;

They bound him fast and strung him high.
Then cut him down lest he should die
Before their energy was spent
In torturing to their heart's content.

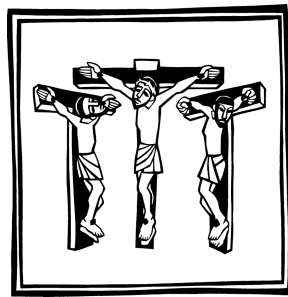
They tore his flesh and broke his bones,
And laughed in triumph at his groans;
They chopped his fingers, clipped his ears
And passed them round as souvenirs.

They bored hot irons in his side
And reveled in their zeal and pride;
They cut his quivering flesh away
And danced and sang as Christians may....

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 people 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 of the Jews 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."

A candle is extinguished. We keep silence.



✠ ADORATION OF THE CROSS

As early as the fourth century there are accounts of Christians venerating representations of Jesus' cross during Holy Week. Tonight our cross is composed of the laments and confessions we offered to God on Ash Wednesday. In body and soul, let us adore and pray with our Savior.

Crucified savior, naked God,
gather us alongside your mother
and your grieving friends.
As we kneel at the foot of your cross,
help us to see and know your love for us,
so that we may place at your feet
all that we have and are. **Amen.**

Behold the cross on which was hung the Savior of the whole world.
Come, let us worship Christ.

You may approach the cross to reflect or light a candle in prayer.

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's 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.

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.

A candle is extinguished. We keep silence.

IF I MUST DIE

—Refaat Alareer (2023)

If I must die,
you must live
to tell my story
to sell my things
to buy a piece of cloth
and some strings,
(make it white with a long tail)
so that a child, somewhere in Gaza
while looking heaven in the eye
awaiting his dad who left in a blaze—
and bid no one farewell
not even to his flesh
not even to himself—
sees the kite, my kite you made, flying up above
and thinks for a moment an angel is there
bringing back love
If I must die



SCENE SEVEN: Burial

John 19:31-37

Since it was the day of Preparation, the chief priests 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.”

A candle is extinguished. We keep silence.



EAST COKER
—T.S. Eliot (1940)

O dark dark dark. They all go into the dark,
The vacant interstellar spaces, the vacant into the vacant,
The captains, merchant bankers, eminent men of letters,
The generous patrons of art, the statesmen and the rulers,
Distinguished civil servants, chairmen of many committees,
Industrial lords and petty contractors, all go into the dark,
And dark the Sun and Moon, and the Almanach de Gotha
And the Stock Exchange Gazette, the Directory of Directors,
And cold the sense and lost the motive of action.
And we all go with them, into the silent funeral,
Nobody's funeral, for there is no one to bury.
I said to my soul, be still, and let the dark come upon you
Which shall be the darkness of God. As, in a theatre,
The lights are extinguished, for the scene to be changed
With a hollow rumble of wings, with a movement of darkness on darkness,
And we know that the hills and the trees, the distant panorama
And the bold imposing facade are all being rolled away—
Or as, when an underground train, in the tube, stops too long between stations
And the conversation rises and slowly fades into silence
And you see behind every face the mental emptiness deepen
Leaving only the growing terror of nothing to think about;
Or when, under ether, the mind is conscious but conscious of nothing—
I said to my soul, be still, and wait without hope
For hope would be hope for the wrong thing; wait without love,
For love would be love of the wrong thing; there is yet faith
But the faith and the love and the hope are all in the waiting.
Wait without thought, for you are not ready for thought:
So the darkness shall be the light, and the stillness the dancing.
Whisper of running streams, and winter lightning.
The wild thyme unseen and the wild strawberry,
The laughter in the garden, echoed ecstasy
Not lost, but requiring, pointing to the agony
Of death and birth.

BIDDING PRAYER

From the third century on, a central feature of Good Friday worship has been a lengthy bidding prayer. In silence and spoken petition we pray for the world which Jesus loved unto death.

Gathered beneath the cross, let us pray for the church throughout the world.

Silent prayer.

Holy and vulnerable God,
your Spirit calls foolish and weak folk
to live though Christ, our crucified Savior.
Grant us wisdom, that we might grow to love you.
Grant us courage, that we might rise to love our neighbors.
In the bond of peace, unite all disciples of Jesus,
especially those who seek your heavenly reign in Northeast Minneapolis;
we ask this through Jesus Christ, head of church. **Amen.**

Let us pray for this congregation and its leadership.

Silent prayer.

Holy and vulnerable God,
you raise up prophets and apostles
to discern your wisdom and proclaim your way.
Keep this congregation faithful to your mission
and strengthen our leaders:
our council and transition team,
Jon and Lynn, our interim pastor Ben,
Ann our bishop and Elizabeth our presiding bishop;
we ask this through Jesus Christ, the Good Shepherd. **Amen.**

Let us pray for our neighbors of other faiths.

Silent prayer.

Holy and vulnerable God,
you gather into your embrace
all those who call out to you under different names.
Make peace where there is interreligious strife.
Move our hearts to understand others.
Strengthen ties between Jewish and Muslim
siblings in the family of Abraham.
Bring an end to anti-Semitism and Islamophobia;
we ask this through Jesus Christ our brother. **Amen.**

Let us pray for our indigenous neighbors.

Silent prayer.

Holy and vulnerable God,
you smiled upon the indigenous stewards of this land,
the Dakota and Ojibwe peoples.
Uphold the integrity of sovereign tribes.
Repair harm inflicted by boarding schools and discarded treaties.
Empower Native communities to pursue healing with descendants of settlers.
we ask this through Jesus Christ, who defied imperial power. **Amen.**

Let us pray for our neighbors who cannot believe in God.

Silent prayer.

Holy and vulnerable God,
you created humanity in your image.
Pour out your grace on all,
especially those whom your church has betrayed.
Wherever suffering has scarred the human soul,
wherever hope cannot take root,
may your tears of compassion tears fall freely;
we ask this through Jesus Christ, who cried out to you on the cross. **Amen.**

Let us pray for those who serve in public office.

Silent prayer.

Holy and vulnerable God,
you champion the poor and the oppressed.
In your goodness, give wisdom to those in authority,
especially Tim and Peggy our governor and lieutenant governor,
so that people in this and every place may enjoy justice, peace, freedom,
and a share in the goodness of your creation;
we ask this through Jesus Christ, our king, crowned with thorns. **Amen.**

Let us pray for God's creation.

Silent prayer.

Holy and vulnerable God,
you fanned the cosmos to life and grew a garden on this planet.
Send out your Spirit and renew the face of the earth.
Heal the damage human beings have done.
Prosper all efforts to protect the water, air, and soil;
we ask this through Jesus Christ, the Word made flesh. **Amen.**

Let us pray for those in need.

Silent prayer.

Holy and vulnerable God,
you dwell among the lowly, weak, and wounded.
Heal the sick, comfort the dying, and give safety to refugees.
Bring an end to war, free those unjustly deprived of liberty,
and deliver your world from falsehood, hunger, and disease.
Hear the prayers of all who call on you in any trouble,
that they may receive courage, compassion, help, and hope;
we ask this through Jesus Christ, who binds up the brokenhearted. **Amen.**

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

**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.**



1 Were you there when they cru - ci - fied my Lord?
 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 when they cru - ci - fied my Lord?
 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?

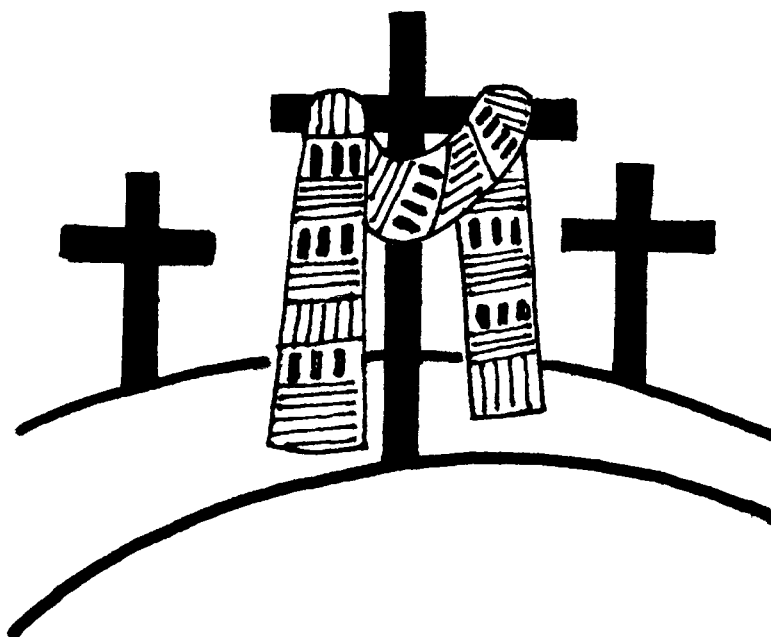
Refrain



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 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?



After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Judeans, 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 Jewish burial custom.

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.

*Take a moment to rest in God's presence and quiet reflection.
When you are ready, depart in silence.*

*Our worship does not end but merely pauses,
continuing tomorrow evening at 7 PM with the Easter Vigil,
hosted by our partner congregation Gustavus Adolphus Lutheran (1509 NE 27th Ave).*

*All are welcome to the celebration of Christ's resurrection
on Easter morning at 10 AM.*

ACKNOWLEDGEMENTS AND PERMISSIONS

General

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Maundy Thursday

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Good Friday

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