

# Resurrection Lutheran Church

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**Resurrection Lutheran Church is called by God, to reach beyond our walls and share the Good News, bringing Christ to the world through Prayer, Love, and Action.**

## Friday, April 15, 2022

### Good Friday

*All are welcome to commune and receive Christ in bread and wine. Please fill out a communion card and give it to the usher when coming forward for Communion.*

*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.*

**Prelude**

**O Sacred Head, Sore Wounded**

**J.P. Kirnberger**

### **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.**

### **Procession of the Cross**

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

**O, come, let us worship him.**

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### **Call to Worship**

Let us remember

**how the sky went dark.**

Let us remember

**how his mother was there.**

Let us remember

**how people mocked him.**

Let us remember

**how his friends fled.**

Let us remember,

**how in the midst of all that, Jesus still chose love.**

Let us worship holy God.

### **Call to Confession**

Good Friday belongs to confession.

For on this day, we hold up to the light everything that went wrong 2,000 years ago; and as we do, we are reminded of everything that is going wrong in the present day.

So we breathe deeply. We bow our heads.

We speak the truth out loud about who we long to be, and we trust that God is already reaching out for us as we speak.

Knowing that, let us pray together. . .

### **Prayer of Confession**

**God of unfathomable mercy, if we were there,  
we'd like to think that we would have defended you.**

**We'd like to think that we would have stopped the guards and silenced the  
mockery, protected your body and defended your name.**

**However, if we're honest with ourselves, we probably would have been at the edge  
of the crowd—silent and afraid. How often are we silent and afraid? How often  
do we wait for the stones to cry out for us? Forgive us. Please forgive us. Amen.**

### **Words of Forgiveness**

Even from his place on the cross, even while being met with cruelty and violence, Jesus overflows with truth and grace.

He sees those around him.

He speaks connection and belonging into existence. He offers forgiveness.

Friends, if this is true from the cross, it is certainly true here. We are surrounded by grace.

**We are held in love.**  
We are forgiven—over and over again.  
**That truth never changes. Thanks be to God.**

**Prayer of the Day**  
God who asked for a drink,  
God who was killed by the state,  
God who offered love and grace even from the cross—  
we are at a loss for words.  
What do we do with this day?  
The air is heavy.  
Our hearts are heavy.  
The suffering of this world feels particularly close,  
spilling out all over us.  
And yet, even in this space,  
we know you are moving.  
Even in this space,  
we know that this is not the end.  
Give us the heart to hear this story  
and the courage to let it change us.  
Gratefully we pray, amen.

### **Gospel Lesson: John 18:1—19:16**

*Jesus enters Jerusalem.*

The Holy Gospel according to St. John.  
**Glory to you, O Lord.**

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 Jews that it was better to have one person die for the people.

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 Jews 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.

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 Jews 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 Jews. 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 Jews 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.

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." The Jews 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 the Jews 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 the Jews, "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

P The gospel of the Lord.

C Praise to you, O Christ.

# Calvary

## *Every Time I Think about Jesus*



<i>Refrain</i>	Cal - va - ry,	Cal - va - ry,
1	Ev - 'ry time I	think a-bout Je - sus,
2	Sin - ner, do you	love . . . . my Je - sus?
3	Don't you hear him	say, "It is fin - ished!"
4	Je - sus fur - nished	my . . . . sal - va - tion,



	Cal - va - ry,	Cal - va - ry,
	ev - 'ry time I	think a-bout Je - sus,
	Sin - ner, do you	love . . . . my Je - sus?
	Don't you hear him	say, "It is fin - ished!"
	Je - sus fur - nished	my . . . . sal - va - tion,



	Cal - va - ry,	Cal - va - ry,
	ev - 'ry time I	think a-bout Je - sus;
	Sin - ner, do you	love . . . . my Je - sus?
	Don't you hear him	say, "It is fin - ished!"
	Je - sus fur - nished	my . . . . sal - va - tion;



	sure - ly he died on	Cal - va - ry.
	sure - ly he died on	Cal - va - ry. <i>Refrain</i>
	Sure - ly he died on	Cal - va - ry. <i>Refrain</i>
	Sure - ly he died on	Cal - va - ry. <i>Refrain</i>
	sure - ly he died on	Cal - va - ry. <i>Refrain</i>

## **Affirmation of Faith**

We believe that the crucifixion shows us the worst in humanity—  
**violence inflicted on the innocent,**  
**shame poured out in excess,**  
**mockery for the sake of mockery,**  
**and abandonment of those we love.**

We believe that Jesus shows us the best in humanity—  
**grace where grace is undeserved,**  
**humility in the face of power,**  
**justice in the face of oppression,**  
**love that overcomes.**

So today, as one voice, we choose  
**the latter.**

We choose  
**love.**

We choose  
**grace.**

We choose  
**one another.**

We choose  
**to remember.**

Let it be so.

**Amen.**

## **The First Word: Luke 23:32-35**

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!"

## **Psalm 22:6-8, 16-19** (read responsively)

<sup>6</sup>But as for me, I am a worm | and not human,  
scorned by all and despised | by the people.

<sup>7</sup>**All who see me laugh | me to scorn;**  
**they curl their lips; they | shake their heads.**

<sup>8</sup>"Trust in the LORD; let the | LORD deliver;  
let God rescue him if God so de- | lights in him."

**<sup>16</sup>Packs of dogs close me in, a band of evildoers | circles round me;  
they pierce my hands | and my feet.**

<sup>17</sup>I can count | all my bones  
while they stare at | me and gloat.

**<sup>18</sup>They divide my gar- | ments among them;  
for my clothing, | they cast lots.**

<sup>19</sup>But you, O LORD, be not | far away;  
O my help, hasten | to my aid.

### **Prayer**

As Christ forgave the evil of the humanity that crucified him, so may we, your servants, O Lord, forgive the evil and sin committed against us and so witness to your deed of love for all people. Lord, in your mercy, **hear our prayer.**

**Go to Dark Gethsemane**

**Robert Powell**

### **The Second Word: Luke 23:39-43**

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

### **Isaiah 53:3-5** (read responsively)

<sup>3</sup>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.

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

<sup>5</sup>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.



## **Prayer**

Gracious Lord, as you promised paradise to the criminal, so may all sinners who confess your goodness and power receive your promise of everlasting life. Lord, in your mercy, **hear our prayer.**

### **When You Prayed Beneath the Trees    Christopher Idle, Lloyd Larson**

#### **The Third Word: John 19:25-27**

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.

#### **Psalm 22:9-11 (read responsively)**

<sup>9</sup>Yet you are the one who drew me forth | from the womb,  
and kept me safe on my | mother's breast.

<sup>10</sup>**I have been entrusted to you ever since | I was born;  
you were my God when I was still in my | mother's womb.**

<sup>11</sup>Be not far from me, for trou- | ble is near,  
and there is no | one to help.

## **Prayer**

Lord Jesus, in your cross may we die to ourselves that even before the threat of death we care for our loved ones instead of ourselves, just as you cared for your mother from the cross. Lord, in your mercy, **hear our prayer.**

### **Steal Away to Jesus**

**Arr. Charles Callahan**

#### **The Fourth Word: Matthew 27:45-46**

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?"

**Psalm 22:1-5** (read responsively)

<sup>1</sup>My God, my God, why have you for- | saken me?

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

<sup>2</sup>**My God, I cry out by day, but you | do not answer;  
by night, but I | find no rest.**

<sup>3</sup>Yet you are the | Holy One,  
enthroned on the prais- | es of Israel.

<sup>4</sup>**Our ancestors put their | trust in you,  
they trusted, and you | rescued them.**

<sup>5</sup>They cried out to you and | were delivered;  
they trusted in you and were not | put to shame.

### **Prayer**

Creator God, you forsook your son to death so that by his resurrection your people might never be forsaken. Hear us when we cry out at evil, violence, and suffering, lest the cross of Christ be of no avail. Lord, in your mercy, **hear our prayer.**

**Herzlich Tut Mir Verlangen**

**Delphin Strunk**

### **The Fifth Word: John 19:28-29**

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.

**Psalm 69:20-21** (read responsively)

<sup>20</sup>Reproach has broken my heart, and I am sick | beyond healing;

I looked for sympathy, but there was none, for comforters, but I | could find no one.

<sup>21</sup>**They gave me | gall to eat,  
and when I was thirsty, they gave me vine- | gar to drink.**

### **Prayer**

Holy Father, you gave sour vinegar to your only son so that we sinners might have the wine of the kingdom. Give us faith to bear sourness and bitterness from others in the hope of the kingdom's feast. Lord, in your mercy, **hear our prayer.**

**Sing Low Sweet Chariot**

**Arr. Charles Callahan**

### **The Sixth Word: John 19:30**

When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

### **Isaiah 42:1-4a** (read responsively)

<sup>1</sup>Here is my servant, whom I uphold,  
my chosen, in whom my soul delights;  
I have put my spirit upon him;  
he will bring forth justice to the nations.

<sup>2</sup>**He will not cry or lift up his voice,  
or make it heard in the street;**

<sup>3</sup>a bruised reed he will not break,  
and a dimly burning wick he will not quench;  
he will faithfully bring forth justice.

<sup>4</sup>**He will not grow faint or be crushed  
until he has established justice in the earth;  
and the coastlands wait for his teaching.**

### **Prayer**

Lord Jesus, with your death you completed the salvation of your love and justice. We pray that at our death ours might have been a life which declared your gospel of love and justice for all; and that so dying, we rise to your glory. Lord, in your mercy, **hear our prayer.**

**“Were You There?” Traditional African-American spiritual  
Pastor Darryl Thompson Powell and choir**

### **The Seventh Word: Luke 23:44-46**

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last.

### **Isaiah 53:7-10a** (read responsively)

<sup>7</sup>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.

**<sup>8</sup>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.**

**<sup>9</sup>They 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.**

**<sup>10</sup>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.**

### **Prayer**

We crucified him, O Lord! Let not your anger rest upon us, we pray. Remember your son's costly love of sinners. We ask that at the last, confident in the cross of Christ, we might commend our spirits unto you in sure hope of his mercy. Lord, in your mercy, **hear our prayer.**

### **The Strepitus**

*Depart in silence*

Pastor: Darryl Thompson Powell

Musicians: Henrietta Atkin

Wayne Ryerson

Resurrection Lutheran Choir