



We gratefully acknowledge our musicians for this service:

Kristin Soifer, soprano
Sylvia Titgemeyer, Christy Clemens, alto
Jim Orling, Paul Gross, Matt Bear, Jeff Ballard, tenor
Bruce Kleiner, Brandon Smith, bass
Ann Homann, English horn

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Good Friday Service of the Lord's Passion at 7:00 p.m. this evening.
Easter Vigil: Saturday, 8:07 p.m.
Easter Sunday: Eucharist at 8:00 and 11:00 a.m.
Easter breakfast at 9:15 a.m.

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Bethel Evangelical Lutheran Church

The Rev. Scott Benolkin, pastor
Dr. Stephen Mager, organist and music director



+ Good Friday +
Mid-day worship

12:15 p.m. March 29, 2024
Bethel Evangelical Lutheran Church

**Proclamation of the Passion of our Lord Jesus Christ
according to the Gospels**

Prelude

I Call to Thee, Lord Jesus Christ, BWV 639
ICH RUF' ZU DIR, HERR JESU CHRIST
from the *Orgelbüchlein*, 1717
Chorale setting by Johann Sebastian Bach (1685-1750)

Prologue (stand)

Anthem: *Hide not thou thy face*
Music of Richard Farrant (ca. 1525-1580)

*Hide not thou thy face from us, O Lord,
and cast not off thy servants in thy displeasure;
for we confess our sins unto thee,
and hide not our unrighteousness.
For thy mercy's sake, deliver us from all our sins.*

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

C: Because by your holy Cross you have redeemed the world.

P: Like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth.

C: We remember your suffering; we live by your presence; we await your coming.

I. Lesson (sit) *Jesus is condemned and led away to be crucified at Golgotha.* John 19:16b-22

Hymn of the Day, stanza 1. Chorale: *HERZLICH THUT MICH VERLANGEN*
[music: **Evangelical Lutheran Worship # 352**]

**O sacred Head, now wounded, With grief and shame weighed down,
Now scornfully surrounded With thorns, Thine only crown.
O sacred Head, what glory, What bliss, till now was Thine!
Yet, though despised and gory, I joy to call Thee mine.**

Prayer (All, in unison):

O God, almighty Creator of heaven and earth, you hold in your hand all the might of humanity. Forsake not your world which your Son has redeemed by his holy Cross, beset though it is by the power of sin and evil. Let righteousness be the health of every nation, that the glory of Christ's salvation may be the sure possession of every heart. Amen.

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Music for this Service

Our prelude is from **Johann Sebastian Bach's** liturgical compendium, the *Orgelbüchlein* of 1717. Today we hear it in transcription for double reed and organ. This setting of *Ich ruf' zu dir, Herr Jesu Christ* presents a devotional hymn in the form of a plaintive trio. Its ornamented melody is accompanied by a graceful middle voice (an image of Divine grace!), and supported by a pulsing, "walking bass" – a reminder, perhaps, of our own journey along the Way of the Cross. Its text begins:

I call to Thee, Lord Jesus Christ, O hear my sore complaining! In thy good time unto me list', Thine ear to me inclining!	True faith in Thee, O Lord, I seek, O make me now and wholly Love Thee solely, My neighbor as myself; And keep Thy word e'er holy.
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Principal choral music for this service: Motets, anthems, and hymns, are by composers of the sixteenth century, both from Elizabethan England and Northern Europe.

The Englishman **Richard Farrant** (d. 1580) was a countryman and contemporary of the great **Thomas Tallis** (ca. 1505-1585). Both composers served at the Chapel Royal for the English crown. Farrant's anthems, urgent pleas for divine mercy, express the penitence of a contrite heart, imploring that deliverance which is the theme of this holy day. Tallis' great hymn, made famous by the string fantasia by Vaughan Williams, was originally set to words from Psalm 2 ("Why fumeth in sight the Gentiles' spite?"). Bonar's inspired text offers a profoundly fitting reply: "I heard the voice of Jesus say, 'Come unto me and rest...'"

German composer **Jakob Handl's** celebrated, poignant *Ecce quomodo moritur*, from the traditional *Tenebrae*, was sung at the very same Good Friday service at which **Bach's** monumental *Saint Matthew Passion* was first performed, in Leipzig, 1727.

Our closing aria: From the *Saint Matthew Passion* itself comes our final meditation. This noble pastorella occurs near the end of the Passion, at the moment when Joseph of Arimathea courageously requests the body of Jesus for burial. The aria, with its graceful rhythmic lilt, double reed obbligato, sustained harmony, and indeed, the solo bass voice—to which, throughout the oratorio, Bach assigns the voice of the Savior—all of these features remind us of Christ, the Good Shepherd, who has laid down his life for his Sheep.

Cover art: *The Crucifixion; and Descent from the Cross.* Woodcuts by Albrecht Dürer (1471-1528).

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Final Hymn, ALL (stand)

Thomas Tallis: *Third Mode Melody*

[music: Evangelical Lutheran Worship # 332]

High voices:
[soprano/alto] **I heard the voice of Jesus say, “Come unto me and rest;
Lay down, O weary one, lay down your head upon my breast.”
I came to Jesus as I was, so weary, worn and sad;
I found in him a resting place, and he has made me glad.**

Low voices:
[tenor/bass] **I heard the voice of Jesus say, “Behold, I freely give
The living water, thirsty one; stoop down and drink and live.”
I came to Jesus, and I drank of that life-giving stream;
My thirst was quenched, my soul revived, and now I live in him.**

All (in harmony): **I heard the voice of Jesus say, “I am this dark world’s light;
Look unto me, your morn shall rise, and all your day be bright.”
I looked to Jesus, and I found in him my star, my sun;
and in that light of life I’ll walk till trav’ling days are done.**

Words by Horatio Bonar (1808-1889)

Prayer (All, in unison):

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

For centuries this prayer has been the traditional conclusion for the Good Friday *Tenebrae* observance of the Christian world.

Closing Meditation (sit)

Aria: *Mache dich mein Herz rein*

from the *Saint Matthew Passion* [1727]

Music of Johann Sebastian Bach

A serene contemplation on the burial of the Savior, from Bach’s great Passion oratorio.

<i>Mache dich, mein Herz, rein, Ich will Jesum selbst begraben. Denn er soll nunmehr in mir Für und für Seine süße Ruhe haben. Welt, geh aus, laß Jesum ein!</i>	Make thyself pure, my heart, For I myself would bury Jesus that he might henceforth in me, Forever and ever, Have his sweet rest. O world, begone! Let Jesus enter!
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P: We adore you, O Christ, and we bless you.

C: Because by your holy Cross you have redeemed the world.

P: Reproach has broken my heart, and I am full of heaviness; I looked for some to take pity, but there was none; for comforters, but I found none.

C: We remember your suffering; we live by your presence; we await your coming.

II. Lesson

The crucified Jesus is mocked by the bystanders.

Mark 15:27-32

Meditation

Motet: *Lord, For Thy Tender Mercy’s Sake*

Music of John Hilton or Richard Farrant [English, ca. 16th c.]

*Lord, for thy tender mercy’s sake
lay not our sins to our charge,
but forgive that is past,
and give us grace to amend our sinful lives:*

*to decline from sin and incline to virtue,
that we may walk in a perfect heart
before thee now and evermore. Amen.*

Prayer (All, in unison):

Merciful God, who did not spare your only Son, but delivered Him up for us all that He might bear our sins upon the Cross, grant that our hearts may be so fixed with steadfast faith in Him that we may not fear the power of any adversaries. Amen.

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

C: Because by your holy Cross you have redeemed the world.

P: Surely He has born our griefs and carried our sorrows. He was wounded for our transgressions, and bruised for our iniquities.

C: We remember your suffering; we live by your presence; we await your coming.

III. Lesson

The Roman soldiers cast lots for Jesus’ garments.

John 19:23-25a

Hymn of the Day, stanzas 2 & 3.

Chorale: *HERZLICH THUT MICH VERLANGEN*

[music: Evangelical Lutheran Worship # 352]

**How pale thou art with anguish, With sore abuse and scorn!
How does Thy face now languish, which once was bright as morn!
Thy grief and bitter Passion were all for sinners’ gain;
Mine, mine was the transgression, but thine the deadly pain.**

[continued overleaf]

**What language shall I borrow To thank Thee, dearest Friend,
For this, Thy dying sorrow, Thy pity without end?
Oh, make me thine forever! And should I fainting be,
Lord, let me never, never, Outlive my love for Thee.**

Prayer (All, in unison):

O Lord and Savior, you endured the Cross for our sake, and in bitterest suffering of flesh and spirit atoned for our sins. We thirst for your healing of pain and anguish, remembering all that you have borne for us. Strengthen us to carry our burdens and to endure our suffering by the grace of your holy example, always giving you thanks for your love. Amen.

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

C: Because by your holy Cross you have redeemed the world.

P: Behold how the Just One dies, and no one takes it to heart.

The just are taken away, and no one considers it.

C: We remember your suffering; we live by your presence; we await your coming.

IV. Lesson

Jesus forgives the repentant thief.

Luke 23: 39-43

Meditation

Anthem: *Call to Remembrance, O Lord*

Music of Richard Farrant

Call to remembrance, O Lord

*Thy tender mercy and thy loving kindness
which hath been ever of old.*

O Remember not the sins and offenses of my youth:

But according to thy mercy, think thou on me, O Lord, for thy goodness.

Prayer (All, in unison):

O loving God, who willed that your Son should bear for us the pains of the Cross, help us so to remember and give thanks for our Lord's Passion, that we might be freed from the power of sin and redeemed from everlasting death. Amen.

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

C: Because by your holy Cross you have redeemed the world.

P: All you that pass by the way, look and see if there be any sorrow like unto my sorrow.

C: We remember your suffering; we live by your presence; we await your coming.

V. Lesson

The mother of Jesus stands looking on at the foot of the Cross.

John 19:25b-27

Hymn of the Day, stanza 4.

Chorale: *HERZLICH THUT MICH VERLANGEN*

[music: **Evangelical Lutheran Worship # 352**]

**Lord, be my consolation; Shield me when I must die;
Remind me of Thy Passion When my last hour draws nigh.
These eyes, new faith receiving, from Thee shall never move;
For all who die believing die safely in thy love.**

Prayer (All, in unison):

O Lord Jesus, as you suffered the agony of the Cross you showed your love for your sorrowing mother. Look in tender mercy upon all parents whose hearts are torn by the loss of loved ones or heavily laden with worries over self-willed and strayed children. In your compassion, gather all within the peace of your Cross, so that the bond of parenthood and childhood may be welded in love of You. Amen.

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

C: Because by your holy Cross you have redeemed the world.

P: Christ became obedient for us unto death, death even on a cross.

C: We remember your suffering; we live by your presence; we await your coming.

VI. Lesson

Jesus dies upon the Cross.

Matthew 27:45-54

Meditation

Motet: *Ecce quomodo moritur*

Music of Jakob Handl (1550-1591)

Ecce quomodo moritur justus,

Et nemo percipit corde;

Viri justi tolluntur,

A facie iniquitatis sublati est justus.

Et erit in pace memoria ejus.

In pace factus est locus ejus,

Et in Sion habitatio ejus.

Et erit in pace memoria ejus.

“Behold how the just one dies,
and no one in his heart perceives it,

Just men are taken away,

From the face of iniquity the just one is taken,

And his memory shall be in peace.

His dwelling is made in peace

and in Sion is his abode.

And his memory shall be in peace.”

Prayer (All, in unison):

O Jesus, always interceding for us, you have taken the sting from death and robbed the grave of its victory. To you is given the Name which is above every name, for you are Lord of all. We ask that, washed of our sin in your blood, and made children of God through your victory, we may, by your grace, be yours through all our days and in the hour of our death. Then, by your mercy, may we taste that feast of victory, and come to the peace and joy which you have prepared for those who love you. Amen.