

The Services of Holy Week

The Triduum

The enormous significance of Christ's suffering, death, and resurrection has always been the central focus of Christian worship. After six weeks of Lent, the Christian Church year has reached its climax. This is the celebration for which we have been preparing throughout Lent.

We now see what our Savior came to do. In the upper room, we see the depths of his love as he institutes the Lord's Supper and gives power to his followers to live out his command. On the cross at Calvary, we see the fullness of his devotion as he takes upon himself the sins of the world and suffers and dies on our behalf. At the empty tomb, we see the completeness of his victory as he rises triumphantly on Easter morning and assures us that our salvation is complete. The victory is won.

The three days that mark this climax of the Christian Church year – Maundy Thursday, Good Friday, and Easter Sunday – are known as the *Triduum*, or the Three Holy Days of Christendom. The Triduum services are closely connected with one another. Together, they form a unit – a single worship service that extends over the “three holy days.” Some churches present this worship service in a single continuous service folder. This single service takes us through our Savior's suffering and death to his glorious triumph on Easter dawn.

Because this service is a unit, a few special notes are in order. There is no benediction at the end of the Maundy Thursday and Good Friday services. The benediction will occur at the end of the service on Easter Sunrise morning. In parallel, there is no invocation at the beginning of the Good Friday and Easter Sunrise services.

May the risen Christ bless our worship as we celebrate his passion and resurrection.



Good Friday

April 19, 2019

Jesus Knew: He was the substitute

Opening Hymn

Please stand to sing the final stanza

Oh, Perfect Life of Love

Christian Worship 138

REPROACHES⁺

M: Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have raised you up out of the prison house of sin and death, and you have delivered up your Redeemer to be scourged. For I have redeemed you from the house of bondage, and you have nailed your Savior to the cross. O my people!

Holy Lord God, holy and mighty God, holy and most merciful Redeemer; God eternal, leave us not to bitter death. O Lord, have mercy.

(sung) **Whence come these sorrows, whence this mortal anguish?
It is my sins for which you, Lord, must languish;
Yes, all the wrath, the woe that you inherit, this I do merit.**

M: Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have conquered all your foes, and you have given me over and delivered me to those who persecute me. For I have fed you with my Word and refreshed you with living water, and you have given me gall and vinegar to drink. O my people!

+ Reproaches: The Reproaches (*Improperia*) are an ancient element of the Good Friday service. Based on Micah 6:3-5, the Reproaches represent Christ calling his people to repentance for their sin and unbelief. We should hear these words as a strong call to repentance addressed to us – we who through our sin crucified the Savior of the world. However, the Reproaches are not the final word. Moved to repentance, we confess our sins and receive absolution from our God.

M: Holy Lord God, holy and mighty God, holy and most merciful Redeemer; God eternal, allow us not to lose hope in the face of death and hell. O Lord, have mercy.

(sung) **They crown your head with thorns, they smite, they scourge you;
With cruel mockings to the cross they urge you;
They give you gall to drink, they still decry you; they crucify you.**

M: Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? My people, is this how you thank your God? O my people!

Holy Lord God, holy and mighty God, holy and most merciful Redeemer; God eternal, keep us steadfast in the true faith. O Lord, have mercy.

(sung) **The sinless Son of God must die in sadness;
The sinful child of man may live in gladness;
We forfeited our lives, yet are acquitted – God is committed.**

Silence for meditation

M: Beloved in the Lord, let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.

Please kneel

C: **Lord of life, I confess that I am by nature dead in sin. For faithless worrying and selfish pride, for sins of habit and sins of choice, for the evil I have done and the good I have failed to do, you should cast me away from your presence forever. O Lord, I am sorry for my sins. Forgive me, for Jesus' sake.**

M: God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son ✠ and of the Holy Spirit.

C: **Amen.**

Please stand

Prayer of the Day

M: Let us pray.

God most Holy, look with mercy on this your family for whom our Lord Jesus Christ was willing to be betrayed, be given over into the hands of the wicked, and suffer death upon the cross. Keep us always faithful to him, our only Savior, who now lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.

Be seated

THE WORD

Scripture Lesson

Isaiah 52:13 – 53:12

Isaiah tells of the lamb – the substitute – who bore the sins of the world.

See, my servant will act wisely;
he will be raised and lifted up and highly exalted.
Just as there were many who were appalled at him –
his appearance was so disfigured beyond that of any man
and his form marred beyond human likeness –
so will he sprinkle many nations, and kings will shut their mouths because of him.
For what they were not told, they will see,
and what they have not heard, they will understand.
Who has believed our message
and to whom has the arm of the LORD been revealed?
He grew up before him like a tender shoot,
and like a root out of dry ground.
He had no beauty or majesty to attract us to him,
nothing in his appearance that we should desire him.
He was despised and rejected by men,
a man of sorrows, and familiar with suffering.
Like one from whom men hide their faces he was despised,
and we esteemed him not.
Surely he took up our infirmities and carried our sorrows,
yet we considered him stricken by God,
smitten by him, and afflicted.

But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was upon him,
and by his wounds we are healed.
We all, like sheep, have gone astray,
each of us has turned to his own way;
and the LORD has laid on him the iniquity of us all.
He was oppressed and afflicted, yet he did not open his mouth;
he was led like a lamb to the slaughter,
and as a sheep before her shearers is silent,
so he did not open his mouth.
By oppression and judgment he was taken away.
And who can speak of his descendants?
For he was cut off from the land of the living;
for the transgression of my people he was stricken.
He was assigned a grave with the wicked,
and with the rich in his death,
though he had done no violence,
nor was any deceit in his mouth.
Yet it was the LORD's will to crush him and cause him to suffer,
and though the LORD makes his life a guilt offering,
he will see his offspring and prolong his days,
and the will of the LORD will prosper in his hand.
After the suffering of his soul,
he will see the light of life and be satisfied;
by his knowledge my righteous servant will justify many,
and he will bear their iniquities.
Therefore I will give him a portion among the great,
and he will divide the spoils with the strong,
because he poured out his life unto death,
and was numbered with the transgressors.
For he bore the sin of many,
and made intercession for the transgressors.

Psalm of the Day

Psalm 22 (see pg. 10)

The Lamb of God – the substitute – was forsaken by God and tormented by men.

Christ – the substitute – became a curse for us to redeem us from the law.

All who rely on observing the law are under a curse, for it is written: “Cursed is everyone who does not continue to do everything written in the Book of the Law.” Clearly no one is justified before God by the law, because, “The righteous will live by faith.” The law is not based on faith; on the contrary, “The man who does these things will live by them.” Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a tree.”

Verse of the Day

M: Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.

Please stand

Gospel**John 19:17-30**

John tells of the crucifixion of Jesus – the substitute who died in our place.

Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others – one on each side and Jesus in the middle.

Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

Pilate answered, “What I have written, I have written.”

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

“Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

This happened that the scripture might be fulfilled which said,

“They divided my garments among them and cast lots for my clothing.”

So this is what the soldiers did.

Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, “Dear woman, here is your son,” and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty." A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

M: This is the Gospel of the Lord.

C: Praise be to you, O Christ.

Be seated

Hymn of the Day

A Lamb Goes Uncomplaining Forth

Christian Worship 100

Sermon

John 19:17-30

Finished

Offering

The members of St. John's have joined together to do the Lord's work in our community and around the world, and our offerings are a joyful response of our faith. To submit your offering electronically, scan the QR code or visit www.sjtosa.org/giving. If you are a visitor today, you are welcome but not obligated to give an offering.



Please stand

Prayer of the Church

M: Lord Jesus Christ, in humble awe, in reverent silence, and in solemn trembling, your people have gathered around your cross to remember your death.

C: O Christ, friend of sinners, have mercy on us.

M: At your cross, let us see all the destruction, horror and misery that sin, death, and Satan brought into the world and that you willingly took on yourself. Open our eyes to see that we deserve the death and torments of hell that you suffered for us.

C: O Christ, our Savior and Redeemer, have mercy on us.

M: But open our eyes also to see that by your death you destroyed death, by your sacrifice you reconciled us with your Father, and by your shed blood you purchased us to belong to you forever.

C: **O Christ, only hope of a lost world, have mercy on us.**

M: Oh what joy, what hope, what comfort is ours in the midst of sin and affliction, knowing that we are forgiven through your sacrifice and our sins are remembered no more.

C: **O Christ, Lamb of God, have mercy on us.**

Special prayers and intercessions may follow

M: With your triumphant cry of victory from the cross you brought to a close your blessed work of redeeming us from our sins. Help us dedicate our lives in thankful love to you, our brother who gave himself for us.

C: **Hear us, O Son of God, who bore all sin for us. Amen.**

Lord's Prayer

C: **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. Lead us not into temptation, but deliver us from evil. For the kingdom, the power, and the glory are yours now and forever. Amen.**

THE SACRAMENT

Words of Institution

M: Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The peace of the Lord be with you always.

C: **Amen.**



1 Be - hold the Lamb of God For guilt - y sin - ners
 2 Be - hold the Lamb of God! In - to the sa - cred



slain; Let it not be in vain That you have died!
 flood Of your most pre-cious blood My soul I cast.



You for my Sav - ior let me take; My on - ly
 Wash me and make me pure and clean; Up - hold me



ref - uge let me make Your pierc - ed side.
 through life's chang - ing scene Till all is past.

Be seated

*To receive communion, please proceed down the center aisle and exit via the side aisles.
 Grape juice is available in the center of the individual cup tray for those unable to receive wine.
 Personal prayers for communion can be found on pg. 16 of the service folder.*

***Please note that no hymns will be sung during the distribution.
 During this time of silence, you are encouraged to read and meditate
 on the Passion history on pgs. 14-15 as recorded by the four Gospel writers.***

Closing Hymn

Rest, O Christ, from All Your Labor (see pg. 12)
Christian Worship Supplement 718

*There will be no announcements or postlude. All worshipers are asked
 to dismiss themselves and leave the church solemnly and in silence.
 Please return on Easter morning to celebrate our Lord's victory over death in his resurrection.*

Psalm 22

Refrain

Lamb of God, you take a - way the
sin of the world; have mer - cy on us.

Psalm tone *

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

I am a worm and not a man,
scorned by men and despised by the people.

All who see me mock me;
they hurl insults, shaking their heads:

“He trusts in the LORD, let the LORD rescue him.
Let him deliver him, since he delights in him.”

Refrain

My strength is dried up, and my tongue sticks to the roof of my mouth;
you lay me in the dust of death.

A band of evil men has encircled me,
they have pierced my hands and my feet.

They divide my garments among them
and cast lots for my clothing.

But you, O LORD, be not far off;
O my Strength, come quickly to help me.

**Glory be to the Father and to the Son
and to the Holy Spirit,
as it was in the beginning,
is now, and will be forever. Amen.**

Refrain

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Rest, O Christ, From All Your Labor



1 Rest, O Christ, from all your la - bor;
 2 Peace at last from all your an - guish,
 3 Help us keep this sol - emn Sab - bath
 4 As through part - ing Red Sea wa - ters



Sleep with - in your bor - rowed tomb. Foes have
 Wounds in hands and feet and side. En - e -
 As we wait for Eas - ter dawn. Earth's dark
 Is - rael marched to lib - er - ty, So we



cru - ci - fied and bound you Fast with -
 mies no long - er mock you, Scourged, a -
 night of sin is pass - ing; Death's long
 pass through bap - tism's wa - ter, Washed by



in death's nar - row room. Pi - late's
 ban - doned, cru - ci - fied. Faith - ful
 reign will soon be gone. Christ, in
 grace, from sin set free. Je - sus,



guards stand watch - ing, wait - ing Where they rolled the
 wom - en gath - er spic - es, Weep for you whom
 whom the new cre - a - tion Ris - es bright - er
 ris - en, liv - ing, reign - ing Now and through e -



seal - ing stone. All un - seen an - oth - er
sin has slain. Though they mourn, the God who
than the sun: May we, as we watch for
ter - ni - ty: Grant that, through your life un -



watch - es: God will not for - sake his own.
guards you Will not let your death be vain.
morn - ing, Trust the vic - t'ry you have won.
dy - ing, We may live vic - tor - ious - ly.

With his victory accomplished on the cross and credited to us in Holy Baptism, Christians bid peaceful rest to their Savior as they anticipate their celebration of his glorious resurrection on Easter dawn.

Text: Herman G. Stuempfle Jr., 1923–2007 © 1993 GIA Publications, Inc. All rights reserved. Used by permission.
Tune: O MEIN JESU, ICH MUSS STERBEN (87 87 D) *Geistliche Volkslieder*, Paderborn, 1850

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

“Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

This happened that the scripture might be fulfilled which said, “They divided my garments among themselves and cast lots for my clothing.” So this is what the soldiers did. And sitting down, they kept watch over him there.

Those who passed by hurled insults at him, shaking their heads and saying, “You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!”

In the same way the chief priests, the teachers of the law, and the elders mocked him. “He saved others,” they said, “but he can’t save himself! He’s the king of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, ‘I am the Son of God.’ ”

One of the criminals who hung there hurled insults at him: “Aren’t you the Christ? Save yourself and us!”

But the other criminal rebuked him. “Don’t you fear God,” he said, “since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.”

Then he said, “Jesus, remember me when you come into your kingdom.”

Jesus answered him, “I tell you the truth, today you will be with me in paradise.”

Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, “Here is your son,” and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

At the sixth hour, darkness came over the whole land until the ninth hour, for the sun stopped shining. And at the ninth hour Jesus cried out in a loud voice, “*Eloi, Eloi, lama sabachthani?*” – which means, “My God, my God, why have you forsaken me?”

When some of them standing near heard this, they said, “Listen, he’s calling Elijah.”

Later, knowing that all was now completed, and so that the scripture would be fulfilled, Jesus said, “I am thirsty.” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. When he had received the drink, Jesus said, “It is finished.”

Jesus called out with a loud voice, “Father, into your hands I commit my spirit.”

With that, he bowed his head and gave up his life.

At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split. The tombs broke open and the bodies of many holy people who had died were raised to life. They came out of the tombs, and after Jesus’ resurrection they went into the holy city and appeared to many people.

When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, "Surely he was the Son of God." When all the people who had gathered to witness this sight saw what took place, they beat their breasts and went away.

Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome. In Galilee these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there.

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may have faith. These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," and, as another scripture says, "They will look on the one they have pierced."

Now there was a man named Joseph, a member of the Council, a good and upright man, who had not consented to their decision and action. He came from the Judean town of Arimathea and he was waiting for the kingdom of God. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. Going to Pilate, he asked for Jesus' body. Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. When he learned from the centurion that it was so, he gave the body to Joseph. So Joseph took the body. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden Joseph's own new tomb that he had cut out of the rock, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there and rolled a stone against the entrance of the tomb.

The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it. Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment.

The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate. "Sir," they said, "we remember that while he was alive that imposter said, 'After three days I will rise again.' So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell people that he has been raised from the dead. This last deception will be worse than the first."

"Take a guard," Pilate answered. "Go, make the tomb as secure as you know how." So they went and made the tomb secure by putting a seal on the stone and posting the guard.

Serving at Worship

Preacher	Pastor Eric Schroeder
Presiding Minister	Pastor Joel Leyrer
Lector	Pastor Kyle Bitter
Musician	Dr. William Braun, organ
Communion Assistants	Dave Leyrer, Jeff Quint, Dan Schmal
Head Usher	Kerry Kuehn
AV Operator	J/R Rindfleisch

Personal Prayer for Before Communion

Lord Jesus, with joy and gratitude I now come to your table to receive the precious food of your life-giving body and blood. May it strengthen me to remain in you as you remain in me, so that I bear much fruit in devoted service to you and in acts of kindness to others. Amen.

Personal Prayer for After Communion

Thank you, Lord Jesus Christ, for nourishing me in this sacrament with your body and blood. You have given me forgiveness, life, and salvation. Let me always remain in you as a branch remains in the vine. Send me out in the power of your Spirit to live and work to your praise and glory. Amen.

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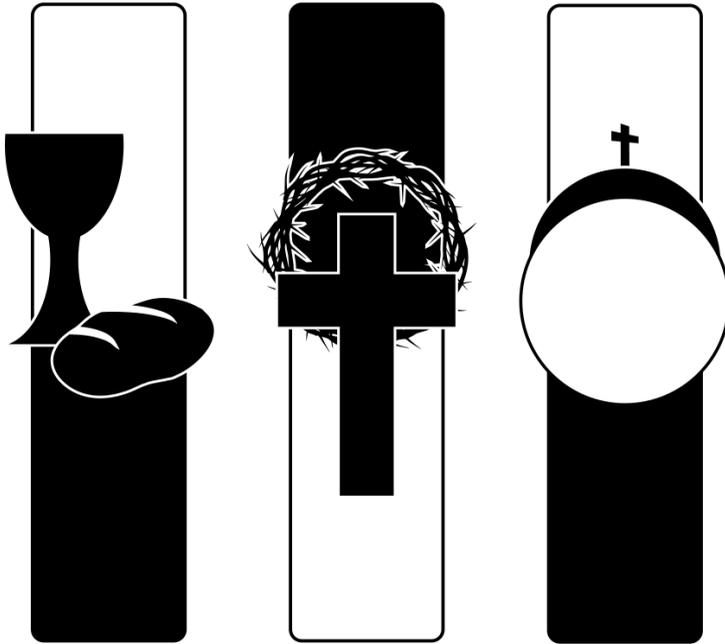
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Holy Week Worship Schedule

Good Friday, April 19
Tenebrae Service at 6:45 p.m.

Easter Sunday, April 21
Sunrise Service at 6:00 a.m.
Breakfast at 7:15 a.m.
Festival Services at 8:30 & 10:30 a.m.



TRIDUUM

St. John's Evangelical Lutheran Church



Welcome to our visitors!

- It is our hope and prayer that the message you hear today from God's Word will fill your heart with the peace that only God can offer and the joy we have in knowing that Jesus Christ is our Savior from sin.
- Restrooms are located at the far end of the entry area.
- Large print service folders, assisted listening devices, and children's service folders are available from the ushers.
- Parents may take small children into the entry area, mother's room (at the back of the church), or nursery (lower level of church) as needed and follow the worship service on the TV monitor. Changing tables are available in the mother's room and in the room adjacent to the nursery.
- As the offering is received, members and guests are asked to sign the Friendship Register. Please pass the register to your neighbor and then return it to the center aisle. Visitors are also asked to fill out a guest card and give it to an usher.
- The Lord's Supper will be celebrated in our worship today. Scripture tells us that the Lord's Supper is an expression of unity in God's Word and a privilege reserved for those who have publicly confessed their oneness in faith. Therefore, we ask guests who are not members of WELS or ELS congregations to refrain from communion until such oneness can be established. We do not intend to be exclusive and unloving. Rather, we desire to faithfully carry out the teaching of Scripture and further explore God's Word with you in the hope that we may eventually enjoy such "communion fellowship" together. For more information, please speak with one of our pastors.

The Mission of our Church

As God's people gathered together at St. John's, we live to declare the praises of our Savior God who called us out of the darkness of sin into the light of his grace.

As 21st century disciples of Jesus, we reflect the light of God's love by:



Making worship of our Savior the top priority in our lives



Growing in our faith through daily contact with God's Word



Fostering Christian friendships for mutual encouragement and support



Using our unique gifts to glorify God and serve God's people



Sharing the good news of God's forgiving love with others

Worship Services

Saturdays at 5:30 p.m.

Sundays at 8:00 & 10:30 a.m.

Worship in Chinese

Saturdays at 7:00 p.m.

Pastors

Pastor Joel Leyrer
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