

*...and gave up his spirit*

## WELCOME!



**Everyone is welcome.** As a community of the people of God, the members of Central Lutheran Church are called to welcome all people regardless of age, economic status, ethnic background, gender, physical or mental ability, race or sexual orientation. We affirm that in Christ “there is neither Jew nor Greek, there is neither slave nor free, there is neither male or female” (Galatians 3:28). Christ has made us one.

**Guests are welcome.** We are pleased you are worshiping with us today. We invite guests to complete the “Welcome to Central” card found in the pew racks and leave it with an usher or place it in the offering plate. If you would like more information about Central, please contact us at 612-870-4416, or email [info@centralmpls.org](mailto:info@centralmpls.org).

**Children are welcome** at all services. Worship bulletins for children and activity bags are available at Sanctuary entrances.

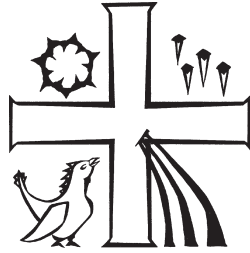
**We envision** becoming a thriving, vibrant model of urban Lutheran ministry for the 21<sup>st</sup> century. This lofty vision requires us to ask each day if our goals for worship, learning, and service are clearly reaching a diverse neighborhood and city in language and action that reflect the world as well as our heritage.

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## HOLY WEEK SCHEDULE

Good Friday, April 22	5 p.m. 6 p.m. 7 p.m.	Journey with Jesus Family Dinner Adoration of the crucified, prayer around the cross
Holy Saturday, April 23	5:30 p.m.	Holy Baptism on the Vigil of Easter
Easter Sunday, April 24	6 a.m.  8:30 & 11 a.m.	Sunrise Holy Communion with choir, brass and bells  Festival Holy Communion with choir, brass and bells

# THE THREE DAYS



## GOOD FRIDAY TRE ORE SEVEN WORDS FROM THE CROSS

April 22, 2011

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*Central - in the heart of the city, welcomes all people to celebrate, discover and share the love of Christ*

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## GATHERING

### SILENCE

*The assembly gathers in silence.*

**PSALM**      *My God, my God, why have you forsaken me?*      Psalm 22:1-11



- A** My God, my God, why have you for|saken me \*  
and are so far from my cry, and from the words of | my distress?
- All** **O my God, I cry in the daytime, but you | do not answer; \***  
**by night as well, but I | find no rest.**
- A** Yet you are the | Holy One, \*  
enthroned upon the prais|es of Israel.
- All** **Our forebearers put their | trust in you; \***  
**they trusted, and you de|livered them.**
- A** They cried out to you and | were delivered; \*  
they trusted in you and were not | put to shame.
- All** **But as for me, I am a worm | and no man, \***  
**scorned by all and despised | by the people.**
- A** All who see me laugh | me to scorn; \*  
they curl their lips and wag | their heads, saying,
- All** **“He trusted in the Lord; let him de|liver him; \***  
**let him rescue him, if he de|lights in him.”**
- A** Yet you are he who took me out | of the womb, \*  
and kept me safe upon my | mother’s breast.
- All** **I have been entrusted to you ever since | I was born; \***  
**you were my God when I was still in my | mother’s womb.**
- A** Be not far from me, for trou|ble is near, \*  
and there is | none to help.



## PRAYER OF THE DAY

**P** The Lord be with you.  
**A** And also with you.

**P** Let us pray.  
... with you and the Holy Spirit, one God, forever and ever.  
**A** Amen.

## HYMN

“Jesus, I Will Ponder Now”

Je - sus I will pon - der now on your ho - ly  
Let me view your pain and loss with re - pen - tant  
pas - sion; let your Spir - it now en - dow  
griev - ing, nor pre - pare a - gain your cross  
me for med - i - ta - tion. Grant that I in love and faith  
by un - ho - ly liv - ing. May I give you love for love!  
may the im - age cher - ish of your suf - f'ring,  
Hear me, O my Sa - vior, that I may in  
pain and death, that I may not per - ish.  
heav'n a - bove sing your praise for - ev - er.

Text: Sigismund von Birken, 1626-1681; tr. August Crull, 1846-1923, alt.  
Music: Melchior Vulpinus, 1570-1615, harm. J. S. Bach

## THE FIRST WORD

*Father, forgive them;  
for they do not know what they are doing.*

Luke 23:34

Dr. Martha Stortz

Bernhard M. Christensen Professor for Religion and Vocation,  
Augsburg College

## HYMN

(hymn) 337

“Alas! And Did My Savior Bleed”

*stanza 1 - all in unison; 2 - women; 3 - all in harmony; 4 - men; 5 - all in unison*

## PRAYER

## ANTHEM

“Adoramus te, Christe”

Eric Barnum

*Christ, we adore thee, and cast our blessings upon thee:*

*Thou, who by thy passion redeemed the world, have mercy upon us.*

# THE SECOND WORD

*My God, my God, why have you forsaken me?*

Mark 15:34

The Rev. Dr. Brad Holt

Professor of Religion, Augsburg College

## HYMN

“When I Survey the Wondrous Cross”

*stanzas 2 & 3 in harmony*



1 When I sur - vey the won - drous cross on which the  
2 For - bid it, Lord, that I should boast save in the  
3 See, from his head, his hands, his feet, sor - row and  
4 Were the whole realm of na - ture mine, that were a



prince of glo - ry died, my rich - est gain I  
death of Christ, my God; all the vain things that  
love flow min - gled down. Did e'er such love and  
trib - ute far too small; love so a - maz - ing,



count but loss and pour con - tempt on all my pride.  
charm me most, I sac - ri - fice them to his blood.  
sor - row meet, or thorns com - pose so rich a crown?  
so di - vine, de - mands my soul, my life, my all!

Text: Isaac Watts, 1674–1748

Music: ROCKINGHAM OLD, adapt. Edward Miller, 1731–1807

## PRAYER

## ANTHEM

“Agnus Dei” from the *Requiem*

*Gabriel Fauré*

*Lamb of God, you take away the sins of the world, have mercy on us.  
Lamb of God, you take away the sins of the world, have mercy on us.  
Lamb of God, you take away the sins of the world, grant us peace.  
Let light eternal shine on them, Lord, with saints for your eternity;  
for you are merciful. Rest eternal grant to them, Lord,  
and light perpetual may shine on them.*

## THE THIRD WORD

*Woman, here is your son. Here is your mother.*

John 19:26-27

Pastor Kristen Jacobson

Associate Pastor, Central Lutheran Church

### HYMN

(hymn) 336

“Lamb of God (Your Only Son)”

### PRAYER

### ANTHEM

“Velum templi”

Paul Nicholson

*The veil of the temple was ripped in two and all the earth trembled.*

*The thief cried out from the cross, saying:*

*Remember me, Lord, when you come into your kingdom.*

*Rocks were split and tombs were opened,*

*and the bodies of many holy ones, who had died, were raised to life.*

## THE FOURTH WORD

*Truly I tell you, today you will be with me in Paradise.*

Luke 23:43

Thomas Dreeze, bass

### MEDITATION

“Cantata No. 82”

J. S. Bach

#### 1: Aria

Ich habe genug,  
Ich habe den Heiland,  
das Hoffen der Frommen,  
Auf meine begierigen Arme genommen;  
Ich habe genug!  
Ich hab ihn erblickt,  
Mein Glaube hat Jesum ans Herze gedrückt;  
  
Nun wünsch ich, noch heute mit Freuden  
Von hinnen zu scheiden.  
Ich habe genug!

*I have enough,  
I have taken the saviour,  
the hope of the righteous,  
in my eager arms;  
I have enough!  
I have caught sight of him,  
my faith has pressed Jesus  
to my heart;  
now I wish this very day joyfully  
to depart from here.  
I have enough!*

#### 2: Recitative

Ich habe genug.  
Mein Trost ist nur allein,  
Dass Jesus mein und ich sein  
eigen möchte sein.  
Im Glauben halt ich ihn,  
Da seh ich auch mit Simeon  
Die Freude jenes Lebens schon.  
Laßt uns mit diesem Manne ziehn!  
Ach! möchte mich von meines Leibes Ketten  
  
Der Herr erretten;  
Ach! wäre doch mein Abschied hier,  
  
Mit Freuden sagt ich, Welt, zu dir:  
  
Ich habe genug.

*I have enough.  
This alone is my consolation,  
that Jesus might be mine  
and I his own.  
In faith I hold him  
as I see also with Simeon  
the joy of the life to come already.  
Let us go along with this man!  
Ah! how I wish that I might  
from the chains of the body  
be delivered by the Lord;  
Ah! how I wish  
my departure were here,  
joyfully I would say to you,  
World:  
I have enough.*

**3: Aria**

Schlummert ein, ihr matten Augen,  
 Fallet sanft und selig zu!  
 Welt, ich bleibe nicht mehr hier,  
 Hab ich doch kein Teil an dir,  
 Das der Seele könnte taugen.  
 Hier muss ich das Elend bauen,

Aber dort, dort werd ich schauen  
 Süßen Friede, stille Ruh.

*Rest in sleep, you weary eyes,  
 close with peace and blessing!  
 World, I am staying here no longer,  
 I have indeed no part in you  
 that could benefit my soul.  
 Here I have to cause  
 misery to myself  
 but there, there I shall behold  
 sweet peace, calm rest.*

**4: Recitative**

Mein Gott! wann kömmt das schöne: Nun!

Da ich im Friede fahren werde  
 Und in dem Sande kühler Erde  
 Und dort bei dir im Schoße ruhn?  
 Der Abschied ist gemacht,  
 Welt, gute Nacht!

*My God! When will come that  
 beautiful: Now!  
 when I shall go in peace  
 and in the sand of the cool earth  
 And there in your bosom rest?  
 I have said my farewells,  
 World, goodnight!*

**5: Aria**

Ich freue mich auf meinen Tod,  
 Ach, hätt er sich schon eingefunden.

Da entkomm ich aller Not,

Die mich noch auf der Welt gebunden.

*I rejoice in my death,  
 Ah! how I wish  
 it had taken place already.  
 Then I shall escape  
 from all the distress  
 that still binds me in the world.*

**PRAYER****THE FIFTH WORD**

*I am thirsty.*

John 19:28

Pastor D. Foy Christopherson  
 Associate Pastor, Central Lutheran Church

**HYMN**

(hymn) 349

“Ah, Holy Jesus”

*stanza 1 - all in unison; 2 - women; 3 - all, in harmony; 4 - men; 5 - all, in harmony*

**PRAYER****MUSICAL MEDITATION**

“Sarabande” from *Cello Suite No. 2 in d minor*

J. S. Bach

**THE SIXTH WORD**

*Father, into your hands I commend my spirit.*

Luke 23:46

The Rev. Patricia Lull  
 Affiliated Pastor for Campus Ministry, Augsburg College

**HYMN**

(hymn) 334

“Tree of Life and Awesome Mystery”

stanzas 1 - 3

**PRAYER**

## ANTHEM

"Lamentations of Jeremiah" (*O vos omnes*) Z. Randall Stroope  
*O you people, who pass this way, look and see if there exists any sorrow,  
like unto my sorrow. Remember, Lord consider and notice our humiliation and disgrace.*

## THE SEVENTH WORD

*It is finished.*

John 19:30  
Pastor Rick Nelson  
Senior Pastor, Central Lutheran Church

## HYMN

(hymn) 343

"My Song Is Love Unknown"

*stanzas 1 & 2 - all; 3 - women; 4 - choir; 5 - men; 6 - all*

## PRAYER

## ANTHEM

"O Crux ave"

G. P. da Palestrina

*O hail, holy cross, our only hope.*

*Grant us grace and take away our sins.*

## CONCLUDING WORD

## GOSPEL

*The passion and death of Jesus*

John 19:17-30

The passion of our Lord Jesus Christ according to John.

Carrying the cross by himself,  
Jesus went out to what is called The Place of the Skull,  
which in Hebrew is called Golgotha. <sup>18</sup>There they crucified him,  
and with him two others, one on either side, with Jesus between them.  
<sup>19</sup>Pilate also had an inscription written and put on the cross.  
It read, "Jesus of Nazareth, the King of the Jews."  
<sup>20</sup>Many of the Jews 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.  
<sup>21</sup>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.'" <sup>22</sup>Pilate answered,  
"What I have written I have written."  
<sup>23</sup>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. <sup>24</sup>So they said to one another,  
"Let us 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."

<sup>25</sup>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.

<sup>26</sup>When Jesus saw his mother and the disciple whom he loved standing  
beside her, he said to his mother,





“Woman, here is your son.” <sup>27</sup>Then he said to the disciple,  
 “Here is your mother.”  
 And from that hour the disciple took her into his own home.

<sup>28</sup>After this, when Jesus knew that all was now finished,  
 he said (in order to fulfill the scripture), “I am thirsty.”

<sup>29</sup>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. <sup>30</sup>When Jesus had received the wine, he said,

“It is finished.” Then he bowed his head and gave up his spirit.

The gospel of the Lord.

**All Thanks be to God**

**HYMN**

“Were You There”



*Solo:* Were you there when they cru - ci - fied my  
*Choir:* Were you there when they nailed him to the  
*All, quietly:* Were you there when they laid him in the



Lord? Were you there when they cru - ci - fied my  
 tree? Were you there when they nailed him to the  
 tomb? Were you there when they laid him in the



Lord? Oh, some-times it  
 tree? Oh, some-times it  
 tomb? Oh, some-times it



caus - es me to trem - ble, trem - ble, trem - ble.  
 caus - es me to trem - ble, trem - ble, trem - ble.  
 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 laid him in the tomb?

**SILENCE**

*The assembly may remain in silent prayer.*

*Good Friday offerings may be left at the door.*

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## SERVING TODAY



Pastor Rick Nelson, *presiding*  
Barbara VanDrasek, *intercessor*  
Cantor Mark Sedio, *organist*  
Jane Lien, *associate cantor*  
Central Choir, *choir*  
Thomas Dreeze, *bass*  
Andrea Sieber, *violin I*  
Karin Valdizan, *violin II*  
Sue Bennefeld, *viola*  
Leah Bergman, *cello*  
Emily Olson, *oboe*

Thank you to our guest preachers for their presence  
and their meditations this Good Friday.



Large print service folders,  
assisted listening devices, and access seating  
are available to aid your participation in worship.  
Please inquire with an usher.



## WORSHIP LIFE

### *Which Three Days Are The Three Days?*



There's a lot of talk in church now about "The Three Days," or in Latin, the "Triduum." See, for example, pages 247 and following in ELW. These are our most holy of days. They make up our most important single celebration of the year: Easter. But exactly *which* three days make up the "The Three Days?"

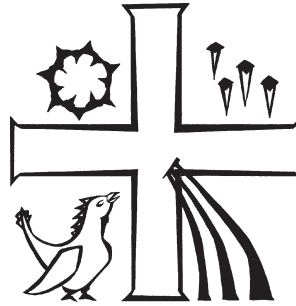
At first this sounds like a stupid question such as, "What color was Napoleon's white horse?" or "Who's buried in Grant's tomb?" Actually, it's a trick question. Most would say that the Three Days are Holy Thursday, Good Friday and Holy Saturday. And that's wrong! (How could Easter Sunday *not* be one of the Three Days?!)

The three days of the *Triduum* are counted using the Jewish way of keeping time: from sunset to sunset. So the first day of the *Triduum* is from sunset on Holy Thursday until sunset on Good Friday. The second day is from sunset on Good Friday until sunset on Holy Saturday. The third day is from sunset Holy Saturday (the great Easter Vigil) to sunset Easter Sunday (Paschal Vespers – Easter Evening Prayer).

Does this make any difference—or is it only church trivia? Here's the difference that it makes. We tend to think of the Three Days as commemorating separate, distinct events: On Holy Thursday we remember the Last Supper, on Good Friday we recall the passion and on Holy Saturday the resurrection. But in our liturgy, the church thinks about the Last Supper not as the last thing that happened on Holy Thursday, but as the *first* thing to happen on Good Friday. What new insights do you have when you think of Thursday Holy Communion or foot washing as the first act of Christ's passion? What new understanding of Sabbath—the day of rest—do you have when you reflect on the fact that Jesus slept in death from sunset Friday and all through the Jewish Sabbath, Saturday? And how might we spend our Saturday nights if we understood them to truly be the beginning of Sunday—not just during The Three Days, but year round? What does it mean when the cantor sings at the Vigil or Easter Sunrise that because of the resurrection, this night is brighter than any day?

These Three Days are a single moment. We walk (or crawl) into this moment on Thursday night and walk (or dance) out on Easter day. In between, there's a flood of stories and songs, rites and rest, fasting and feasting. The Three Days are time out of time, the center of our year and of our life.

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**Today's Good Friday Tre Ore is a Central Crossings event** – a gift from Central Lutheran Church to the city—offering prayer, worship and music opportunities in a landmark setting for the sake of the city. This urban sampler is designed to share our breathtaking architectural space and our best gifts with the community, including our musical instruments, musicians, artists and pastors. These are public opportunities designed to be a welcoming urban sampler of Christian spirituality from a wide variety of the church's diverse traditions. The curious and the spiritually-hungry are especially welcome to join us with no further obligation. Of course, members and friends are also invited! All events are free and open to all.

**Come again and nourish your spirit with us!**

Stay Connected to the life of Central Lutheran Church.

Join **Friends of Central** – for those beyond our membership who wish to celebrate and support this thriving urban congregation.

**You are invited to join Friends of Central.**

All across our country – and beyond – there are many people who have a soft spot in their heart for Central – people who were baptized, confirmed, or married here... people who graduated or sang here. If you are one of them, we would like to keep in touch with you through a new network we are calling Friends of Central. Pick up a brochure or call the church office to enroll and receive occasional communication updates from us.

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**CENTRAL LUTHERAN CHURCH**  
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to celebrate, discover and share the love of Christ*  
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