



April 3, 2026

RESURRECTION LUTHERAN CHURCH

GOOD FRIDAY

We invite you to help us create sacred space by turning off your electronic devices, breathing deeply, recognizing yourself and the people around you as created in God's image, and praying to be open to the Spirit of God among us.

YOU ARE WELCOME at Resurrection Lutheran Church, a congregation of the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America (ELCA).

CHILDREN are welcome in worship, and we give thanks for joyful noises made to the Lord! The playground table near the entrance has coloring supplies and the carpeted area in Fellowship Hall (through the doors by the pulpit) has toys and books for children and rocking chairs for parents.

RESTROOMS are available at the bottom of the west stairs in the narthex (entryway) of the church. Accessible restrooms are available in the Fellowship Hall. Please ask an usher or pew neighbor if you need help locating facilities.

We are a **RECONCILING IN CHRIST** congregation, openly welcoming, celebrating the participation of, and advocating for/with people of all sexual orientations, gender expressions, and gender identities. In our baptismal affirmation, we promise to strive for justice and peace in all the earth and are committed to anti-racism in the church and world.

WORSHIPPING VIA ZOOM, the meeting link is on our website www.rlclakeview.com or go to www.zoom.com and use the following credentials: Meeting ID: 864 1603 4369 and Passcode: 588633. You can also call in using +1 312 626 6799 US (Chicago).

RESURRECTION LUTHERAN CHURCH
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CHICAGO, IL 60657 + (773) 525-0605
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LANGUAGE IN THIS LITURGY'S READINGS

As Christians, we live under the burden of a sad and violent history of anti-Semitism, in the sobering shadow of the Shoah (Holocaust). It is critical for us to be clear about what our sacred texts mean when they make reference to “the Jews,” especially during Holy Week, when we contemplate Jesus’ death. When the crucifixion narratives speak of “the chief priests and leaders of the people,” they are referring to officials who collaborated closely with the Roman systems of oppression and were viewed with contempt by much of the Jewish community in their time. They should not be identified with the Jewish people of the past as a whole, and certainly not with Jews in the present. It may be helpful to recall the cultural context of our Christian scriptures, emerging as they did from a small, originally Jewish community of believers in Jesus as the Messiah. All of the Gospels originated from Jewish communities. Jesus himself, was born, lived, and was crucified, a Jew. Any criticism of Jews from Gospel writers should be understood as the expression of differences of opinion among or about their fellow Jews. The gospels’ use of the term “the Jews” therefore, should not be read as a criticism of the Jewish religion, and especially not as a condemnation of an entire people, either then, or now. It is one of the bitter ironies of history that our sacred texts have been used to justify the persecution of the covenant people, from whom our Savior came, and who are created, as we all are, in the precious image of God. - Rev. Mary Luti

THE SOLEMN REPROACHES

Historically, the Solemn Reproaches date back to at least the 9th century. Each reproach begins with Christ expressing a specific act of love or sacrifice he has made for humanity, followed by a question or lament about why he has been repaid with betrayal or rejection. The texts often include references to Old Testament events, drawing parallels between God’s actions for the Israelites and Christ’s actions for humanity, underscoring the continuity of God’s plan for all of our salvation. The Solemn Reproaches serve as a powerful reminder of the depth of Christ’s love and the gravity of human sinfulness, aiming to inspire reflection, repentance, and gratitude among the faithful.

We gather in silence.

Please silence all cell phones and other potentially noisy devices.

We stand.

LAMB OF GOD

O Christ, thou Lamb of God that tak - est a-way the sin of the world,
have mer - cy up - on us! O Christ, thou Lamb of God that tak -
est a - way the sin of the world, have mer - cy up - on us!
O Christ, thou Lamb of God that tak - est a - way the sin of the world,
grant us thy peace! A - men

PRAYER OF THE DAY

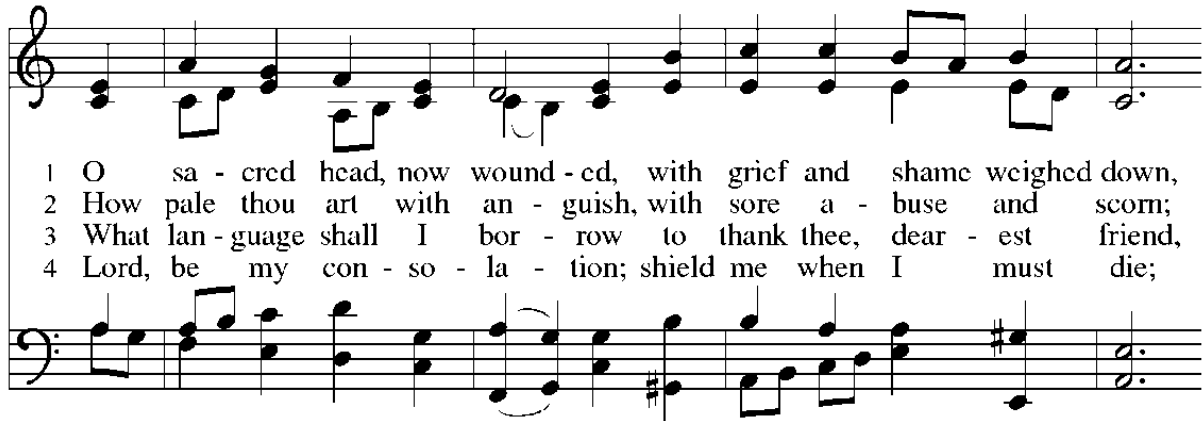
Let us pray: Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given over to the hands of sinners, and to suffer death on the cross; who now lives with you and the Holy Spirit, one God, forever and ever.

Amen

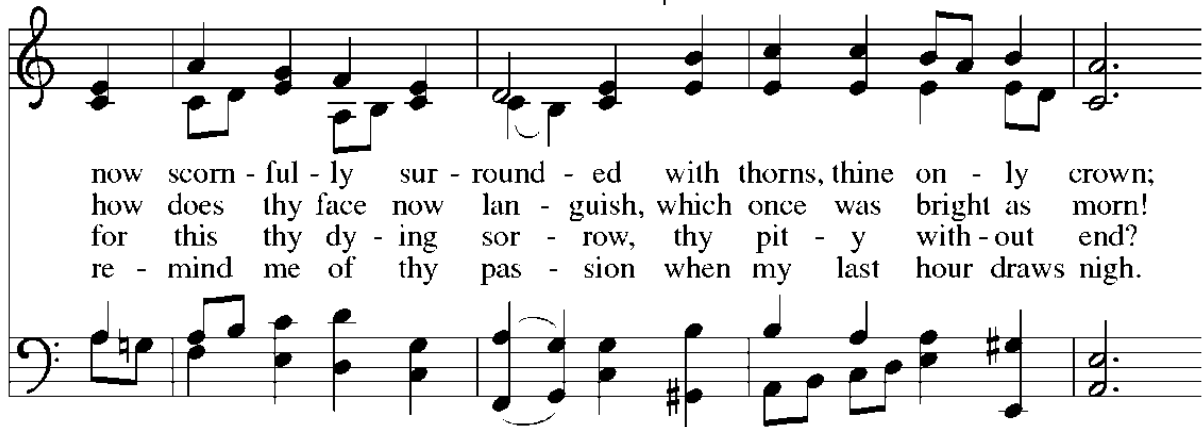
We sit.

Silence for prayer and meditation.

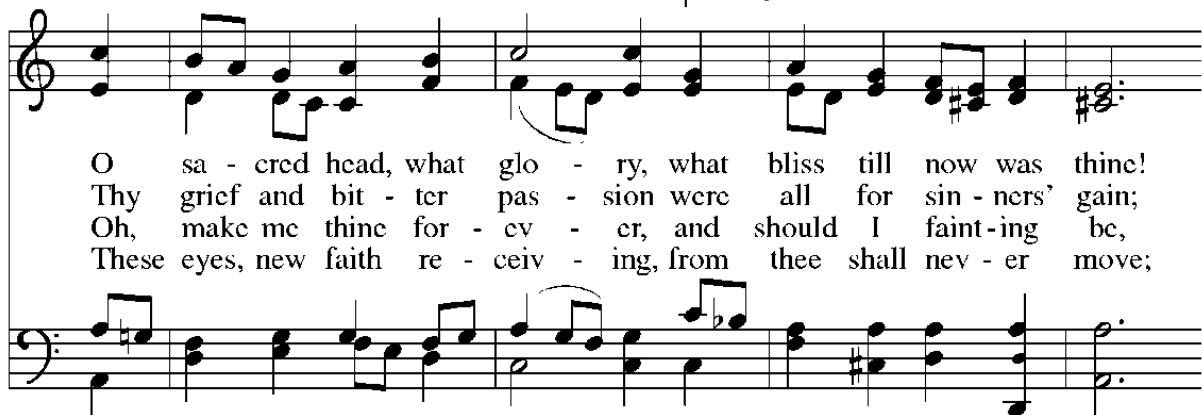
We sing stanzas 1 and 2 before the reading from Isaiah.



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
 2 How pale thou art with an - guish, with sore a - buse and scorn;
 3 What lan - guage shall I bor - row to thank thee, dear - est friend,
 4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
 how does thy face now lan - guish, which once was bright as morn!
 for this thy dy - ing sor - row, thy pit - y with - out end?
 re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!
 Thy grief and bit - ter pas - sion were all for sin - ners' gain;
 Oh, make me thine for - ev - er, and should I faint - ing be,
 These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
 mine, mine was the trans - gres - sion, but thine the dead - ly pain.
 Lord, let me nev - er, nev - er out - live my love to thee.
 for all who die be - liev - ing die safe - ly in thy love.

FIRST READING: *Isaiah 52:13—53:12*

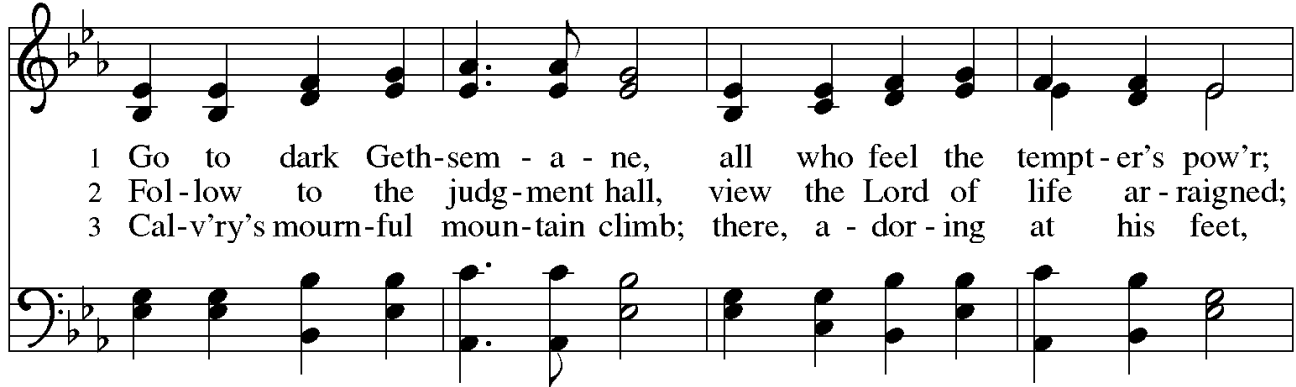
We remain seated and sing stanzas 3 and 4 of O Sacred Head, Now Wounded.

THE PASSION READING: *John 18:1-27*


HYMN

Go to Dark Gethsemane

ELW # 347



1 Go to dark Geth-sem - a - ne, all who feel the tempt-er's pow'r;
2 Fol-low to the judg-ment hall, view the Lord of life ar-raigned;
3 Cal-v'ry's mourn-ful moun-tain climb; there, a - dor - ing at his feet,



your Re-deem-er's con-flict see. Watch with him one bit - ter hour;
oh, the worm-wood and the gall! Oh, the pangs his soul sus-tained!
mark that mir - a - cle of time, God's own sac - ri - fice com-plete.



turn not from his griefs a - way; learn from Je - sus Christ to pray.
Shun not suf-f'ring, shame, or loss; learn from him to bear the cross.
"It is fin-ished!" hear him cry; learn from Je - sus Christ to die.

HYMN

Ah, Holy Jesus

ELW # 349

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
 4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

judge thee have in hate pre - tend - ed? By foes de - rid - ed,
 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
 sor - row, and thy life's ob - la - tion; thy death of an - guish
 dore thee, and will ev - er pray thee; think on thy pit - y

by thine own re - ject - ed, O most af - flict - ed.
 I it was de - nied thee; I cru - ci - fied thee.
 while we noth - ing heed - ed, God in - ter - ced - ed.
 and thy bit - ter pas - sion, for my sal - va - tion.
 and thy love un - swerv - ing, not my de - serv - ing.

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

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

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?
 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? Were you there?

READING: *John 19:31-42*

HYMN

On My Heart Imprint Your Image



On my heart im - print your im - age, bless - ed Je - sus, king of grace,



that life's trou - bles nor its plea - sures ev - er may your work e - raise.



Let the clear in - scrip - tion be: Je - sus, cru - ci - fied for me,



is my life, my hope's foun - da - tion, all my glo - ry and sal - va - tion!

REFLECTION

Silence for meditation

We stand.

THE BIDDING PRAYER

Silence is held between petitions for individual silent prayer.

Each petition concludes:

We ask this through Christ our Lord.

Amen.

...for the holy church throughout the world.

...for Yehiel and Wayne our bishops, for Kelly our pastor, for Gary our music director,
for all servants of the church, and for all the people of God.

...for those preparing for baptism.

...for our siblings who share our faith in Jesus Christ.

...for the Jewish people, the first to hear the word of God.

...for those who do not share our faith in Jesus Christ.

...for those who do not believe in God.

...for God's creation.

...for those who serve in public office.

...for those in need.

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

**Our Father, who art in heaven, hallowed be thy name,
thy kingdom come, thy will be done, on earth as it is in heaven.**

**Give us this day our daily bread; and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom, and the power,
and the glory forever and ever. Amen**

PROCESSION OF THE CROSS

We respond three times.

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

Oh, come, let us worship him.

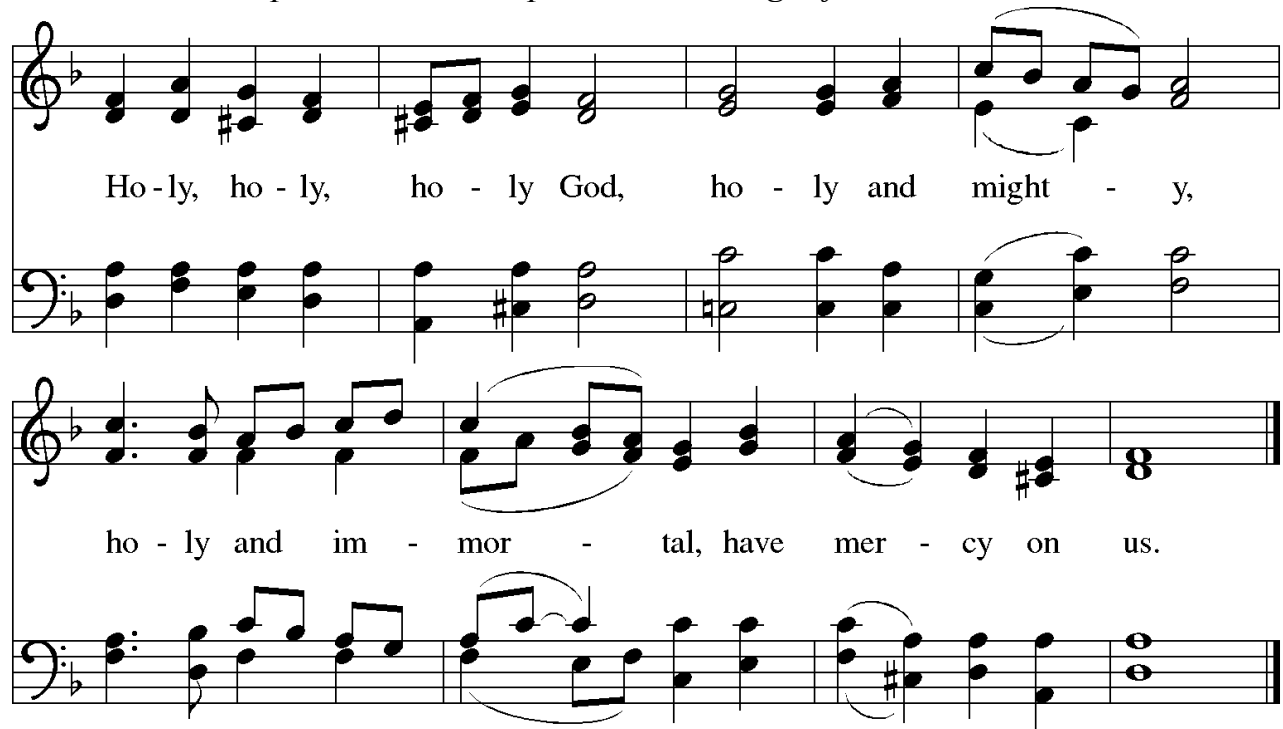
MEDITATION UPON THE CROSS

During this time, or at the end of the service, worshippers may come in silence to the large cross to make a sign of reverence. Reverencing the cross may include actions such as pausing before the cross, bowing, kneeling before it for prayer, or touching it.

SOLEMN REPROACHES

ELW #160

We hear the Solemn Reproaches and respond with a sung refrain.



Ho-ly, ho-ly, ho-ly God, ho-ly and mighty,
ho-ly and im-mor-tal, have mer-cy on us.

Silence for meditation.

MUSICAL OFFERING

Calvary

African American Spiritual

We adore you O Christ, and we bless you.

By your holy cross you have redeemed the world

LAMB OF GOD



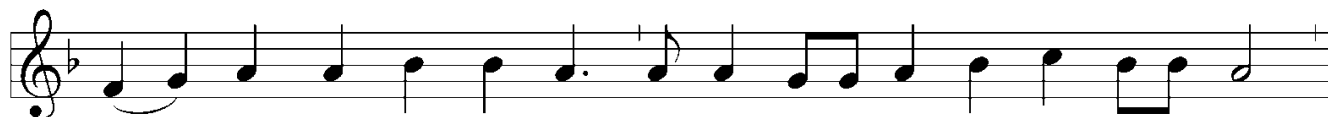
O Christ, thou Lamb of God that tak - est a-way the sin of the world,



have mer - cy up-on us! O Christ, thou Lamb of God that tak -



est a-way the sin of the world, have mer - cy up-on us!



O Christ, thou Lamb of God that tak - est a-way the sin of the world,



grant us thy peace! A - - - men

*There is no benediction, dismissal or postlude, for this service does not end here.
It continues tomorrow evening with the Vigil of Easter (7:30 p.m.).*

*Remain as long as you wish for silent contemplation and prayer.
After your prayer, please leave the church silently.
You may leave your offering at the door as you depart.*

LEADING WORSHIP TONIGHT

PRESIDING MINISTER
Pastor Kelly K. Faulstich

DIRECTOR OF MUSIC
Gary Jensen

MUSICIANS
Deepti Kamar

ASSISTING MINISTER
Sylvia Johnston

LECTORS
Brett Lee
Laura Fosler

ZOOM HOST
Chris Barer