



Good Friday Liturgy 10 April 2020

Evangelisch-Lutherse Kerk in België |
ALL LUTHERAN CHURCH OF BRUSSELS
Reverend Johannes Reitze-Landau | www.alcb.be
| pastor@alcb.be | +32 (0)470 10 38 26

Watchword for this day: *For God so loved the world that he gave his one and only Son,*

that whoever believes in him shall not perish but have eternal life.” (John 3, 16)

OPENING in SILENCE

KYRIE ELEISON (“Lord, have mercy – Christ, have mercy”)

Pastor: Kyrie eleison

Congregation: Christe eleison, Kyrie eleison.



THE LORD’S PRAYER

Our Father who art in heaven, hallowed by 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.

PSALM PRAYER Psalm 51, 1-2+4+10-11 + “The Lamb”

P: Have mercy on me, O God, according to your unfailing love;

C: according to your great compassion blot out my transgressions.

P: Wash away all my iniquity

C: and cleanse me from my sin.

P: Against you, you only, have I sinned

C: and done what is evil in your sight.

P: Create in me a pure heart, O God,

C: and renew a steadfast spirit within me.

P: Do not cast me from your presence

C: or take your Holy Spirit from me.

P: O, Thou Lamb of God, that carries the sin of the world,

C: have mercy on us.

P: O, Thou Lamb of God, that carries the sin of the world,

C: have mercy on us.

P: O, Thou Lamb of God, that carries the sin of the world,

C: give us your peace.

SALUTATION AND COLLECT OF THE DAY

OLD TESTAMENT READING – Isaiah 52, 13-53, 12

After the reading: **All – Thanks be to God**

Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. As many were astonished at you— his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind— so shall he sprinkle many nations. Kings shall shut their mouths because of him, for that which has not been told them they see, and that which they have not heard they understand.

Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him.

He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted.

But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

INTERLUDE – “Miserere mei, Deus” (“Have mercy on me, O God” – Psalm 51) – by Gregorio Allegri (1582-1652)

GOSPEL READING – John 19, 16-30

(no “Glory to you, O Lord” or “Praise to you, O Christ”)

So Pontius Pilate delivered him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them.

Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.”

When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says, “They divided my garments among them, and for my clothing they cast lots.” So the soldiers did these things,

but standing by 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 nearby, he said to his mother, “Woman, behold, your son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

SILENCE

SERMON about the EPISTLE – 2Corinthians 5, 19-21

In Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Right after the Sermon: The “OPEN SIN”

P: Let us consider our unworthiness and confess before God and one another that we have sinned in thought, word, and deed, and that we cannot free ourselves from our sinful condition. Together as His people let us take refuge in the infinite mercy of God, our heavenly Father, seeking His grace for the Sake of Christ, and saying: God, be merciful to me a sinner.

C: Almighty God, have mercy upon us, forgive us our sins, and lead us to everlasting life. Amen.

P: The almighty, merciful God, in His mercy has given His only Son to die for our sin and for His sake has forgiven, also has given power to all, who believe in His name, to become children of God and promised them His Holy Spirit. Whoever believes and is baptized will be saved. God may grant this to all of us.

C: Amen.

BIDDING PRAYER (INTERCESSIONS)

The **Congregation** answers on each petition: “Amen.”

CLOSING PRAYER

The merciful, loving God
may go with us
into the darkness of this night,
into the darkness of our lives,
into the darkness of our deaths,
and may shine with His light,
which the darkness can't destroy.
So stay with us the Triune God, Father, Son, and Holy Spirit.



AFTERLUDE – “The Hymn of the Cherubim” – by Pjotr Iljitsch Tschaikowski (1840-1893)

*Let us represent the cherubim in mystic harmony, mystic harmony,
praise the Father, Son and Spirit,
raise our three-fold song, raise our three-fold song,
praise the Trinity, praise the Trinity, raise our three-fold song to the Trinity,
Let us now cast aside, cast aside, let us cast aside all this earthly life,
cast aside, cast aside, cast aside, all this earthly life.
Amen.
King of all, we may receive God the King, we may receive Him!
He who in glory enters in with mighty hosts of angels,
with mighty hosts of angels. Alleluia!*

The Liturgy ends in silence.

We meet again on Easter Sunday. Please check your e-mails for the time and invitation link.