

Good Friday

Tonight's Worship service contains hymns from our red hymnal, *Evangelical Lutheran Worship*.

Gathering

We gather in silence on this solemn day of Christ's death.

Please remain seated.

Prayer of the Day

Let us pray.

Merciful God, your Son was lifted up on the cross to draw all people to himself. Grant that we, who have been born out of his wounded side, may at all times find mercy in him— Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen

Word

God speaks to us in scripture reading, preaching, and song.

First Reading: Isaiah 52:13; 53:2-9; 11-13

A reading from Isaiah.

¹³See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high.

^{53:2}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, nothing in his appearance that we should desire him.

³He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces. He was despised, and we held him of no account.

⁴Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted.

⁵But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

⁶All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.

⁷He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth.



Welcome to our worship on Good Friday.

Life and death stand side by side as we enter into Good Friday. In John's passion account, Jesus reveals the power and glory of God, even as he is put on trial and sentenced to death.

Standing with the disciples at the foot of the cross, we pray for the whole world in the ancient bidding prayer, as Christ's death offers life to all. We gather in solemn devotion, but always with the promise that the tree around which we assemble is indeed a tree of life. We depart silently, and we anticipate the culmination of the Three Days in the Easter Vigil.

Isaiah's fourth servant poem promises ultimate vindication for the servant, who made his life an offering for sin. The servant pours himself out to death and is numbered with the transgressors, images that the early church saw as important keys for understanding the death of Jesus.

On Good Friday, the many churches around the world that are restoring the great Three Days proclaim the Passion from John 18-19, and contemporary Christians are rightly concerned about how the fourth gospel describes “the Jews.”

Tonight, we read the passion story using an emended version compiled by Lutheran liturgical scholar Gail Ramshaw.



⁸By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people.

⁹They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

¹¹Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities.

¹²Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The Word of the Lord. **Thanks be to God.**

Hymn ELW#338 Beneath the Cross of Jesus

Gospel: John 18:1—19:42

The Passion of our Lord Jesus, according to John.

Glory to you, O Lord.

¹[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. ²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” ⁵They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. ⁶When Jesus said to them, “I am he,” they stepped back and fell to the ground. ⁷Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” ⁸Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” ⁹This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” ¹⁰Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. ¹¹Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

The First Candle is extinguished.

The author of the Gospel according to John was a Jewish Christian. By the year 100, about when the gospel was composed, those who accepted Jesus as the Messiah and Son of God and those who did not were separating into two distinct religious communities that became Christianity and post-biblical Judaism. The relationship between these two groups was antagonistic. So, although honoring the Jewish tradition, the evangelist is critical of those local Jews—mostly Pharisees—who did not in the 90s accept Jesus as the embodiment of the Torah and the replacement of the destroyed temple. The evangelist has backdated these diaspora Jews to those in Jerusalem in the 30s and designates this group with the Greek noun loudaioi.



¹²So the soldiers, their officer, and the *temple* police arrested Jesus and bound him. ¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. ¹⁵Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, ¹⁶but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. ¹⁷The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” ¹⁸Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. ¹⁹Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰Jesus answered, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the *Jewish people* come together. I have said nothing in secret. ²¹Why do you ask me? Ask those who heard what I said to them; they know what I said.” ²²When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” ²³Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” ²⁴Then Annas sent him bound to Caiaphas the high priest. ²⁵Now Simon Peter was standing and warming himself. They asked him, “You are not also one of his disciples, are you?” He denied it and said, “I am not.” ²⁶One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” ²⁷Again Peter denied it, and at that moment the cock crowed.

The Second Candle is extinguished.

²⁸Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. ²⁹So Pilate went out to them and said, “What accusation do you bring against this man?” ³⁰They answered, “If this man were not a criminal, we would not have handed him over to you.” ³¹Pilate said to them, “Take him yourselves and judge him according to your law.” The *Jewish authorities* replied, “We are not permitted to put anyone to death.” ³²(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

The word Ioudaioi, which John uses throughout the gospel, is literally “the Judeans,” that is, people currently or originally residents of Judea who shared a common history and religion.

Some biblical scholars urge that “Judeans” is the best English rendering of the Johannine designation.

During medieval times, Middle English dropped the “d” in “Judean,” producing our word “Jew.”



³³Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?”

³⁴Jesus answered, “Do you ask this on your own, or did others tell you about me?” ³⁵Pilate replied, “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?”

³⁶Jesus answered, “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the *Jewish authorities*. But as it is, my kingdom is not from here.” ³⁷Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” ³⁸Pilate asked him, “What is truth?”

After he had said this, he went out to the *crowd* again and told them, “I find no case against him.” ³⁹But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?” ⁴⁰They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

The Third Candle is extinguished.

^{19:1}Then Pilate took Jesus and had him flogged. ²And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. ⁴Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.” ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” ⁶When the chief priests and the *temple* police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” ⁷The *crowd* answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”

The Fourth Candle is extinguished.

⁸Now when Pilate heard this, he was more afraid than ever. ⁹He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. ¹⁰Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?” ¹¹Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.”

To minimize misunderstandings on Good Friday and to counteract possible anti-Semitism, the following emendation of the NRSV John 18-19 attempts to clarify who in each episode of the narrative is meant by "the Jews." Substitutions are denoted in italics. Any such rendering of the Greek *Ioudaioi* necessarily involves interpretation of the narrative, yet with no presumption of historical accuracy.



¹²From then on Pilate tried to release him, but the *crowd* cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

¹³When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. ¹⁴Now it was the day of Preparation for the Passover; and it was about noon. He said to the *crowd*, "Here is your King!" ¹⁵They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." ¹⁶Then he handed him over to them to be crucified.

The Fifth Candle is extinguished.

So they took Jesus; ¹⁷and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰Many of the *Judeans* 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. ²¹Then the chief priests of the *temple* said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" ²²Pilate answered, "What I have written I have written."

The Sixth Candle is extinguished.

²³When 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. ²⁴So 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.*" ²⁵And 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. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." ²⁷Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

²⁸After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty."

²⁹A 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. ³⁰When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

The Seventh Candle is extinguished.

Silence for reflection

Sermon

³¹Since it was the day of Preparation, the *Jewish authorities* did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. ³²Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) ³⁶These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” ³⁷And again another passage of scripture says, “They will look on the one whom they have pierced.”

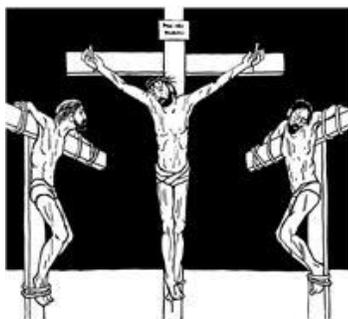
³⁸After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the *temple authorities*, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. ³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. ⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

This is the gospel of the Lord. **Praise to you, O Christ.**

You are invited to stand.

Hymn ELW #351 “O Sacred Head, Now Wounded”

Please be seated



The Bidding Prayer is a traditional part of the Good Friday liturgy dating to the 3rd Century.

We lift up a wide range of "bids," or requests set forth to encompass a wide range of the church, the world, and all who are in need.

You are invited to add your own personal petitions during each time of silence.

Bidding Prayer

Let us pray, siblings in Christ, for the holy church throughout the world.

Silent prayer.

Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. By your Holy Spirit guide the church and gather it throughout the world. Help it to persevere in faith, proclaim your name, and bring the good news of salvation in Christ to all people. We ask this through Christ our Lord. **Amen**

Let us pray for Elizabeth and Paul, our bishops, for Matthew our pastor, for Elias and all servants of the church, and for all the people of God.

Silent prayer.

Almighty and eternal God, your Spirit guides the church and makes it holy. Strengthen and uphold our bishops, pastors, other ministers, and lay leaders. Keep them in health and safety for the good of the church, and help each of us in our various vocations to do faithfully the work to which you have called us. We ask this through Christ our Lord. **Amen**

Let us pray for those preparing for baptism.

Silent prayer.

Almighty and eternal God, you continue to bless the church. Increase the faith and understanding of those preparing for baptism. Give them new birth as your children, and keep them in the faith and communion of your holy church. We ask this through Christ our Lord. **Amen**

Let us pray for our siblings who share our faith in Jesus Christ.

Silent prayer.

Almighty and eternal God, you give your church unity. Look with favor on all who follow Jesus your Son. Make all the baptized one in the fullness of faith, and keep us united in the fellowship of love. We ask this through Christ our Lord. **Amen**



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

Silent prayer.

Almighty and eternal God, long ago you gave your promise to Abraham and your teaching to Moses. Hear our prayers that the people you called and elected as your own may receive the fulfillment of the covenant's promises. We ask this through Christ our Lord. **Amen**

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

Silent prayer.

Almighty and eternal God, gather into your embrace all those who call out to you under different names. Bring an end to inter-religious strife, and make us more faithful witnesses of the love made known to us in your Son. We ask this through Christ our Lord. **Amen**

Let us pray for those who do not believe in God.

Silent prayer.

Almighty and eternal God, you created humanity so that all may long to know you and find peace in you. Grant that all may recognize the signs of your love and grace in the world and in the lives of Christians, and gladly acknowledge you as the one true God. We ask this through Christ our Lord. **Amen**

Let us pray for God's creation.

Silent prayer.

Almighty and eternal God, you are the creator of a magnificent universe. Hold all the worlds in the arms of your care and bring all things to fulfillment in you. We ask this through Christ our Lord. **Amen**

Let us pray for those who serve in public office.

Silent prayer.

Almighty and eternal God, you are the champion of the poor and oppressed. In your goodness, give wisdom to those in authority, so that all people may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord. **Amen**

Let us pray for peace in the world.

Silent prayer.

Almighty and eternal God, it is your will that the people of all nations dwell in peace and concord. Grant that wars throughout the world will cease, and lead all people away from turmoil and strife toward dedication to the common good. We ask this through Christ our Lord. **Amen**

Let us pray for those in need.

Silent prayer.

Almighty and eternal God, you give strength to the weary and new courage to those who have lost heart.

Heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and deliver your world from falsehood, hunger, and disease.

Hear the prayers of all who call on you in any trouble, that they may have the joy of receiving your help in their need.

We ask this through Christ our Lord. Amen.

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

Remember us in your kingdom, and teach us to pray:

**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.

Save us from the time of trial and deliver us from evil.

For the kingdom, the power, and the glory are yours,

now and forever. Amen



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Reverence at the Cross

A large cross is carried in procession through the church and placed before the assembly.

You are invited to stand and face the cross as it is brought forward.

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

Oh, come, let us worship him.

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

Oh, come, let us worship him.

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

Oh, come, let us worship him.

You may be seated.

During this time, you are invited 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.

Sending

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

By your holy cross you have redeemed the world.

Special Music:

“Were You There”

—Jessica Hodgson & Richard Regent

All depart in silence.

The Three Holy Days Continue.

Saturday: Easter Vigil—5 pm.—@ St. Stephen the Martyr

Sunrise Easter Service—6:30 a.m.

Festival Worship—9:00 a.m.

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