



Good Friday Service
The Passion According to St. John
April 19, 2019

April 19, 2019 • 5:30 p.m. Service

WELCOME TO EMMANUEL LUTHERAN CHURCH

INTRODUCTION

At the heart of the Good Friday liturgy is the passion according to John, which proclaims Jesus as a triumphant king who reigns from the cross. The ancient title for this day—the triumph of the cross—reminds us that the church gathers not to mourn this day but to celebrate Christ's life-giving passion and to find strength and hope in the tree of life. In the ancient bidding prayer we offer petitions for all the world for whom Christ died.

GATHERING

The liturgy begins in silence after all have been seated. The ministers process into the worship space in silence.

PRAYER OF THE DAY

Let us pray.

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

Amen

FIRST READING: Isaiah 52:13—53:12

Chapter 52

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

¹⁴Just as there were many who were astonished at him
— so marred was his appearance, beyond human semblance,
and his form beyond that of mortals —
¹⁵so he shall startle many nations;
kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

Chapter 53

Who has believed what we have heard?
And to whom has the arm of the LORD been revealed?
²For 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.
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.
- ¹⁰Yet it was the will of the LORD to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the LORD shall prosper.
- 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 assembly stands.

GOSPEL ACCLAMATION

Look to Jesus, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God. (Heb. 12:2)

HYMN

In the Cross of Christ I Glory

ELW 324, verse 1

GOSPEL: John 18:1—19:42

The gospel is announced.

The holy gospel according to St. John.

Glory to you, O Lord.

The assembly is seated. On Good Friday, the story of Jesus' passion—from his arrest to his burial—is read in its entirety from the Gospel of John.

THE PASSION ACCORDING TO ST. JOHN, PART ONE: John 18:1–11

After Jesus had spoken these words, he 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?"

First candle is extinguished.

HYMN

In the Cross of Christ I Glory

ELW 324, verse 2

THE PASSION ACCORDING TO ST. JOHN, PART TWO: John 18:12–27

¹²So the soldiers, their officer, and the Jewish 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 Jews 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.

Second candle is extinguished.

HYMN

In the Cross of Christ I Glory

ELW 324, verse 3

THE PASSION ACCORDING TO ST. JOHN, PART THREE: John 18:28–40

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 Jews 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.)

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 Jews. 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 Jews 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.

Third candle is extinguished.

HYMN

In the Cross of Christ I Glory

ELW 324, verse 4

THE PASSION ACCORDING TO ST. JOHN, PART FOUR: John 19:1–7

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 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 Jews 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."

Fourth candle is extinguished.

HYMN

They Crucified My Lord

ELW 350, verse 1

THE PASSION ACCORDING TO ST. JOHN, PART FIVE: John 19:8–16a

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." ¹²From then on Pilate tried to release him, but the Jews 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 Jews, "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.

Fifth candle is extinguished.

HYMN

They Crucified My Lord

ELW 350, verse 2

THE PASSION ACCORDING TO ST. JOHN, PART SIX: John 19:16b–22

^{16b}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 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. ²¹Then 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.'" ²²Pilate answered, "What I have written I have written."

Sixth candle may be extinguished.

HYMN

They Crucified My Lord

ELW 350, verse 3

The assembly stands.

THE PASSION ACCORDING TO ST. JOHN, PART SEVEN: John 19:23–30

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 assembly is seated after the seventh candle is extinguished.

HYMN

They Crucified My Lord

ELW 350, verses 4, 5

THE PASSION ACCORDING TO ST. JOHN, PART EIGHT: John 19:31–42

³¹Since it was the day of Preparation, the Jews 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 Jews, 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.

CONGREGATIONAL HYMN: *Were You There* (Please remain seated until **verse 5**)

1 Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?

2 Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed him to the tree?

3 Were you there when they pierced him in the side?
Were you there when they pierced him in the side?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they pierced him in the side?

4 Were you there when the sun refused to shine?
Were you there when the sun refused to shine?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when the sun refused to shine?

The assembly stands.

5 Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?

HOLY GOSPEL

Luke 23:26

HOMILY

Pastor Rick Bliese

The assembly stands

HYMN OF THE DAY

On My Heart Imprint Your Image

ELW 811

THE BIDDING PRAYER

The assembly kneels or sits.

Let us pray, brothers and sisters, for the holy church throughout the world.
Amen.

Silent prayer.

*(At the conclusion of each prayer petition the minister will say, "...through Christ our Lord," and the assembly responds **Amen.**)*

The prayers conclude:

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 AND VENERATION OF THE CROSS

The cross is carried in procession through the church and placed in front of the altar. The assembly stands.

The following versicle and response is sung as the procession begins:



Behold the life-giving cross,
on which was hung the Savior of the world. **Oh, come, let us wor - ship him.**

The versicle and response is sung a second time at the midpoint of the procession:



Behold the life-giving cross,
on which was hung the Savior of the world. **Oh, come, let us wor - ship him.**

The versicle and response is sung a third time as the procession reaches the altar:



Behold the life-giving cross,
on which was hung the Savior of the world. **Oh, come, let us wor - ship him.**

The assembly is seated.

The solemn reproaches, expressing adoration of the crucified Christ, are sung. During this time, or at the end of the liturgy, worshipers may come to the 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

Cantor, Doug Denisen

Holy God, Holy and Mighty

Trisagion

Slowly

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

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what have I done to you?
In what have I offended you?

Answer me.

I led you forth from the land of Egypt
and delivered you by the waters of baptism,
but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you that I have not done?
Answer me.

I led you through the desert forty years and fed you with manna.
I brought you through tribulation and gave you my body, the bread of heaven,
but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you that I have not done?
Answer me.

I went before you in a pillar of cloud,
but you led me to the judgment hall of Pilate,
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you that I have not done?
Answer me.

I scourged your enemies and brought you to a land of freedom,
but you have scourged, mocked, and beaten me,
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you that I have not done?

Answer me.

I planted you as my chosen and fairest vineyard
and made you branches of my vine;
but you pierced my side with a spear,
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you that I have not done?

Answer me.

I gave you the water of salvation from the rock,
but when I was thirsty you gave me vinegar to drink,
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you that I have not done?

Answer me.

I gave you a royal scepter,
and bestowed on you the keys to the kingdom,
but you have given me a crown of thorns
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you that I have not done?

Answer me.

I gave you my peace, which the world cannot give,
but you draw the sword to strike in my name,
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you that I have not done?

Answer me.

I washed your feet as a sign of my love
and offered you my body and blood,
but you scatter and deny and abandon me,
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you that I have not done?

Answer me.

I prayed that all may be one in the Father and me,
but you continue to quarrel and divide, casting lots for my clothing,
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you that I have not done?

Answer me.

I grafted you into the tree of my chosen Israel
but you made them scapegoats for your own guilt,
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you that I have not done?

Answer me.

I came to you as the least of your brothers and sisters,
but I was hungry and you gave me no food,
I was thirsty and you gave me no drink,
a stranger and you did not welcome me.
I was naked and you did not clothe me,
sick and in prison and you did not visit me,
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

After a brief silence, the presiding minister continues.

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

By your holy cross you have redeemed the world.

All depart in silence. If they have not done so earlier, worshipers may reverence the cross before they depart.

Thank you to the musicians who assisted in tonight's worship service:

Cantor for Solemn Reproaches	<i>Doug Denisen</i>
Flutist	<i>Sharon Denisen</i>
Organist	<i>Joyce Finlay</i>

PLEASE JOIN US FOR OUR EASTER SERVICES:

MOORING LINE DRIVE SERVICES:

Easter Sunday - April 21

7:45, 9:30, 11:00 a.m. (Traditional) in the Sanctuary

10:00 a.m. (Contemporary) in the Family Life Center (butterfly release)

PEBBLEBROOKE SERVICES:

Easter Egg Hunt - Saturday, April 20 --10:00 a.m. - Emmanuel Community Park

Easter Sunrise Service - Sunday, April 21 -- 7:00 a.m. - Emmanuel Community Park

Easter – Sunday, April 21 -- 11:00 a.m. (Bilingual) - Pebblebrooke Center