

Good Friday

April 2, 2021

GATHERING AND ANNOUNCEMENTS (ELW p. 262)

GATHERING HYMN – “My Song Is Love Unknown” (*LOVE UNKNOWN*) (LBW 94) (vs. 1, 3, 6 & 7)- Austin Peters-Smith

My Song Is Love Unknown



1 My song is love un - known, my Sav - ior's love to me,
2 He came from his blest throne, sal - va - tion to be - stow;
3 Some - times they strew his way and his sweet prais - es sing;
4 Why, what hath my Lord done? What makes this rage and spite?



love to the love - less shown, that they might love - ly be.
but men made strange, and none the longed-for Christ would know.
re - sound - ing all the day ho - san - nas to their King.
He made the lame to run, he gave the blind their sight.



Oh, who am I, that for my sake my Lord should take frail
But, oh, my friend, my friend in - deed, who at my need his
Then “Cru - ci - fy!” is all their breath, and for his death they
Sweet in - ju - ries! Yet they at these them - selves dis - please, and



flesh and die? My Lord should take frail flesh and die?
life did spend; who at my need his life did spend!
thirst and cry, and for his death they thirst and cry.
'gainst him rise; them - selves dis - please, and 'gainst him rise.

5 They rise, and needs will have
my dear Lord made away;
a murderer they save,
the prince of life they slay.
Yet cheerful he to suff'ring goes,
that he his foes from thence might free.

6 In life, no house, no home
my Lord on earth might have;
in death, no friendly tomb
but what a stranger gave.
What may I say? Heav'n was his home;
but mine the tomb wherein he lay.

7 Here might I stay and sing—
no story so divine!
Never was love, dear King,
never was grief like thine.
This is my friend, in whose sweet praise
I all my days could gladly spend!

Text: Samuel Crossman, c. 1624–1683
Music: RHOSYMEDRE, John D. Edwards, 1806–1885

My Song Is Love Unknown

1 My song is love unknown,
my Savior's love to me,
love to the loveless shown,
that they might lovely be.
Oh, who am I, that for my sake
my Lord should take frail flesh and die?

My Lord should take frail flesh and die?

3 Sometimes they strew his way
and his sweet praises sing;
resounding all the day
hosannas to their King.
Then "Crucify!" is all their breath,
and for his death they thirst and cry,
and for his death they thirst and cry.

6 In life, no house, no home
my Lord on earth might have;
in death, no friendly tomb
but what a stranger gave.
What may I say? Heav'n was his home;
but mine the tomb wherein he lay;
but mine the tomb wherein he lay.

7 Here might I stay and sing--
no story so divine!
Never was love, dear King,
never was grief like thine.
This is my friend, in whose sweet praise
I all my days could gladly spend!
I all my days could gladly spend!

PRAYER OF THE DAY (ELW p. 262)

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 and reigns with you and the Holy Spirit, one God, forever and ever. Amen.**

FIRST READING: Isaiah 52:13--53:12

A reading from Isaiah.

The 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.

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. ^{53:1}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 word of the Lord. **Thanks be to God.**

PSALM: Psalm 22

My God, my God, why have you forsaken me? (Ps. 22:1)

1 My God, my God, why have you forsaken me? Why so far from saving me, so far from the words of my groaning?

2 **My God, I cry out by day, but you do not answer; by night, but I find no rest.**

3 Yet you are the Holy One, enthroned on the praises of Israel.

4 **Our ancestors put their trust in you, they trusted, and you rescued them.**

5 They cried out to you and were delivered; they trusted in you and were not put to shame.

6 **But as for me, I am a worm and not human, scorned by all and despised by the people.**

7 All who see me laugh me to scorn; they curl their lips; they shake their heads.

8 **“Trust in the Lord; let the Lord deliver; let God rescue him if God so delights in him.”**

9 Yet you are the one who drew me forth from the womb, and kept me safe on my mother’s breast.

10 **I have been entrusted to you ever since I was born; you were my God when I was still in my mother’s womb.**

11 Be not far from me, for trouble is near, and there is no one to help.

12 **Many young bulls encircle me; strong bulls of Bashan surround me.**

13 They open wide their jaws at me, like a slashing and roaring lion.

14 **I am poured out like water; all my bones are out of joint; my heart within my breast is melting wax.**

15 My strength is dried up like a potsherd; my tongue sticks to the roof of my mouth; and you have laid me in the dust of death.

16 **Packs of dogs close me in, a band of evildoers circles round me; they pierce my hands and my feet.**

17 I can count all my bones while they stare at me and gloat.

18 **They divide my garments among them; for my clothing, they cast lots.**

19 But you, O Lord, be not far away; O my help, hasten to my aid.

20 **Deliver me from the sword, my life from the power of the dog.**

21 Save me from the lion’s mouth! From the horns of wild bulls you have rescued me.

22 **I will declare your name to my people; in the midst of the assembly I will praise you.**

23 You who fear the Lord, give praise! All you of Jacob’s line, give glory. Stand in awe of the Lord, all you offspring of Israel.

24 **For the Lord does not despise nor abhor the poor in their poverty; neither is the Lord’s face hidden from them; but when they cry out, the Lord hears them.**

25 From you comes my praise in the great assembly; I will perform my vows in the sight of those who fear the Lord.

26 **The poor shall eat and be satisfied, Let those who seek the Lord give praise! May your hearts live forever!**

27All the ends of the earth shall remember and turn to the Lord; all the families of nations shall bow before God.

28**For dominion belongs to the Lord, who rules over the nations.**

29Indeed, all who sleep in the earth shall bow down in worship; all who go down to the dust, though they be dead, shall kneel before the Lord.

30**Their descendants shall serve the Lord, whom they shall proclaim to generations to come.**

31They shall proclaim God's deliverance to a people yet unborn, saying to them, "The Lord has acted!"

SECOND READING: Hebrews 10:16-25

A reading from Hebrews.

In the death of Jesus, forgiveness of sins is accomplished and access to God is established. Hence, when we gather together for worship and when we love others, we experience anew the benefits of Jesus' death.

[After the Holy Spirit says,] ¹⁶"This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," ¹⁷he also adds, "I will remember their sins and their lawless deeds no more." ¹⁸Where there is forgiveness of these, there is no longer any offering for sin. ¹⁹Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, ²⁰by the new and living way that he opened for us through the curtain (that is, through his flesh), ²¹and since we have a great priest over the house of God, ²²let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. ²³Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. ²⁴And let us consider how to provoke one another to love and good deeds, ²⁵not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

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

CHILDREN'S SERMON

GOSPEL ACCLAMATION (ELW p. 263)

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*)

GOSPEL: John 18:1--19:42

The passion of our Lord Jesus Christ according to John.

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

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?" 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. 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. ^{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 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.” 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.”¹⁶ Then he handed him over to them to be crucified. So they took Jesus;¹⁷ and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.¹⁸ There they crucified him, and with him two others, one on either side, with Jesus between them.¹⁹ Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.”²⁰ 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.²¹ 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.’”²² Pilate answered, “What I have written I have written.”²³ 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.²⁴ 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.”²⁵ 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.²⁶ When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.”²⁷ Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home.²⁸ After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.”²⁹ 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.³⁰ When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.³¹ Since 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.³² Then the soldiers came and broke the legs of the first and of the other who had been crucified with him.³³ But when they came to Jesus and saw that he was already dead, they did not break his legs.³⁴ Instead, 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.)³⁶ These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.”³⁷ And again another passage of scripture says, “They will look on the one whom they have pierced.”³⁸ After 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.³⁹ Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds.⁴⁰ They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews.⁴¹ Now 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.⁴² And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

SERMON (ELW p. 263)

Landon has a cute book called “I am a rainbow” by Dolly Parton. The book goes through rosy, red, pink, blue, green, yellow and more and compares the colors to emotions we all feel. The book then ends with this quote “It’s not always up to you, the way that you feel. But how you act *is* a different deal...”

It’s been interesting to read Landon books like this one which teach morals and lessons. Sometimes I wonder if the books have more impact on me than Landon, truthfully. On more than one day I have found myself thinking “Jeanette..... it’s not always up to you, the way that you feel. But how you act *is* a different deal....”

Today, in our Gospel lessons, we enter into a situation of turmoil and suffering and faced with horrible decisions about how to respond. For many of the people in this story, they do not have many good or easy options of how to respond. We always make the Jewish leaders out to be bad people but, truth is, they were a group of people who were responding in an untenable situation. Yes, some probably didn’t like Jesus

because they didn't understand His ways or saw them as blasphemous. Some were undoubtedly jealous of Jesus' fame and recognition. But, they were also facing a nearly impossible situation. Jesus was leading a movement. He was gathering respect and a following. And, that kind of behavior was the stuff that led to insurrections. All the Jewish leaders knew that Rome squashed and put down anything that seemed like an insurrection with brute force. The punishment was swift and severe and many could be caught up in it, regardless of how closely they might be connected to the occurrence or not. Earlier in John 11, it states, "Then one of them, named Caiaphas, who was high priest that year, spoke up, 'You know nothing at all! You do not realize that it is better for you that one man die for the people than that the whole nation perish.'" We always interpret this as Jesus dying for all of our sins, and this is truly a crucial part of the story for us today. But, Caiaphas was also undoubtedly speaking about the historical truth of the story, as well. It was better for them to be sure that this rabble-rouser, Jesus, was put down rather than to risk Rome inflicting even more pain, suffering and death on the entire Jewish population than they already were experiencing. It was better for one man to die for the Jewish nation than many of them die at the hands of Rome.

So how did the people of today's Gospel respond to this horrible situation? Judas responded with betrayal, seeing it as an opportunity to strike rich perhaps and get "in" with the crowd that seemed more in control. Simon Peter responded with anger, at first cutting off the ear of the slave. Then he switched to a mode of fear, denial and betrayal, denying Jesus three times. Caiaphas and Annas responded practically but not courageously. It was better for one man to die for the nation, and they moved forward accordingly.

Pilate responded, too, by fulfilling his role as Roman governor, keeping order, following suit with what his duties and obligations required him to do. Many legend Pilate, too, to have been a ruthless leader and, so, his response we receive in today's Gospel was actually probably more compassionate than many of his typical responses to maintain law and order. He was, perhaps, responding pragmatically, realizing he needed to have some cooperation with the religious leaders in order to maintain rule and control. In giving the people a choice between Barabbas and Jesus, he may have been responding by simply "following the customs of the time."

The crowd, it seems, responded by being caught up with the frenzy and the mob mentality of it all. Perhaps they truly despised Jesus' claims to be king, perhaps they were trying to save their own skin, perhaps they were following the claims of their religious leaders. Who knows, but when you hear the crowd yelling, "Crucify him," it is impossible not to hear the utter scorn, rejection and hatred by the people ... some of who only a short while earlier might have been yelling, "Hosanna! Hosanna! Blessed is He who comes in the name of the Lord!"

From there, it devolves. The soldiers mocked him, striped him, beat him and pierce his side. Their response to the situation was one of derision and perhaps group frenzy and, of course, they were just following orders. Just cogs in the Roman machine.

Of course, in this story there are people who responded otherwise. The disciple and the women who stayed by Jesus' side until the very end. Joseph of Arimathea responded in secrecy, due to fear of the Jews, but compassion, nonetheless, as he buried the body. Nicodemus, who had been growing in faith throughout the Gospel, responded in care for Jesus' body.

In one story we see many, many reactions to the power of Rome, the conflict with Jewish leadership, the increasing frenzy and, finally, Jesus' crucifixion. And then we see Jesus' reaction. Jesus reacted non-violently. He reacted with sadness about what must take place, but also acceptance of his calling and mission for the sake of the world. He responded in silence and explaining his connection to His Heavenly father. The

Psalm reminded us that Jesus calls out wondering if He has been forsaken. His final response was care and concern for his mother and the disciple whom he loved.

In short, in a situation infused by hate and fear, Jesus responded in love. His death shows us the brutality of corruption, power and “might is right” in this world. His death shows us the horrifying results of our own betrayals of Jesus, in thought, word and deed. His death shows us the tragic results when we “go along to get along” instead of standing up for what we know is good and right in the world. And Jesus responds in love to the face of all of that. Jesus’ death, too, shows us God’s great love for us.

Today, Jesus is responding out of love to whatever ways you betray Him. Through your doubts, your misplaced allegiances, your anger, your passivity. In the middle of the darkness of Good Friday, we keep our sights on the Easter we know is coming...where we will see love, once and for all, proving that it is more powerful than death itself.

On this hardest of nights, may we remember that it is, after all, Good Friday. It is good because of Jesus’ response of love through all of it. It’s good because, we know, once and for all, God’s love will prove more powerful than all of the horror we hear about today.

How do we respond on Good Friday? In the words of Hebrews 10, “...since we have confidence to enter the sanctuary by the blood of Jesus, ²⁰by the new and living way that he opened for us through the curtain (that is, through his flesh), ²¹and since we have a great priest over the house of God, ²²let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. ²³Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. ²⁴And let us consider how to provoke one another to love and good deeds...” Amen.

HYMN OF THE DAY – “O Sacred Head, Now Wounded” (*isometric*) (ELW 351) - Morgan Rukstales/Taylor Huwe

O Sacred Head, Now Wounded



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.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite

Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612

O Sacred Head, Now Wounded

1 O sacred head, now wounded,
with grief and shame weighed down,
now scornfully surrounded
with thorns, thine only crown;
O sacred head, what glory,
what bliss till now was thine!
Yet, though despised and gory,
I joy to call thee mine.

2 How pale thou art with anguish,
with sore abuse and scorn;

how does thy face now languish,
which once was bright as morn!
Thy grief and bitter passion
were all for sinners' gain;
mine, mine was the transgression,
but thine the deadly pain.

3 What language shall I borrow
to thank thee, dearest friend,
for this thy dying sorrow,
thy pity without end?
Oh, make me thine forever,
and should I fainting be,
Lord, let me never, never
outlive my love to thee.

4 Lord, be my consolation;
shield me when I must die;
remind me of thy passion
when my last hour draws nigh.
These eyes, new faith receiving,
from thee shall never move;
for all who die believing
die safely in thy love.

BIDDING PRAYER (ELW p. 263)

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

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 our bishops, for our pastor and leaders and all servants of the church, and for all the people of God.

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.

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 sisters and brothers who share our faith in Jesus Christ.

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.

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.

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.

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.

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.

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 those in need.

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.

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 (ELW p. 264)

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.

O my people, O my church, what have I done to you? How have I offended you?
Answer me. I led you out of slavery into freedom, and delivered you through the waters of rebirth, 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? Answer me.
Forty years I led you through the desert, feeding you with manna on the way; I saved you from the time of
trial 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? Answer me.
I led you on your way in a pillar of cloud and fire, but you led me to the judgment hall of Pilate; I guided you
by the light of the Holy Spirit, 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? Answer me.
I planted you as my fairest vineyard, but you brought forth bitter fruit; I made you branches of the vine and
never left your side, 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? Answer me.
I poured out saving water from the rock, but you gave me vinegar to drink; I poured out my life and gave you
the new covenant in my blood, 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? Answer me.
I gave you a royal scepter, but you gave me a crown of thorns; I gave you the kingdom and crowned you
with eternal life, 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? Answer me.
I struck down your enemies, but you struck my head with a reed; I gave you my peace, but you draw the
sword 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? Answer me.

I opened the waters to lead you to the promised land, but you opened my side with a spear; I washed your feet as a sign of my love, 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? Answer me.
I lifted you up to the heights, but you lifted me high on a cross; I raised you from death and prepared for you the tree of life, 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? Answer me.
I grafted you into my people 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? Answer me.
I came to you in the least of your brothers and sisters, but I was hungry and you gave me no food, thirsty and you gave me no drink, a stranger and you did not welcome me, 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.**

We adore you, O Christ, and we bless you. **By your holy cross you have redeemed the world.**

CLOSING HYMN – “Were You There” (ELW 353) - Eric Parrish

Were You There

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?

Text: African American spiritual
Music: WERE YOU THERE, African American spiritual
Arr. © 1999 Augsburg Fortress.

Duplication in any form prohibited without permission or valid license from copyright administrator.

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?

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?

DEPARTURE IN SILENCE

The liturgy and music is reprinted by permission from
One License – #736873-A/CCLI – #1941935/Sundays and Seasons - SAS003615