

Please gather in silence...



* PRAYER OF THE DAY

P: Let's begin in prayer... 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.

The congregation may respond with facemasks on:

C: Amen.

• **First Reading** **Isaiah 52:13—53:12**

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 —

- **First Reading** **Isaiah 52:13—53:12**

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.

- **First Reading** **Isaiah 52:13—53:12**

**¹Who 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.**

- **First Reading Isaiah 52:13—53:12**

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.

• **First Reading** **Isaiah 52:13—53:12**

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.

• **First Reading** **Isaiah 52:13—53:12**

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.

• **First Reading** **Isaiah 52:13—53:12**

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.

- **First Reading Isaiah 52:13—53:12**

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.

- **First Reading Isaiah 52:13—53:12**

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.

• PRAYER

P: Let us pray... Lord God we cannot fathom the love you have for us and for this creation you have made. In this beautifully prophetic poem you have given us a glimpse of what you were and are willing to suffer for our gain. As we gaze upon your likeness this Good Friday remind us once again this day is not for grieving, but for your glorification. When we see Our Lord and Savior hanging on the cross let us see the fullness of your glory and love. This is our prayer through Jesus Christ, Our Savior and Lord, who lives with you, Almighty Father, with the Holy Spirit, One God, now and forever, amen.

- **John 18:1–11**

¹After 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

- **John 18:1–11**

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

- **John 18:1–11**

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

- **John 18:1–11**

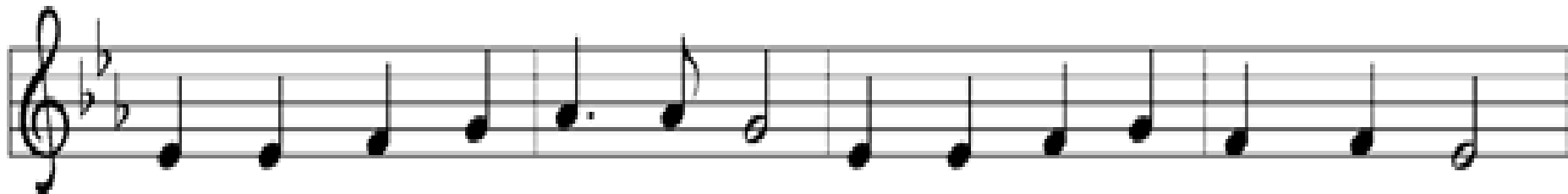
off his right ear. The slave's name was Malchus. ¹¹Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

#1 light is diminished...
Silence is kept for reflection...

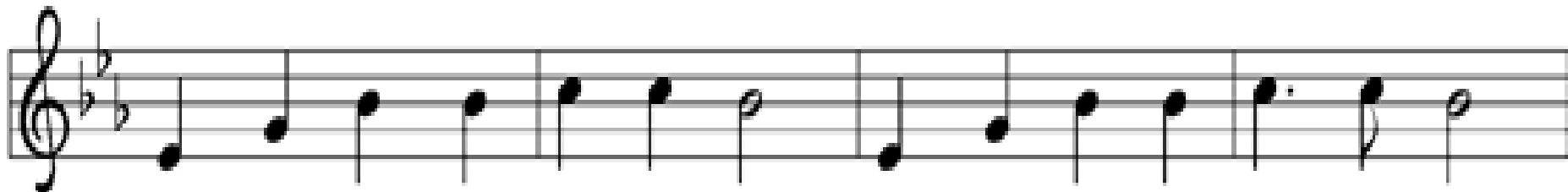
• Go To Dark Gethsemane

Verse 1

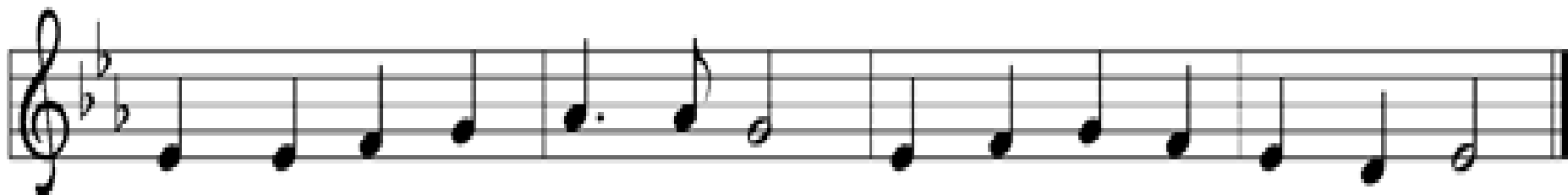
The congregation sing respond with facemasks on:



I Go to dark Geth-sem - a - ne, all who feel the tempt - er's pow'r;



your Re-deem - er's con - flict see. Watch with him one bit - ter hour;



turn not from his griefs a - way; learn from Je - sus Christ to pray.

- **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

- **John 18:12–27**

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."

- **John 18:12–27**

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

- **John 18:12–27**

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

- **John 18:12–27**

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."

- **John 18:12–27**

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.

***#2 light is diminished...
Silence is kept for reflection***

• **O Sacred Head, Now Wounded --- Vs 1-2**

The congregation sing respond with facemasks on:

**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.**

- **O Sacred Head, Now Wounded --- Vs 1-2**

The congregation sing respond with facemasks on:

**2 How art thou pale with anguish,
with sore abuse and scorn;
how does that visage 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.**

- **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. **29**So Pilate went out to them and said, "What accusation do you bring against this man?" **30**They answered, "If this man were not a criminal, we would not have handed him

- **John 18:28–40**

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

- **John 18:28–40**

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

- **John 18:28–40**

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

- **John 18:28–40**

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.

#3 light is diminished...
Silence is kept for reflection

- **O Sacred Head, Now Wounded --- Vs 3-4**

The congregation sing respond with facemasks on:

**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.**

- **O Sacred Head, Now Wounded --- Vs 3-4**

The congregation sing respond with facemasks on:

**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 he who dies believing
dies safely in thy love.**

- **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

- **John 19:1–7**

out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!"⁶ When 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."

- **John 19:1–7**

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."

***#4 light is diminished...
Silence is kept for reflection***

• **Ah, Holy Jesus**

Verses 1 & 2

The congregation sing respond with facemasks on:

**1 Ah, holy Jesus,
how hast thou offended
that man to judge thee
hath in hate pretended?
By foes derided,
by thine own rejected,
O most afflicted.**

• **Ah, Holy Jesus**

Verses 1 & 2

The congregation sing respond with facemasks on:

2 Who was the guilty?

Who brought this upon thee?

**Alas, my treason, Jesus,
hath undone thee.**

**'Twas I, Lord Jesus,
I it was denied thee;
I crucified thee.**

- **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

- **John 19:8–16a**

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

- **John 19:8–16a**

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!"

- **John 19:8–16a**

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.

***#5 light is diminished...
Silence is kept for reflection***

• **Ah, Holy Jesus**

Verses 3 & 4

The congregation sing respond with facemasks on:

**3 Lo, the Good Shepherd
for the sheep is offered;
the slave hath sinnèd,
and the Son hath suffered;
for man's atonement,
while he nothing heedeth,
God intercedeth.**

• **Ah, Holy Jesus**

Verses 3 & 4

The congregation sing respond with facemasks on:

**4 For me, kind Jesus,
was thine incarnation,
thy mortal sorrow,
and thy life's oblation;
thy death of anguish
and thy bitter passion,
for my salvation.**

- **John 19:16b–22**

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

- **John 19:16b–22**

Jesus was crucified 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."

*#6 light is diminished...
Silence is kept for reflection*

- **What Wondrous Love Is This Verses 1-2**

The congregation sing respond with facemasks on:

1 What wondrous love is this,
O my soul, O my soul!
What wondrous love is this, O my soul!
What wondrous love is this
that caused the Lord of bliss
to bear the dreadful curse
for my soul, for my soul,
to bear the dreadful curse
for my soul?

- **What Wondrous Love Is This Verses 1-2**

The congregation sing respond with facemasks on:

**2 When I was sinking down,
sinking down, sinking down,
when I was sinking down,
sinking down,
when I was sinking down
beneath God's righteous frown,
Christ laid aside his crown
for my soul, for my soul,
Christ laid aside his crown for my soul.**

- **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

- **John 19:23–30**

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

- **John 19:23–30**

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.

- **John 19:23–30**

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

***#7 light is diminished...
Silence is kept for reflection***

- **What Wondrous Love Is This Verses 3-4**

The congregation sing respond with facemasks on:

**3 To God and to the Lamb
I will sing, I will sing;
to God and to the Lamb I will sing;
to God and to the Lamb,
who is the great I AM,
while millions join the theme,
I will sing, I will sing,
while millions join the theme,
I will sing.**

- **What Wondrous Love Is This Verses 3-4**

The congregation sing respond with facemasks on:

**4 And when from death I'm free,
I'll sing on, I'll sing on;
and when from death I'm free,
I'll sing on;
and when from death I'm free,
I'll sing God's love for me,
and through eternity
I'll sing on, I'll sing on;
and through eternity I'll sing on.**

- **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

- **John 19:31–42**

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,

- **John 19:31–42**

"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

- **John 19:31–42**

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.

- **John 19:31–42**

42 And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

*#8 light is diminished...
Silence is kept for reflection*

• Were You There

Verses 1 & 2 Only

The congregation sing respond with facemasks on:

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?

• Were You There

Verses 1 & 2 Only

The congregation sing respond with facemasks on:

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?



Homily



- **BIDDING PRAYER**

Each petition will end with the words,

P: We ask this through Christ our Lord.

The congregation may respond with facemasks on:

C: Amen.

- **BIDDING PRAYER**

The prayer concludes...

P: 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.

The congregation may respond with facemasks on:

C: Amen.

* PROCESSION OF THE CROSS

The following dialogue is sung on a tone three times, the assembly echoing the leader, at the beginning, midpoint, and end of the procession.

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

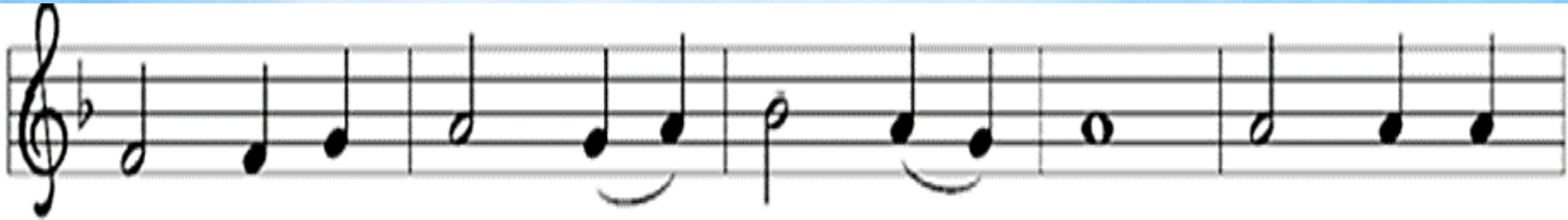
The congregation may respond with facemasks on:

C: Oh, come, let us worship him.

* PROCESSION OF THE CROSS

As we sing our final Hymn, or at the end of the service, you 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. You may also use one of the provided pieces of paper to “nail” your confession to the cross.

* When I Survey the Wondrous Cross Vse 1



1 When I sur - vey the won - drous cross on which the



prince of glo - ry died, my rich - est gain I



count but loss and pour con - tempt on all my pride.

Dismissal

After a time of silence, the minister continues...

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

The congregation may respond with facemasks on:

C: By your holy cross you have redeemed the world.

*Silence is kept for meditation.
You are dismissed in silence...*

All depart in silence.

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