

Lake of the Isles Lutheran Church

✘ Good Friday ✘
April 19, 2019



*Inspired by Christ,
living and growing in faith,
we are a loving and open community
of worship, witness, and service in God's world.*

**Call to
Worship**

**Invocation
and Prayer**

*Please stand as
you are able.*

Hymn

Please be seated.

*The traditional
passion
narrative read
for Good Friday
is found in St.
John's gospel.
The evangelist
emphasizes
Christ's victory
over death, and
not his agony.
St. John also*

Down the Via Dolorosa

Niles Borop & Billy Sprague

*Down the Via Dolorosa in Jerusalem that day
The soldiers tried to clear the narrow street
But the crowd pressed into see A man condemned to die on Calvary.
He was bleeding from a beating -there were stripes upon His back
And He wore a crown upon his head And He bore with every step
The scorn of those o those who cried out for his death.
Down the Via Dolorosa called the way of suffering
Like a lamb came the Messiah Christ the King
But He chose to walk that road out of His love for you and me
Down the Via Dolorosa all the way to Calvary.
The blood that would cleanse the souls of all men
Made its way to the heart of Jerusalem.
Down the Via Dolorosa called the way of suffering
Like a lamb came the Messiah, Christ the King
But He chose to walk that road out of His love for you and me
Down the Via Dolorosa, all the way to Calvary.*

Dear friends in Christ, again this night, the night in which our Lord rested in death in the kingdom of the dead, we have gathered to hear the story of his selfless and life-giving sacrifice upon the cross. Let us mark, therefore, the events and words of this day which proclaim God's victory and our salvation. Solemnly, may we pass before his cross and contemplate his act of love and mercy, forgiveness and grace.

Almighty Father, look with loving mercy on this your family for whom our Lord Jesus Christ was willing to be betrayed, to be given up into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and ever. **Amen.**

My Song is Love Unknown

ELW #343, vs 1

The Passion According to St. John

John 18:1-19:42

Narrator: 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. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So 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. Then Jesus, knowing all that was to happen to him, came forward and asked them,

I: "Whom are you looking for?"

Narrator: They answered,

People: "Jesus of Nazareth."

Narrator: Jesus replied,

I: "I am he."

underscores that Jesus carries his cross alone. God's work for salvation in completed and finished through him.

Narrator: Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them,

I: "Whom are you looking for?"

Narrator: And they said,

People: "Jesus of Nazareth."

Narrator: Jesus answered,

I: "I told you that I am he. So if you are looking for me, let these men go."

Narrator: This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then 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. Jesus said to Peter,

I: "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

Narrator: So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon 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, but 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. The woman said to Peter,

II: "You are not also one of this man's disciples, are you?"

Narrator: He said,

II: "I am not."

Narrator: Now 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. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

I: "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. Why do you ask me? Ask those who heard what I said to them; they know what I said."

Narrator: When he had said this, one of the police standing nearby struck Jesus on the face, saying,

II: "Is that how you answer the high priest?"

Narrator: Jesus answered,

I: "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?"

Narrator: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

II: "You are not also one of his disciples, are you?"

Narrator: He denied it and said,

People: "I am not."

Narrator: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

II: "Did I not see you in the garden with him?"

Narrator: Again Peter denied it, and at that moment the cock crowed.

Hymn

My Song is Love Unknown

ELW #343, vs 2

Narrator: Then 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. So Pilate went out to them and said,

II: "What accusation do you bring against this man?"

Narrator: They answered,

People: "If this man were not a criminal, we would not have handed him over to you."

Narrator: Pilate said to them,

II: "Take him yourselves and judge him according to your law."

Narrator: The Jews replied,

People: "We are not permitted to put anyone to death."

Narrator: This was to fulfill what Jesus had said when he indicated the kind of death he was to die. Then Pilate entered the headquarters again, summoned Jesus, and asked him,

II: "Are you the King of the Jews?"

Narrator: Jesus answered,

I: "Do you ask this on your own, or did others tell you about me?"

Narrator: Pilate replied,

II: "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?"

Narrator: Jesus answered,

I: "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."

Narrator: Pilate asked him,

II: "So you are a king?"

Narrator: Jesus answered,

I: "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."

Narrator: Pilate asked him,

II: "What is truth?"

Narrator: After he had said this, he went out to the Jews again and told them,

II: "I find no case against him. But 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?"

Narrator: They shouted in reply,

All: "Not this man, but Barabbas!"

Narrator: Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

People: "Hail, King of the Jews!"

Narrator: And striking him on the face. Pilate went out again and said to them,

II: "Look, I am bringing him out to you to let you know that I find no case against him."

Narrator: So Jesus came out, wearing the crown of thorns and the purple robe.

Pilate said to them,

II: “Here is the man!”

Narrator: When the chief priests and the police saw him, they shouted,

People: “**Crucify him! Crucify him!**”

Narrator: Pilate said to them,

II: “Take him yourselves and crucify him; I find no case against him.”

Narrator: The Jews answered him,

People: “**We have a law, and according to that law he ought to die because he has claimed to be the Son of God.**”

Hymn

My Song is Love Unknown

ELW#343 vs, 3

Narrator: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

II: “Where are you from?”

Narrator: But Jesus gave him no answer. Pilate therefore said to him,

II: “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?”

Narrator: Jesus answered him,

I: “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.”

Narrator: From then on Pilate tried to release him, but the Jews cried out,

People: “**If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.**”

Narrator: When 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. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews,

II: “Here is your King!”

Narrator: They cried out,

People: “**Away with him! Away with him! Crucify him!**”

Narrator: Pilate asked them,

II: “Shall I crucify your King?”

Narrator: The chief priests answered,

People: “**We have no king but the emperor.**”

Narrator: Then he handed him over to them to be crucified.

Hymn

My Song is Love Unknown

ELW#343 vs, 4

Narrator: So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” 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. Then the chief priests of the Jews said to Pilate,

People: “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’”

Narrator: Pilate answered, “What I have written I have written.”

Narrator: 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. So they said to one another,

People: “Let us not tear it, but cast lots for it to see who will get it.”

Narrator: This was to fulfill what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.” 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. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

I: “Woman, here is your son.”

Narrator: Then he said to the disciple,

I: “Here is your mother.”

Narrator: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),

I: “I am thirsty.”

Narrator: 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. When Jesus had received the wine, he said,

I: “It is finished.”

Narrator: Then he bowed his head and gave up his spirit. 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. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

Hymn

My Song is Love Unknown

ELW#343 vs, 5

Narrator: 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. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 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. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Hymn

My Song is Love Unknown
ELW #343 vs, 6

Offering

Meditation for Good Friday

Were You There?

Arranged by Crawford R. Thoburn

Service of Holy Communion

Words of Institution

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.

Lord's Prayer

Words of Invitation

Draw near with faith. Receive the body of our Lord Jesus Christ which was given for you and his blood which was shed for you.

**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed**

Adoration of the Cross

The Solemn Reproaches is an ancient text of Western Christendom associated with the ending of a Good Friday service. The reproaches follow the pattern of Psalm 78, which rehearses God's continuing acts of faithfulness and Israel's repeated rebellion. This setting is by Nancy Raabe.

Solemn Reproaches

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.

Refrain

The musical notation consists of two staves of music in a G minor key signature (one flat). The first staff contains the melody for the words "Ho - ly God, ho - ly and might - y, ho - ly and im -". The second staff continues the melody for "mor - tal, have mer - cy on us." The notes are primarily quarter and eighth notes, with some rests.

Music: Mark Mummert
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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.

**Choral
Response**

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 gave you a royal scepter, but you give me a crown of thorns. I gave you a 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, gave you my peace and my truth, 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 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 do not welcome me, naked and you do not clothe me, sick and in prison, and you did not visit me, but you have prepared a cross for your Savior.

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

Veneration of the Cross *(To be sung three times)*

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

O, come, let us worship him.

Christ, We Do All Adore Thee
Dubois' The Seven Last Words of Christ

Concluding Prayer

Savior of the world, by your cross and precious blood you have redeemed us:

Save us, and help us, we humbly beseech you, O Lord.

Lord Jesus Christ, your passion and death is the sacrifice that unites earth and heaven and reconciles all people to you. May we who have faithfully reflected on these mysteries follow in your steps and so come to share your glory in heaven where you live and reign with the Father and the Holy Spirit one God, for ever and ever. **Amen.**

Worshippers may remain for prayer and meditation.

Pastor	Rev. Dr. Arden D. Haug
Organist	Kenneth Vigne
Readers	Janna Haug, Jean Carlson and Eric Amann
Communion Server	Renate Amann
Ushers	Anita Duder and Linda Nelson
Altar Servers	Kuehn Family
Duet	Ryan and Kayla Hoel

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