

# St Stephen

Lutheran Church, ELCA



**Encouraging and  
strengthening faith in Jesus,  
and sharing the joy of God's love.**

**April 19, 2017**

**Good Friday**

**7:00 p.m.**

The Rev. Robert G. Schaefer, Pastor

## Start here to prepare for worship tonight—Notes on the Service:

**Welcome to** a celebration of this Great and Holy Week, where we share in the great things accomplished during these days through the powerful and dramatic celebration of Jesus Christ's passion, death and resurrection for us. In the dramatic liturgies this week, we identify with God's good news, committing ourselves again to Christ and intimately share anew in Christ's death and resurrection. We approach Christ's triumphal victory over death with him on Palm Sunday; we intimately share his total giving to us on Maundy Thursday, sharing the victory of the cross—we die with him on Good Friday, and rise with him at the Resurrection of Our Lord.

**Good Friday** continues the liturgy from Maundy Thursday. The altar is still bare of all its furnishings and linen, and our focus is now on the Lord and his cross. Good Friday now draws us to focus on Jesus and his victorious cross: reading of the Passion of Our Lord according to John, Bidding Prayer, and adoration of the cross, and leads us directly into the celebration of Easter.



### A closer look at the Liturgy:

- ❖ During the reading of **the Gospel**, the assembly is seated until the pastor invites the congregation to stand at the appropriate time in the reading (Jesus' crucifixion). Silence is kept when the gospel announces his death.
- ❖ You may remain seated for **the Bidding Prayer** (it is a lengthy prayer coming from the early centuries of the church); or you may kneel (if you think your knees can take it). The assisting minister begins each petition by inviting us into the prayer and for whom we are praying. As silence is kept for contemplation and personal prayer. The presiding minister prays the petition, and then the assembly responds "Amen."
- ❖ **The Adoration of the Cross** at the conclusion of the liturgy is one of the most ancient traditions of the church. While this may take many forms, it is designed to impress upon us that apart from the mystery of the Holy Cross, there is no life for our shattered world. When the cross is placed in front of the assembly, those who are inclined may come forward in a procession similar to going to receive communion to venerate the cross. This might include simply pausing for a moment before it, bowing, touching it, kneeling, kissing it, or some other form of devotion. Please respect those who choose to remain in meditation at the conclusion of the liturgy by departing in silence.

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# Good Friday Liturgy

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*All gather in silence.*

*The assembly stands when the ministers enter and stand at the chairs.*

## **PRAYER OF THE DAY**

P: 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.

**C: Amen.**

*The assembly sits.*

<h2>Word</h2>
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God speaks to us in scripture reading and song.
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## **FIRST READING: Isaiah 52:13--53:12**

A reading from Isaiah.

<sup>13</sup>See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. <sup>14</sup>Just as there were many who were astonished at him —so marred was his appearance, beyond human semblance, and his form beyond that of mortals—<sup>15</sup>so 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. <sup>53:1</sup>Who has believed what we have heard? And to whom has the arm of the LORD been revealed? <sup>2</sup>For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. <sup>3</sup>He 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.

<sup>4</sup>Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. <sup>5</sup>But 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. <sup>6</sup>All we like sheep have gone astray; we have all turned to our own way, and he LORD has laid on him the iniquity of us all.

<sup>7</sup>He 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.

<sup>8</sup>By 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. <sup>9</sup>They 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.

<sup>10</sup>Yet 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. <sup>11</sup>Out 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.

<sup>12</sup>Therefore 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.

L: The word of the Lord.

C: Thanks be to God.



### SONG: Jesus, Remember Me

*The following chant is sung three times by the assembly.*

Je - sus, re - mem - ber me when you come in - to your king - dom.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The image shows two systems of musical notation for a song. Each system consists of a treble clef staff and a bass clef staff. The first system has the lyrics 'Je - sus, re - mem - ber me when you come in - to your king - dom.' written below the notes. The second system is identical but ends with a double bar line. The music is in a simple, hymn-like style with a key signature of one flat (Bb) and a 4/4 time signature.

Text: Luke 23:42; Taizé Community  
Music: REMEMBER ME, Jacques Berthier, 1923-1994  
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### SECOND READING: Hebrews 4:14-16; 5:7-9

A reading from Hebrews.

<sup>14</sup>Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. <sup>15</sup>For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. <sup>16</sup>Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

<sup>5:7</sup>In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent

submission. <sup>8</sup>Although he was a Son, he learned obedience through what he suffered; <sup>9</sup>and having been made perfect, he became the source of eternal salvation for all who obey him.

L: The word of the Lord.

C: Thanks be to God.

*After a brief silence, the assembly stands to welcome the gospel.*

**GOSPEL ACCLAMATION:**

**Jesus, Keep Me Near the Cross**

**ELW#335**



1 Je - sus, keep me near the cross, there's a pre - cious foun - tain;  
2 Near the cross, a trem - bling soul, love and mer - cy found me;  
3 Near the cross! O Lamb of God, bring its scenes be - fore me;  
4 Near the cross I'll watch and wait, hop - ing, trust - ing ev - er,



free to all, a heal - ing stream flows from Cal - v'ry's moun - tain.  
there the bright and morn - ing star sheds its beams a - round me.  
help me walk from day to day with its shad - ow o'er me.  
till I reach the gold - en strand just be - yond the riv - er.

*Refrain*



In the cross, in the cross be my glo - ry ev - er;



till my ran - somed soul shall find rest be - yond the riv - er.

Text: Fanny J. Crosby, 1820–1915  
Music: NEAR THE CROSS, William H. Doane, 1832–1915

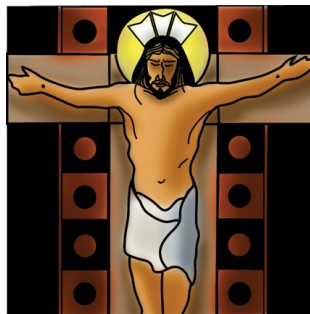
**GOSPEL: John 18:1—19:42**

P: The Passion of Our Lord Jesus Christ, according to John.

*The assembly is seated. The Passion is read this day in parts. The assembly is seated until the account of the crucifixion, then all stand. Silence is kept for meditation when the gospel records that Jesus gave up his spirit. The reading concludes:*

P: The Gospel of the Lord.

C: Praise to you, O Christ.



*Silence for reflection follows.*

**HYMN OF THE DAY**

**O Sacred Head, Now Wounded**

**ELW #351**



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

**BIDDING PRAYER**

*The assembly kneels or sits. The assisting minister leads the invitations to prayer (the bids). Silence for prayer follows each bid. The presiding minister leads the prayers that conclude the silence.*

A: Let us pray, brothers and sisters, for the holy Church of God throughout the world, that God the almighty Father guide it and gather it together, so that we may worship him in peace and tranquility.

*Silent prayer.*

P: Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. Guide the work of the Church and gather it throughout the world. Help it to persevere in faith, proclaim your name, and bring salvation to people everywhere. We ask this through Christ our Lord.

**Amen**

A: Let us pray for Elizabeth our presiding bishop, for Pedro our bishop, for our pastors and other ministers, for all servants of the Church, and for all the people of God.

*Silent prayer.*

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

**Amen**

A: Let us pray for those preparing for Baptism, that God make them responsive to his love, and give them new life in Jesus Christ.

*Silent prayer.*

P: Almighty and eternal God, you continually bless the Church with new members. Increase the faith and understanding of those preparing for Baptism. Give them a 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**

A: Let us pray for all our brothers and sisters who share our faith in Jesus Christ, that God may gather and keep together in one Church all those who know Christ as Lord.

*Silent prayer.*

P: Almighty and eternal God, you give your Church its unity. Look with favor on all who follow Jesus your Son. We are all consecrated to you by our Baptism; make us one in the fullness of faith, and keep us one in the fellowship of love. We ask this through Christ our Lord.

**Amen**

A: Let us pray for the Jewish people, the first to hear the Word of God, that they may receive the fulfillment of the covenant's promises.

*Silent prayer.*

P: Almighty and eternal God, long ago you gave your promise to Abraham and his posterity. Hear the prayers of your Church that the people you first made your own may arrive with us at the fullness of redemption. We ask this through Christ our Lord.

**Amen**

A: Let us pray for those who do not believe in Christ, that the light of the Holy Spirit may show them the way of salvation.

*Silent prayer.*

P: Almighty and eternal God, enable those who do not acknowledge Christ to receive the truth of the Gospel. Help us, your people, to grow in love for one another, to grasp more fully the mystery of your Godhead, and so to become more perfect witnesses of your love in the sight of all people. We ask this through Christ our Lord.

**Amen**

A: Let us pray for those who do not believe in God, that they may find him who is the author and goal of our existence.

*Silent prayer.*

P: Almighty and eternal God, you created humanity so that all might long to know you and have peace in you. Grant that, in spite of the hurtful things that stand in their way, they may all recognize in the lives of Christians the tokens of your love and mercy, and gladly acknowledge you as the one true God and Father of us all. We ask this through Christ our Lord.

**Amen**

A: Let us pray for those who serve in public office, that God may guide their minds and hearts, so that all of us may live in true peace and freedom.

*Silent prayer.*

P: Almighty and eternal God, you are the champion of the poor and oppressed. In your goodness, watch over those in authority, so that people everywhere may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord.

**Amen**

A: Let us pray that God, the almighty and merciful Father, may heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, and disease.

*Silent prayer.*

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

A: 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.**





## Adoration of the Cross

*We honor the cross as the sign of forgiveness, healing, and salvation.*

*A large cross is carried in procession through the church and placed before the assembly. The assembly stands and faces the cross as it is brought forward.*

*The following dialogue is sung as the procession begins, the assembly echoing the leader.*

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

**C: Oh, come, let us worship him.**

*The dialogue is sung a second time at the midpoint of the procession.*

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

**C: Oh, come, let us worship him.**

*The dialogue is sung a third time at the end of the procession.*

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

**C: Oh, come, let us worship him.**

*The assembly may be seated. Silence is kept for meditation on the mystery of the crucified Savior, the mystery of redemption.*

*Texts expressing adoration of the crucified Christ, such as "O my people, O my church" (the solemn reproaches) are sung or said.*

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.**



## Veneration of the Cross

During this time, or at the end of the service, worshipers may come to the large cross to make a sign of reverence. Reverencing the cross may include actions such as pausing before the cross, bowing, kneeling before it for prayer, kissing or touching it. While this is going on the assembly sings the following:

### Were You There

ELW # 353



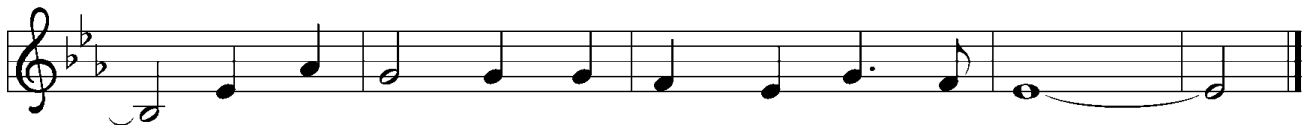
- 1 Were you there when they cru - ci - fied my Lord?
- 2 Were you there when they nailed him to the tree?
- 3 Were you there when they pierced him in the side?
- 4 Were you there when the sun re - fused to shine?
- 5 Were you there when they laid him in the tomb?



- Were you there when they cru - ci - fied my Lord?  
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?



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 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?

Text: African American spiritual

Music: WERE YOU THERE, African American spiritual

*After a brief silence the presiding minister continues.*

**P:** We worship you, O Christ and we bless you.

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

*All stand and sing, proclaiming the triumph of the cross.*

## Lift High the Cross



Lift high the cross, the love of Christ pro - claim till



all the world a - dore his sa - cred name.



1 Come, Chris - tians, fol - low where our cap - tain trod,  
 2 All new - born ser - vants of the Cru - ci - fied  
 3 O Lord, once lift - ed on the glo - rious tree,  
 4 So shall our song of tri - umph ev - er be:

*Refrain*



our king vic - to - rious, Christ, the Son of God.  
 bear on their brows the seal of him who died.  
 as thou hast prom - ised, draw us all to thee.  
 praise to the Cru - ci - fied for vic - to - ry!

Text: George W. Kitchin, 1827–1912; rev. Michael R. Newbolt, 1874–1956

Music: CRUCIFER, Sydney H. Nicholson, 1875–1947

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

### ***Easter at St. Stephen:***

#### **Resurrection of Our Lord: Easter Eve—April 20**

7:00pm Broward-Bahamas Conference Easter Vigil  
 at Christ Church in Oakland Park

#### **Resurrection of Our Lord: Easter Day—April 21**

8:30—9:45 Community Easter Breakfast in the Fellowship Hall  
 9:30am Easter Egg Hunt  
 10:15am Festival Holy Eucharist

