



**RESPONSIBLE LIVING - JOYFUL GIVING**  
*Redefining Stewardship as "Whole Life" Stewardship*

**Good Friday**  
**April 10, 2020**

**New Life Lutheran Church**  
**Pearland, Texas**



*New Life Lutheran Church is a partner congregation of  
the Evangelical Lutheran Church in America.*

**GOD'S WORK. OUR HANDS.**

- **ROOTED** *in the Word*
- **REFRESHED** *in the Spirit*
- **REACHING** *into the Neighborhood & the World!*

**TODAY @ NEW LIFE:**

Life and death stand side by side as we enter into Good Friday. In John's passion account, Jesus reveals the power and glory of God, even as he is put on trial and sentenced to death. Standing with the disciples at the foot of the cross, we pray for the whole world in the ancient bidding prayer, as Christ's death offers life to all. We gather in solemn devotion, but always with the promise that the tree around which we assemble is indeed a tree of life. We depart silently, and we anticipate the culmination of the Three Days in the Easter Vigil.

FAITH5 - GATHER

A LITANY OF SHADOWS

*God's faithful people continue the movement and unfolding of the GREAT THREE DAYS. Please enter the sanctuary in silence. At the conclusion of the service, worshipers are asked to pass by the cross for a short time of reflection and to leave quietly respecting the worship and contemplation of those gathered here this day.*

*The ministers stand at the altar. The congregation responds.*

P: In the name of the Father and of the Son † and of the Holy Spirit.

C: AMEN.

P: As it was in the beginning

C: IS NOW AND EVER SHALL BE.

P: A world without end.

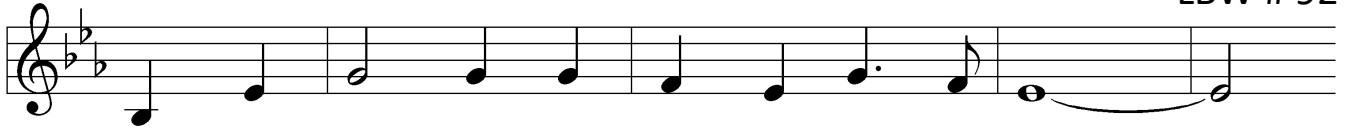
C: AMEN.

GREETING

P: We gather again on this Good Friday at the foot of the cross which calls us on, not in shame, not in fear, but more deeply into the costly journey towards life. There is wounding, there is weeping.. In Jesus as the Promised One, God is not separated from that.

# Were You There

LBW # 92



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?

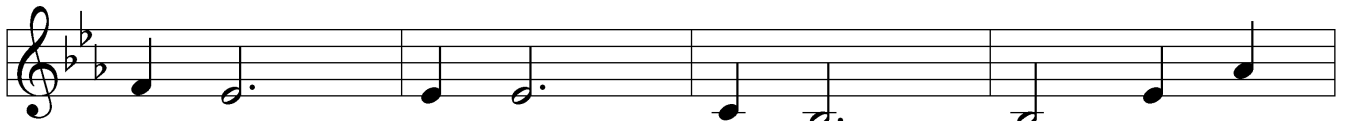


Were you there when they cru - ci - fied my Lord?  
 Were you there when they nailed him to the tree?  
 Were you there when they pierced him in the side?  
 Were you there when the sun re - fused to shine?  
 Were you there when they laid him in the tomb?

*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?  
 there when they nailed him to the tree?  
 there when they pierced him in the side?  
 there when the sun re - fused to shine?  
 there when they laid him in the tomb?

## PRAYER OF THE DAY

P: God is good!

Peace be with you.

The Lord be with you as we pray.

C: 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 lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

## READINGS & REFLECTIONS

John 18:1-14    **"GOD HAS REIGNED FROM A TREE"**

*-by Venatius Fortunatus (6th C)*

John 18:15-27    **"BY WHAT OTHER NAME:"**

*-by Gregory of Nanziansas*

John 18:28-40    **"THE THRONE OF LOVE"**

*-by Rupert, Abbot of Deutz (c.1075-1129)*



**18** Jesus, having prayed this prayer, left with his disciples and crossed over the brook Kidron at a place where there was a garden. He and his disciples entered it.

<sup>2-4</sup> Judas, his betrayer, knew the place because Jesus and his disciples went there often. So Judas led the way to the garden, and the Roman soldiers and police sent by the high priests and Pharisees followed. They arrived there with lanterns and torches and swords. Jesus, knowing by now everything that was coming down on him, went out and met them. He said, "Who are you after?"

They answered, "Jesus the Nazarene."

<sup>5-6</sup> He said, "That's me." The soldiers recoiled, totally taken aback. Judas, his betrayer, stood out like a sore thumb.

<sup>7</sup> Jesus asked again, "Who are you after?"

They answered, "Jesus the Nazarene."

<sup>8-9</sup> "I told you," said Jesus, "that's me. I'm the one. So if it's me you're after, let these others go." (This validated the words in his prayer, "I didn't lose one of those you gave.")

<sup>10</sup> Just then Simon Peter, who was carrying a sword, pulled it from its sheath and struck the Chief Priest's servant, cutting off his right ear.

Malchus was the servant's name.

<sup>11</sup> Jesus ordered Peter, "Put back your sword. Do you think for a minute I'm not going to drink this cup the Father gave me?"

<sup>12-14</sup> Then the Roman soldiers under their commander, joined by the Jewish police, seized Jesus and tied him up. They took him first to Annas, father-in-law of Caiaphas. Caiaphas was the Chief Priest that year. It was Caiaphas who had advised the Jews that it was to their advantage that one man die for the people.

## GOD HAS REIGNED FROM A TREE *By Venantius Fortunatus (6th C)*

The standards of the King appear,  
the mystery of the cross shines out in glory,  
the cross on which life suffered death  
and by that death gave back life to us.  
His side, wounded by the spear's cruel point,  
poured out water and blood  
to wash away the stains of our sins.  
The words of David's true prophetic song were fulfilled,  
in which he announced to the nations:  
"God has reigned from a tree."  
Tree of dazzling beauty,  
adorned with the purple of the King's blood,  
and chosen from a stock  
worthy to bear limbs so sacred.  
How favored the tree  
on whose branches hung the ransom of the world;  
it was made a balance on which his body was weighed,  
and bore away the prey that hell had claimed.  
Hail, cross, our only hope!  
In this season of passiontide  
give an increase of grace to the good  
and wipe out the sins of the guilty.  
Let every spirit praise you,  
fount of salvation, Holy Trinity.  
On those to whom you have generously given the  
victory of the cross, bestow the reward also. Amen.

## JOHN 18: 15-27

<sup>15-16</sup> Simon Peter and another disciple followed Jesus. That other disciple was known to the Chief Priest, and so he went in with Jesus to the Chief Priest's courtyard. Peter had to stay outside. Then the other disciple went out, spoke to the doorkeeper, and got Peter in.

<sup>17</sup> The young woman who was the doorkeeper said to Peter, "Aren't you one of this man's disciples?" He said, "No, I'm not."

<sup>18</sup> The servants and police had made a fire because of the cold and were huddled there warming themselves. Peter stood with them, trying to get warm.

### **The Interrogation**

<sup>19-21</sup> Annas interrogated Jesus regarding his disciples and his teaching. Jesus answered, "I've spoken openly in public. I've taught regularly in meeting places and the Temple, where the Jews all come together. Everything has been out in the open. I've said nothing in secret. So why are you treating me like a conspirator? Question those who have been listening to me. They know well what I have said. My teachings have all been aboveboard."

<sup>22</sup> When he said this, one of the policemen standing there slapped Jesus across the face, saying, "How dare you speak to the Chief Priest like that!"

<sup>23</sup> Jesus replied, "If I've said something wrong, prove it. But if I've spoken the plain truth, why this slapping around?"

<sup>24</sup> Then Annas sent him, still tied up, to the Chief Priest Caiaphas.

<sup>25</sup> Meanwhile, Simon Peter was back at the fire, still trying to get warm. The others there said to him, "Aren't you one of his disciples?" He denied it, "Not me."

<sup>26</sup> One of the Chief Priest's servants, a relative of the man whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"

<sup>27</sup> Again, Peter denied it. Just then a rooster crowed.

## The Cross - the Tree of Life by Hippolytus (c.170-236)

The tree is my everlasting salvation. It is my food, a shared banquet. Its roots and the spread of its branches are my own roots and extension... Its shade I take for my resting place; in my flight from oppressive heat it is the source of refreshing dew for me... Food for my hunger and wellspring for my thirst, it is also covering for my nakedness, with the spirit of life as its leaves... Fearful of God, I find in it a place of safety; when unsteady a source of stability. In the face of a struggle, I look to it as a prize; in victory my trophy.

It is Jacob's ladder, the passage of angels, at whose summit the Lord is affixed. This tree, the plant of immortality, rears from earth to reach as high as heaven, fixing the Lord between heaven and earth. It is the foundation and stabilizer of the universe, undergirding the world that we inhabit. It is the binding force of the world... It is riveted into a unity by the invisible bonds of the Spirit, so that its connection with God can never be severed. Brushing heaven with its uppermost branches, it remains fixed in the earth, and between the two points, its huge hands completely enfold the stirring of the air. A single whole, it penetrates all things and all places.



*[Hippolytus (170-236 AD) was a noted theologian and Greek-speaking priest who served in Rome during the late second and early third century. He wrote biblical commentaries and a comprehensive Refutation of Heresies. In 235, during Roman persecution, he was exiled to the island of Sardinia where he died in 236.]*



## JOHN 18:27-40

### The King of the Jews

<sup>28-29</sup> They led Jesus then from Caiaphas to the Roman governor's palace. It was early morning. They themselves didn't enter the palace because they didn't want to be disqualified from eating the Passover. So Pilate came out to them and spoke. "What charge do you bring against this man?"

<sup>30</sup> They said, "If he hadn't been doing something evil, do you think we'd be here bothering you?"

<sup>31-32</sup> Pilate said, "You take him. Judge him by *your* law."

The Jews said, "We're not allowed to kill anyone." (This would confirm Jesus' word indicating the way he would die.)

<sup>33</sup> Pilate went back into the palace and called for Jesus. He said, "Are you the 'King of the Jews'?"

<sup>34</sup> Jesus answered, "Are you saying this on your own, or did others tell you this about me?"

<sup>35</sup> Pilate said, "Do I look like a Jew? Your people and your high priests turned you over to me. What did you do?"

<sup>36</sup> "My kingdom," said Jesus, "doesn't consist of what you see around you. If it did, my followers would fight so that I wouldn't be handed over to the Jews. But I'm not that kind of king, not the world's kind of king."

<sup>37</sup> Then Pilate said, "So, are you a king or not?"

Jesus answered, "You tell me. Because I am King, I was born and entered the world so that I could witness to the truth. Everyone who cares for truth, who has any feeling for the truth, recognizes my voice." <sup>38-39</sup> Pilate said, "What is truth?"

Then he went back out to the Jews and told them, "I find nothing wrong in this man. It's your custom that I pardon one prisoner at Passover. Do you want me to pardon the 'King of the Jews'?" <sup>40</sup> They shouted back, "Not this one, but Barabbas!" Barabbas was a Jewish freedom fighter.

<sup>40</sup> They shouted back, "Not this one, but Barabbas!" Barabbas was a Jewish freedom fighter.

## The Throne of Love

by Rupert, Abbot of Deutz (c.1075-1129)

We venerate the cross as a safeguard of faith, as the strengthening of hope and the throne of love. It is the sign of mercy, the proof of forgiveness, the vehicle of grace and the banner of peace. We venerate the cross, because it has broken down our pride, shattered our envy, redeemed our sin and atoned for our punishment.

The cross of Christ is the door to heaven, the key to paradise, the downfall of the devil, the uplifting of mankind, the consolation of our imprisonment, the prize for our freedom. The cross was the hope of the patriarchs, the promise of the prophets, the triumph of kings and the ministry of priests. Tyrants are convicted by the cross and the mighty ones defeated, it lifts up the miserable and honors the poor. The cross is the end of darkness, the spreading of light, the flight of death, the ship of life and the kingdom of salvation.

Whatever we accomplish for God, whatever we succeed and hope for, is the fruit of our veneration of the cross. By the cross Christ draws everything to him. It is the kingdom of the Father, the scepter of the Son and the seal of the Holy Spirit, a witness to the total Trinity.

The answer of a Christian reflection on Genesis is that sin has to be taken away, removed from human life. Not only do human beings have to cease doing the things that cause evil and further ruin, the things that deserve penalization, but also the sinful state of the human race that causes those actions has to be changed. The disease that leads to death has to be healed. Sinfulness has to be eradicated; true health, true life, has to be given. Human beings need a Redeemer, someone who can rescue them from the misfortune into which they have fallen and restore them to true life.

*[Rupert of Deutz, near Cologne, (c.1075-1129) was a 12th century Benedictine monk who was a Scripture scholar and theologian. In 1120 he was appointed Abbot of Deutz until his death in 1129.]*

# Beneath the Cross of Jesus

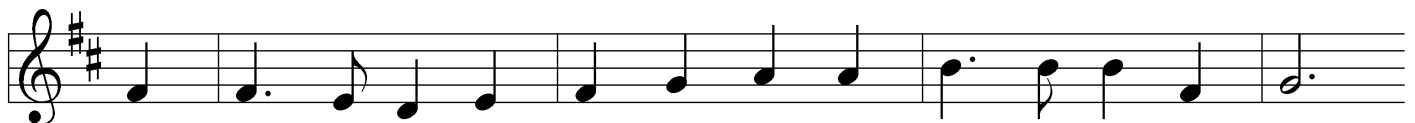
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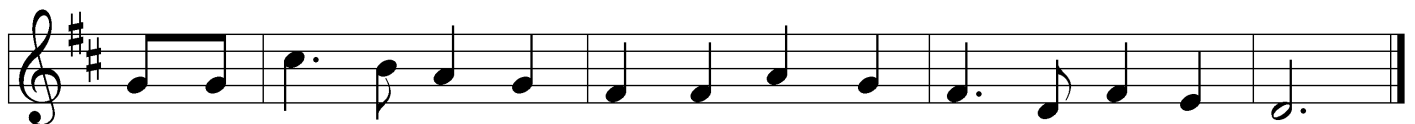
1 Be - neath the cross of Je - sus I long to take my stand;  
2 Up - on the cross of Je - sus, my eye at times can see  
3 I take, O cross, your shad - ow for my a - bid - ing place;



the shad - ow of a might - y rock with - in a wea - ry land,  
the ver - y dy - ing form of one who suf - fered there for me.  
I ask no oth - er sun - shine than the sun - shine of his face;



a home with - in a wil - der - ness, a rest up - on the way,  
And from my con - trite heart, with tears, two won - ders I con - fess:  
con - tent to let the world go by, to know no gain nor loss,



from the burn - ing of the noon - tide heat and bur - dens of the day.  
the . . . won - der of his glo - rious love and my un - wor - thi - ness.  
my . . . sin - ful self my on - ly shame, my glo - ry all, the cross.

Text: Elizabeth C. Clephane, 1830–1869

Music: ST. CHRISTOPHER, Frederick C. Maker, 1844–1927

## READINGS & REFLECTIONS

John 19:1-16      **“More Than the Cross”** *-by Fr. Richard Rohr*

John 19:17-27      **“Good Friday”** *-by Frederick Buechner*

John 19:28-37      **“The Redeemer’s Tree”** *-by John Mbiti*

## John 19:1-16 *The Thorn Crown of the King*



**19** <sup>1-3</sup> So Pilate took Jesus and had him whipped. The soldiers, having braided a crown from thorns, set it on his head, threw a purple robe over him, and approached him with, “Hail, King of the Jews!” Then they greeted him with slaps in the face.

<sup>4-5</sup> Pilate went back out again and said to them, “I present him to you, but I want you to know that I do not find him guilty of any crime.” Just then Jesus came out wearing the thorn crown and purple robe.

Pilate announced, “Here he is: the Man.” <sup>6</sup> When the high priests and police saw him, they shouted in a frenzy, “Crucify! Crucify!”

Pilate told them, “You take him. You crucify him. I find nothing wrong with him.”

<sup>7</sup> The Jews answered, “We have a law, and by that law he must die because he claimed to be the Son of God.”

<sup>8-9</sup> When Pilate heard this, he became even more scared. He went back into the palace and said to Jesus, “Where did you come from?” Jesus gave no answer.

<sup>10</sup> Pilate said, “You won’t talk? Don’t you know that I have the authority to pardon you, and the authority to – crucify you?”

<sup>11</sup> Jesus said, “You haven’t a shred of authority over me except what has been given you from heaven. That’s why the one who betrayed me to you has committed a far greater fault.”

<sup>12</sup> At this, Pilate tried his best to pardon him, but the Jews shouted him down: “If you pardon this man, you’re no friend of Caesar’s. Anyone setting himself up as ‘king’ defies Caesar.”

<sup>13-14</sup> When Pilate heard those words, he led Jesus outside. He sat down at the judgment seat in the area designated Stone Court (in Hebrew, *Gabbatha*). It was the preparation day for Passover. The hour was noon. Pilate said to the Jews, “Here is your king.”

## 1st LETTER OF CLEMENT OF ROME TO THE CORINTHIANS

### *On Jesus' Humility*

For Christ is of those who are humble-minded, and not of those who exalt themselves over His flock. Our Lord Jesus Christ, the Scepter of the majesty of God, did not come in the pomp of pride or arrogance, although He might have done so, but in a lowly condition, as the Holy Spirit had declared regarding Him. For He says, "Lord, who hath believed our report, and to whom is the arm of the Lord revealed? We have declared [our message] in His presence: He is, as it were, a child, and like a root in thirsty ground; He has no form nor glory, yea, we saw Him, and He had no form nor comeliness; but His form was without eminence, yea, deficient in comparison with the [ordinary] form of men. He is a man exposed to stripes and suffering, anti acquainted with the endurance of grief: for His countenance was turned away; He was despised, and not esteemed. He bears our iniquities, and is in sorrow for our sakes; yet we supposed that [on His own account] He was exposed to labor, and stripes, and affliction. But He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and by His stripes we were healed. All we, like sheep, have gone astray; [every] man has wandered in his own way; and the Lord has delivered Him up for our sins, while He in the midst of His sufferings opened not His mouth. He was brought as a sheep to the slaughter, and as a lamb before her shearer is dumb, so He opened not His mouth. In His humiliation His judgment was taken away; who shall declare His generation? for His life is taken from the earth. For the transgressions of my people was He brought down to death.

-Clement of Rome ch. 16 (*Bishop of Rome A.D. 88-99*)

## JOHN 19:17-27

### *The Crucifixion*

They took Jesus away. Carrying his cross, Jesus went out to the place called Skull Hill (the name in Hebrew is *Golgotha*), where they crucified him, and with him two others, one on each side, Jesus in the middle. Pilate wrote a sign and had it placed on the cross. It read:

***JESUS THE NAZARENE  
THE KING OF THE JEWS.***



<sup>20-21</sup> Many of the Jews read the sign because the place where Jesus was crucified was right next to the city. It was written in Hebrew, Latin, and Greek. The Jewish high priests objected. "Don't write," they said to Pilate, "'The King of the Jews.' Make it, 'This man said, 'I am the King of the Jews.''"

<sup>22</sup> Pilate said, "What I've written, I've written."

<sup>23-24</sup> When they crucified him, the Roman soldiers took his clothes and divided them up four ways, to each soldier a fourth. But his robe was seamless, a single piece of weaving, so they said to each other, "Let's not tear it up. Let's throw dice to see who gets it." This confirmed the Scripture that said, "They divided up my clothes among them and threw dice for my coat." (The soldiers validated the Scriptures!)

<sup>24-27</sup> While the soldiers were looking after themselves, Jesus' mother, his aunt, Mary the wife of Clopas, and Mary Magdalene stood at the foot of the cross. Jesus saw his mother and the disciple he loved standing near her. He said to his mother, "Woman, here is your son." Then to the disciple, "Here is your mother." From that moment the disciple accepted her as his own mother.

# THE CONFESIONS OF ST. AUGUSTINE    BOOK 1    CHAPTER 1

1. "Great are you O Lord, and greatly to be praised; great is your power, and infinite is your wisdom."6 And humanity desires to praise you, for we are a part of your creation; we bear our mortality about and carry the evidence of our sin and the proof that you do resist the proud. Still we desires to praise you, only a small part of your creation. You have prompted us, that we should delight to praise you for you have made us for yourself and restless is our heart until it comes to rest in you Grant us, O Lord, to know and understand whether first to invoke you or to praise you; whether first to know you or call upon you. But who can invoke you, knowing you not? For whoever knows you not may invoke you as another than you are. It may be that we should invoke you in order that we may come to know you. But the scriptures say... "how shall they call on him in whom they have not believed? Or how shall they believe without a preacher?"7 Now, "they shall praise the Lord who seek him,"8 for "those who seek shall find him,"9 and, finding him, shall praise him. So, I will seek you, O Lord, and call upon you. I call upon you, O Lord, in my faith which you have given me, which you have inspired in me through the humanity of your Son, and through the ministry of your preacher."

-St. Augustine, Bishop of Hippo (AD 354-430)



## JOHN 19:28-37

<sup>8</sup> Jesus, seeing that everything had been completed so that the Scripture record might also be complete, then said, "I'm thirsty."

<sup>29-30</sup> A jug of sour wine was standing by. Someone put a sponge soaked with the wine on a javelin and lifted it to his mouth. After he took the wine, Jesus said, "It's done . . . complete." Bowing his head, he offered up his spirit.

<sup>31-34</sup> Then the Jews, since it was the day of Sabbath preparation, and so the bodies wouldn't stay on the crosses over the Sabbath (it was a high holy day that year), petitioned Pilate that their legs be broken to speed death, and the bodies taken down. So the soldiers came and broke the legs of the first man crucified with Jesus, and then the other. When they got to Jesus, they saw that he was already dead, so they didn't break his legs. One of the soldiers stabbed him in the side with his spear. Blood and water gushed out.

<sup>35</sup> The eyewitness to these things has presented an accurate report. He saw it himself and is telling the truth so that you, also, will believe.

<sup>36-37</sup> These things that happened confirmed the Scripture, "Not a bone in his body was broken," and the other Scripture that reads, "They will stare at the one they pierced."

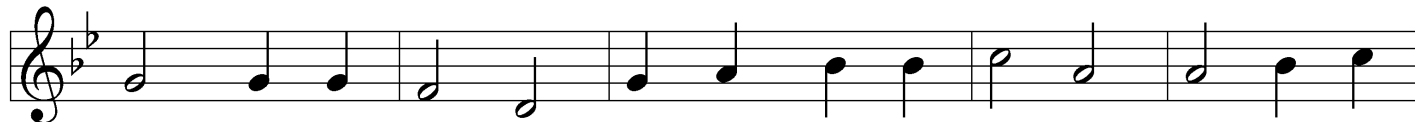




"GOD SO LOVED THE WORLD," John writes, "that he gave his only son, that whoever believes in him should not perish but have eternal life." That is to say that God so loved the world that he gave his only son even to this obscene horror; so loved the world that in some ultimately indescribable way and at some ultimately immeasurable cost he gave the world himself. Out of this terrible death, John says, came eternal life not just in the sense of resurrection to life after death but in the sense of life so precious even this side of death that to live it is to stand with one foot already in eternity. To participate in the sacrificial life and death of Jesus Christ is to live already in his kingdom. This is the essence of the Christian message, the heart of the Good News, and it is why the cross has become the chief Christian symbol. A cross of all things—a guillotine, a gallows—but the cross at the same time as the crossroads of eternity and time, as the place where such a mighty heart was broken that the healing power of God himself could flow through it into a sick and broken world. It was for this reason that of all the possible words they could have used to describe the day of his death, the word they settled on was "good." *Good Friday.*



# Ah, Holy Jesus, How Have You Offended



1 Ah, ho - ly Je - sus, how have you of - fend - ed that mor - tal  
2 Who was the guilt - y? Who brought this up - on you? A - las, my  
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave has  
4 For me, kind Je - sus, was your in - car - na - tion, your mor - tal  
5 There - fore, kind Je - sus, since I can - not pay you, I do a -



judg - ment has on you de - scend - ed? By foes de - rid - ed,  
trea - son, Je - sus, has un - done you. 'Twas I, Lord Je - sus,  
sin - ned, and the Son has suf - fered; for our a - tone - ment,  
sor - row, and your life's ob - la - tion; your death of an - guish  
dore you, and will ev - er pray you; think on your pit - y



by your own re - ject - ed, O most af - flict - ed.  
I it was de - nied you; I cru - ci - fied you.  
while we noth - ing heed - ed, God in - ter - ced - ed.  
and your bit - ter pas - sion, for my sal - va - tion.  
and your love un - swerv - ing, not my de - serv - ing.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.  
Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

Text © 1994 Augsburg Fortress

John 19:38-42 **“He Chose Nails”**

*by Max Lucado*

Hebrews 9:11-15, 26-28 [*Silence for Personal Reflection*]

## JOHN 19:38-42

<sup>38</sup>Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. <sup>39</sup>He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. <sup>40</sup>Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. <sup>41</sup>At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. <sup>42</sup>Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.



## GOD CHOSE NAILS

*by Max Lucado*

“Want to know the coolest thing about the coming? Not that the One who played marbles with the stars gave it up to play marbles with marbles. Or that the One who hung the galaxies gave it up to hang doorjambes to the displeasure of a cranky client who wanted everything yesterday but couldn't pay until tomorrow.

Not that he, in an instant, went from needing nothing to needing air, food, a tub of hot water and salts for his tired feet, and, more than anything, needing somebody - anybody - who was more concerned about where he would spend eternity rather than where he would spend Friday's paycheck.

Or that he resisted the urge to fry the two-bit, self-appointed hall monitors of holiness who dared suggest that he was doing the work of the devil.

Not that he kept his cool while the dozen best friends he ever had felt the heat and got out of the kitchen. Or that he gave no command to the angels who begged, "Just give us the nod, Lord. One word and these demons will be deviled eggs."

Not that he refused to defend himself when blamed for every sin of every slut and sailor since Adam. Or that he stood silent as a million guilty verdicts echoed in the tribunal of heaven and the giver of light was left in the chill of a sinner's night.

Not even that after three days in a dark hole he stepped into the Easter sunrise with a smile and a swagger and a question for lowly Lucifer - "Is that your best punch?"

That was cool, incredibly cool.

But want to know the coolest thing about the One who gave up the crown of heaven for a crown of thorns?

*He did it for you. Just for you."*

<sup>11</sup>But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation. <sup>12</sup>He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption. <sup>13</sup>The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. <sup>14</sup>How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! <sup>15</sup>For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.

<sup>26</sup>Otherwise Christ would have had to suffer many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself. <sup>27</sup>Just as people are destined to die once, and after that to face judgment, <sup>28</sup>so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

# On a Hill Far Away

## *The Old Rugged Cross*



1 On a hill far a - way stood an old rug - ged cross,  
2 Oh, that old rug - ged cross so de - spised by the world,  
3 In the old rug - ged cross, stained with blood so di - vine,  
4 To the old rug - ged cross I will ev - er be true,



the em - blem of suf - f'ring and shame;  
has a won - drous at - trac - tion for me;  
a won - drous beau - ty I see;  
its shame and re - proach glad - ly bear;



and I love that old cross where the dear - est and best  
for the dear Lamb of God left his glo - ry a - bove,  
for 'twas on that old cross Je - sus suf - fered and died,  
Christ will call me some day to my home far a - way,



for a world of lost sin - ners was slain.  
to . . . . bear it to dark Cal - va - ry.  
to . . . . par - don and sanc - ti - fy me.  
where his glo - ry for - ev - er I'll share.

### *Refrain*



So I'll cher - ish the old rug - ged cross, till my



tro - phies at last I lay down; I will cling to the old rug - ged



cross, and ex - change it some day for a crown.

Text: George Bennard, 1873-1958

Music: THE OLD RUGGED CROSS, George Bennard, 1873-1958

## THE BIDDING PRAYER

*The Bidding Prayer has roots in the Reformation Church in the 1600's and still even deeper roots in the early church of Saint John Chrysostom (c. AD 347 – 9/14/407.)*

L: 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.

**C: Lord, have mercy.**

*Silent prayer.*

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

**C: Lord, have mercy.**

L: Let us pray for our pastors and other ministers, for all servants of the Church, and for all the people of God.

*Silent prayer.*

L: Almighty and eternal God, your Spirit guides the Church and makes it holy. Strengthen and uphold our pastors and our 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.

**C: Lord, have mercy.**

P: 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.*

L: 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.

**C: Lord, have mercy.**

P: 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.*

L: 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.

**C: Lord, have mercy.**

P: 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.*

L: 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.

**C: Lord, have mercy.**

P: 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.*



L: 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.

**C: Lord, have mercy.**

P: 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.*

L: 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.

**C: Lord, have mercy.**

P: 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.*

L: 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.

**C: Lord, have mercy.**

P: 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.*

L: 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.

**C: Lord, have mercy.**

P: Finally, let us pray for all those things for which our Lord would have us ask with boldness, saying:

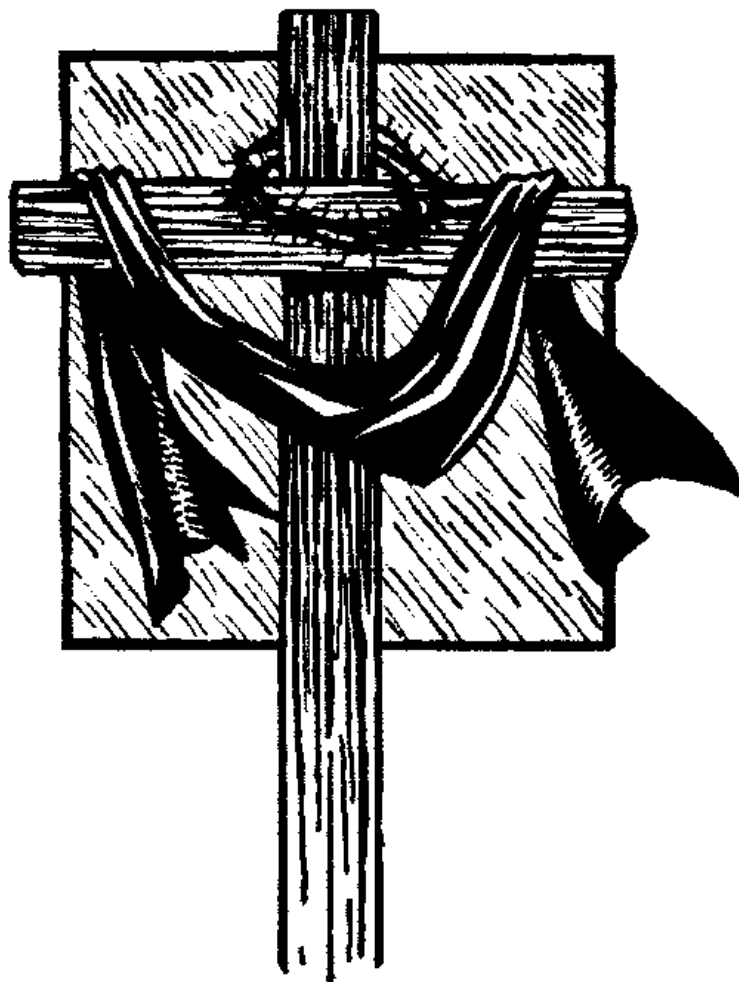
**C: Our Father in heaven, hallowed be Your name. Your kingdom come, Your will be done, on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For Yours is the kingdom, and the power, and the glory forever and ever. Amen**



RECESSIONAL

*"O Sacred Head Now Wounded"*

*Instrumental*



*There is no formal receiving of an offering on Good Friday.  
Your gifts shared via drop off, mail, web and text are appreciated.*

Be a sinner and sin strongly, but more strongly have faith and rejoice in Christ.  
*- Martin Luther*



**Friday, April 10th - Good Friday**  
*The Crucifixion of Jesus*

Scripture / Reflections / Songs / Bidding Prayer

9:00 AM Facebook Livestream on NEW LIFE IN PEARLAND

*(can be viewed all day and shared with others)*

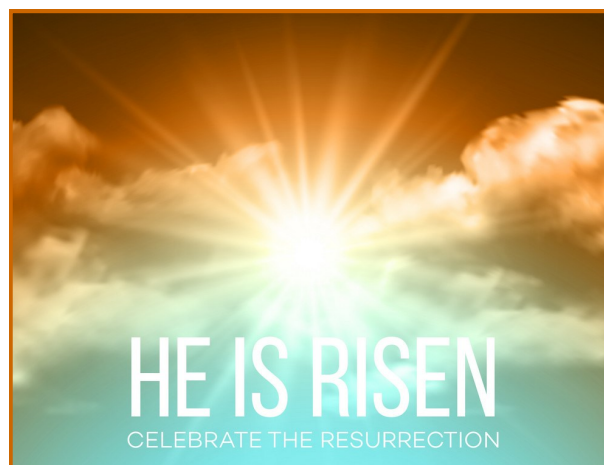


**Sunday, April 12th - Easter Sunday**

Celebration of the Resurrection of Jesus,  
Son of God and Savior of the Cosmos

Facebook Livestream on NEW LIFE IN PEARLAND

At 8am and available @ 10:30am and all day



**ALL Activities/events/classes, etc are suspended until at least April 30th**  
Sunday's Cool and Faith Practices are being reworked for upcoming events and are being featured on Facebook and online. [NewLifeLutheran.com](http://NewLifeLutheran.com)