



## **RESPONSIBLE LIVING - JOYFUL GIVING**

*Redefining Stewardship as "Whole Life" Stewardship*

**Good Friday**

**April 2, 2021**

**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 exit the building in silence .*

*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.

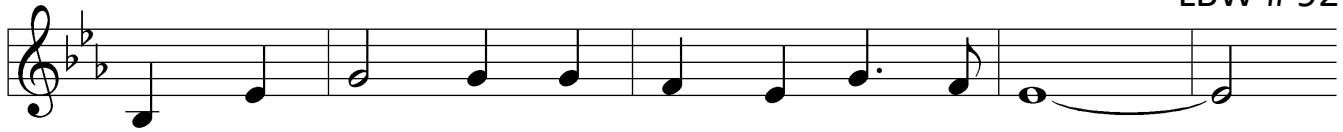
C: AMEN.

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



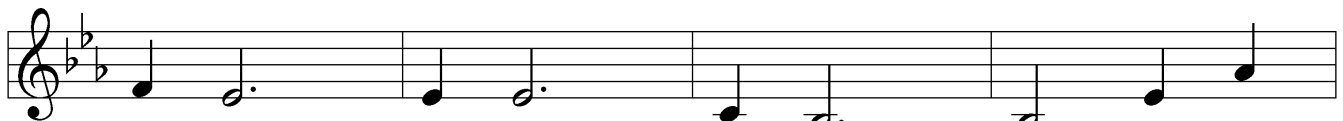
- 1 Were you there when they cru - ci - fied my Lord?
- 2 Were you there when they nailed him to the tree?
- 3 Were you there when they pierced him in the side?
- 4 Were you there when the sun re - fused to shine?
- 5 Were you there when they laid him in the tomb?



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?

Text: African American spiritual, alt.

Music: WERE YOU THERE, African American spiritual

## 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.**

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### John 18:1-14

### *Seized in the Garden at Night*

**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.

## Beneath the Cross of Jesus

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

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.

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:

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.

The image shows a musical score for the hymn 'Beneath the Cross of Jesus'. It consists of four staves of music in G major (one sharp). The lyrics are written below the staves, with two verses of the first line. The music is in a simple, hymn-like style with a treble clef and a key signature of one sharp (F#).

Text: Elizabeth C. Clephane, 1830–1869

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

## 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.

## Beneath the Cross of Jesus

3 I take, O cross, your shadow for my abiding place;

I ask no other sunshine than the sunshine of his face;

content to let the world go by, to know no gain nor loss,

my . . . sinful self my only shame, my glory all, the cross.

## 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.

## Go to Dark Gethsemane

1 Go to dark Geth - sem - a - ne, All who feel the tempt - er's pow'r;  
2 Fol - low to the judg - ment hall, View the Lord of life ar-raigned;

Your Re - deem - er's con - flict see. Watch with him one bit - ter hour;  
Oh, the worm-wood and the gall! Oh, the pangs his soul sus-tained!

Turn not from his griefs a - way; Learn from Je - sus Christ to pray.  
Shun not suf - f'ring, shame, or loss; Learn from him to bear the cross.

*Text: James Montgomery, 1771-1854*  
*Tune: Richard Redhead, 1820-1901*



### 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."

### Go to Dark Gethsemane

The musical score is written on three staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The first staff contains two lines of lyrics, the second staff contains two lines, and the third staff contains two lines. The lyrics describe the journey to Gethsemane and the crucifixion.

3 Cal-v'ry's mourn-ful moun - tain climb; There, a - dor - ing at his feet,  
4 Ear - ly has - ten to the tomb Where they laid his breath-less clay;

Mark that mir - a - cle of time, God's own sac - ri - fice com-plete.  
All is sol - i - tude and gloom. Who has tak - en him a - way?

"It is fin-ished!" hear him cry; Learn from Je - sus Christ to die.  
Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

## 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.

## 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."





## O Sacred Head, Now Wounded



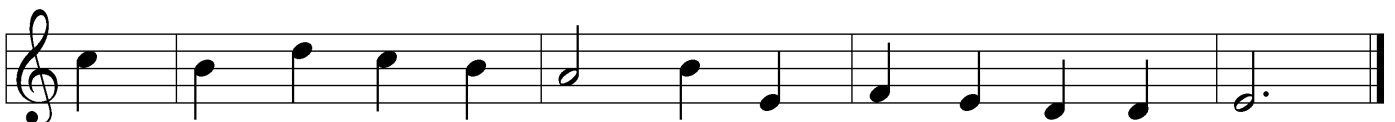
1 O sa - cred head, now wound - ed, with grief and shame weighed down,  
2 How art thou pale with an - guish, with sore a - buse and scorn;  
3 What lan - guage shall I bor - row to thank thee, dear - est friend,  
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;  
how does that vis - age 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.



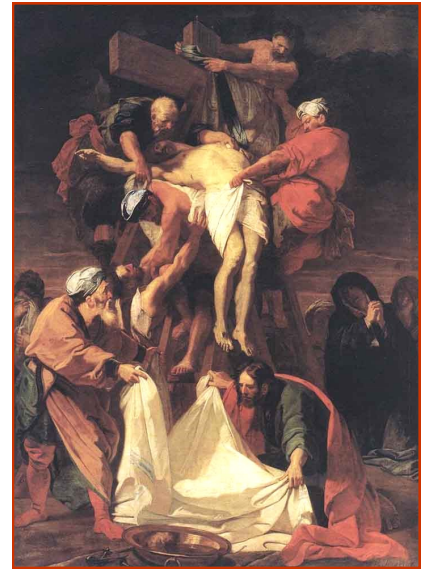
O sa - cred head, what glo - ry, what bliss till now was thine!  
Thy grief and bit - ter pas - sion were all for sin - ners' gain;  
Oh, make me thine for - ev - er, and should I faint - ing be,  
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



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 he who dies be - liev - ing dies safe - ly in thy love.

## 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.



**Adult Choir**

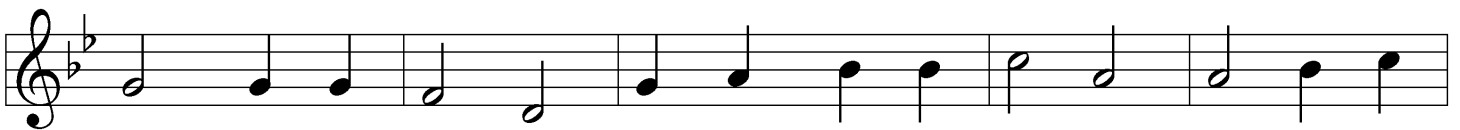
## Hebrews 9:11-15, 26-28

*[Silence for Personal Reflection]*

<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.

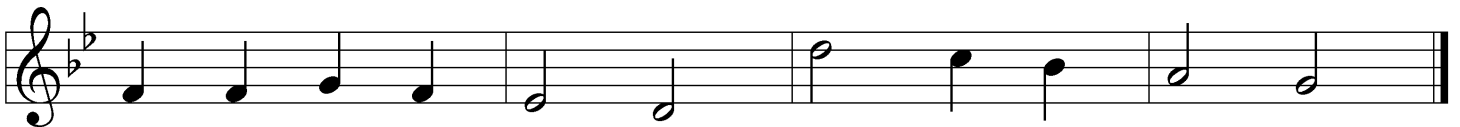
## Ah, Holy Jesus, How Have You Offended



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

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## 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.**

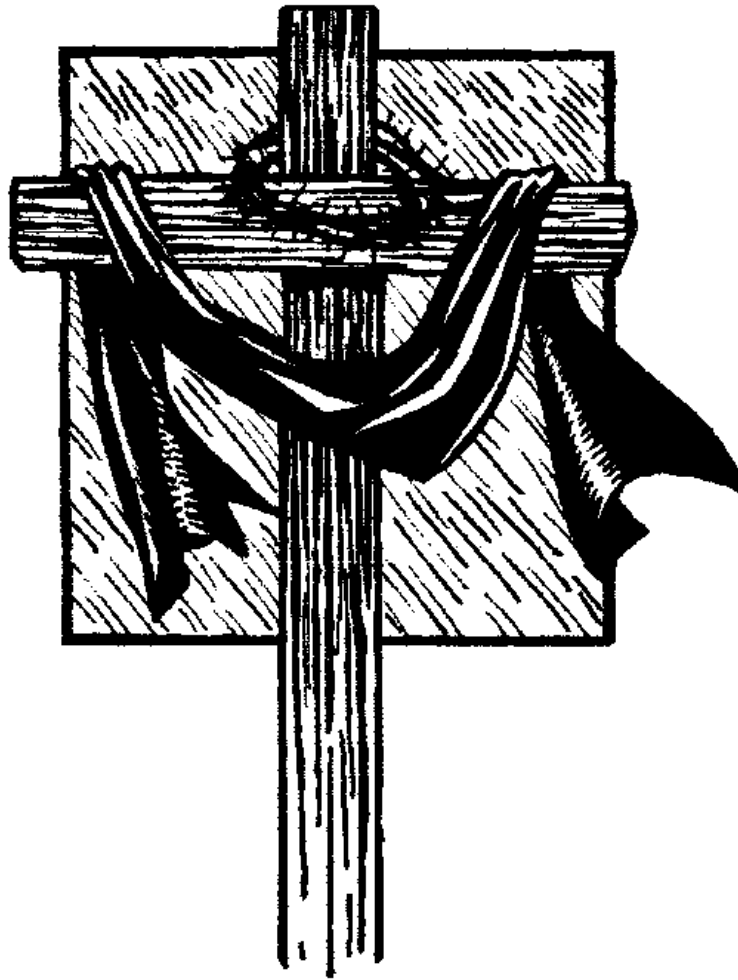
P: Finally, let us pray for all those things for which our Lord would have us ask with boldness, saying:

**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.**

P: Go in Peace and Silence. Remember the Cross.

**C: Thanks be to God!**





*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 2nd - Good Friday**  
*The Crucifixion of Jesus*

Scripture / Reflections / Songs / Bidding Prayer

7:00 PM In-Person & Facebook Livestream NEWLIFEINPEARLAND



**Sunday, April 4th - Easter Sunday**

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

Facebook Livestream on NEW LIFE IN PEARLAND  
Please RSVP for In-Person 8am and 10:30am Services

