

Maundy Thursday –
Good Friday
March 29, 2024

New Hope Lutheran Church
3125 5th Ave. S., Great Falls, MT (406) 315-1203
*A congregation of the Montana Synod of the Evangelical
Lutheran Church in America*



Prelude:

Invocation: L: In the name of the Father, and of the (+) Son, and of the Holy Spirit. **C: Amen.**

Confession & Forgiveness

(We begin with the pleas that will follow each petition)

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

L: For self-centered living, and for failing to walk with humility and gentleness:

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L: For longing to have what is not ours, and for hearts that are not at rest with ourselves:

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L: For misuse of human relationships, and for unwillingness to see the image of God in others:

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L: For jealousies that divide families and nations, and for rivalries that create strife and warfare:

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L: For reluctance in sharing the gifts of God, and for carelessness with the fruits of creation:

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

L: For hurtful words that condemn, and for angry deeds that harm:

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

L: For idleness in witnessing to Jesus Christ, and for squandering the gifts of love and grace:

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

L: God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of + Jesus Christ your sins are forgiven. Almighty God strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith. **Amen.**

Hymn: Great God, Your Love Has Called Us Here

ELW #358

1. Great God, your love has called us here, as we, by love, for love were made.
Your living likeness still we bear, through marred, dishonored, disobeyed.
We come, with all our heart and mind your call to hear, your love to find.
2. We come with self-inflicted pains of broken trust and chosen wrong,
Half-free, half-bound by inner chains, by social forces swept along,

- By pow'rs and systems close confined, yet seeking hope for humankind.
3. Great God, in Christ you call our name and then receive us as your own,
Not through some merit, right or claim, but by your gracious love alone.
We strain to glimpse your mercy seat and find you kneeling at our feet.
 4. Then take the towel, and break the bread, and humble us, and call us friends.
Suffer and serve till all are fed, and show how grandly love intends
To work till all creation sings, to fill all worlds, to crown all things.
 5. Great God, in Christ you set us free your life to life, your joy to share.
Give us your Spirit's liberty to turn from guilt and dull despair,
And offer all that faith can do while love is making all things new.

L: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C: And also with you.

L: Let us pray... Holy God, source of all love,

on the night of his betrayal, Jesus gave us a new commandment, to love one another as he loves us. Write this commandment in our hearts. Give us the will to gladly serve others, following the example of the one who was the servant of all: your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

John 13:1-17, 31b-35

C: Glory to you, O Lord.

L: The Gospel of our Lord.

C: Praise to you, O Christ.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

"Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

1. As we gather at your table, as we listen to your word,
Help us know, O God, your presence; let our hearts and minds be stirred.
Nourish us with sacred story till we claim it as our own;
Teach us through this holy banquet how to make Love's vict'ry known.
2. Turn our worship into witness in the sacrament of life;
Send us forth to love and serve you, bringing peace where there is strife.
Give us, Christ, your great compassion to forgive as you forgave;
May we still behold your image in the world you died to save.
3. Gracious Spirit, help us summon other guests to share that feast
Where triumphant Love will welcome those who had been last and least.
There no more will envy blind us nor will pride our peace destroy,
As we join with saints and angels to repeat the sounding joy.

Presentation of 1st Communion Certificate

Having completed 1st Communion instruction, and with the approval of his parents and the Pastor, we welcome Joshua Winfield to the Lord's Table.

L: The peace of Christ be with you always. **C: And also with you.**

Offering:

Offertory Prayer: God our provider, **you have not fed us with bread alone, but with words of grace and life. Bless us and these your gifts, which we receive from your bounty, through Jesus Christ our Lord. Amen.**



Words of Institution

As we gather around the table of the Lord, hear the words of the apostle Paul concerning this meal: *"For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is broken for you. Do this in remembrance of me.'* In the same way he took the cup also, after supper, saying, *'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.'* For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." (1 Cor. 11:23-26)

Lord's Prayer

Invitation to the Table

L: Where charity and love abide, there is God. Rejoice in this holy communion.

Lamb of God

ELW p. 146

The Blessing: L: The body and blood of our Lord and Savior Jesus Christ, strengthen us, comfort us, and keep us in his grace, now and forever. **C: Amen.**

Stripping of the Altar

“Behold the Man” Gaynell Tempel, soloist

Reading of the Good Friday Gospel: Mark 14:32-15:47

Dee Wood

They went to a place called Gethsemane; and he said to his disciples, “Sit here while I pray.” He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, “I am deeply grieved, even to death; remain here, and keep awake.” And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, “Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.”

Jesus came and found them sleeping; and he said to Peter, “Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, “Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.”

P: Dearest Lord Jesus, how easy it is for us to get so wrapped up in the cares of this world that we cannot keep our hearts and minds focused – even for one hour – on you. Forgive our apathy... our weariness... our rejection of you and your love for us.

C: In your mercy, hear our prayer. (silent prayer)

Dee Wood

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him and lead him away under guard.” So when Jesus came, Judas went up to him at once and said, “Rabbi!” and kissed him.

Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, “Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.” All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

P: Dearest Lord Jesus, so often we betray you. We pretend our devotion and love for you. We lash out at others. We run away from you wearing only the nakedness of our sin. Forgive us when we sell out to the pressures of this world and desert you.

C: In your mercy, hear our prayer. (silent prayer)

Alex Tooley

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, “We heard him say, ‘I

will destroy this temple that is made with hands, and in three days I will build another, not made with hands.” But even on this point their testimony did not agree.

Then the high priest stood up before them and asked Jesus, “Have you no answer? What is it that they testify against you?” But he was silent and did not answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?” Jesus said, “I am; and ‘you will see the Son of Man seated at the right hand of the Power,’ and ‘coming with the clouds of heaven.’”

Then the high priest tore his clothes and said, “Why do we still need witnesses? You have heard his blasphemy! What is your decision?” All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, “Prophesy!” The guards also took him over and beat him.

P: Dearest Lord Jesus, when our finite intelligence cannot make sense of your infinite and wondrous love, we reject you as a cheap myth. Worse yet, our words of belief are frequently at odds with the witness of our actions; adding one more black eye, one more ugly bruise to the wounds you already carry. Forgive our arrogance and clear up our confusion.

C: In your mercy, hear our prayer. (silent prayer)

Alex Tooley

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, “You also were with Jesus, the man from Nazareth.” But he denied it, saying, “I do not know or understand what you are talking about.” And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, “This man is one of them.” But again he denied it. Then after a little while the bystanders again said to Peter, “Certainly you are one of them; for you are a Galilean.” But he began to curse, and he swore an oath, “I do not know this man you are talking about.” At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, “Before the cock crows twice, you will deny me three times.” And he broke down and wept.

P: Dearest Lord Jesus, like Peter we eagerly claim you as Lord when it suits our needs, and then turn around and deny that we know you out of fear of what others will think of us. Forgive our disloyalty. Give us courage to follow you always – especially when the pathway is difficult.

C: In your mercy, hear our prayer. (silent prayer)

Rob Wilbur

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, “Are you the King of the Jews?” He answered him, “You say so.” Then the chief priests accused him of many things. Pilate asked him again, “Have you no answer? See how many charges they bring against you.” But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, "Do you want me to release for you the King of the Jews?" For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?" They shouted back, "Crucify him!" Pilate asked them, "Why, what evil has he done?" But they shouted all the more, "Crucify him!"

So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

P: Dearest Lord Jesus, the call of the crowd drowns out the sound of your voice in our hearts. We are more afraid of missing out than we are of the consequences of our actions. Forgive our wavering commitment to you. Make us grateful and trustworthy disciples.

C: In your mercy, hear our prayer. (silent prayer)

Rob Wilbur

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, "Hail, King of the Jews!" They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

P: Dearest Lord Jesus, to the soldiers you were nothing but the object of a cruel game; a helpless victim to be bullied and bloodied. How easy it is to take delight in another's misfortune. Forgive our cruel jokes and malicious gossip. Forgive our reluctance to get involved. C: In your mercy, hear our prayer. (silent prayer)

Rob Wilbur

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

P: Dearest Lord Jesus, with the bystanders and bandits we have our doubts and questions about who you really are. We simply cannot imagine how you willingly suffered such humiliation, pain, and death to save us from ourselves. Forgive our nervous laughter and foolish behavior. Help our unbelief.

C: In your mercy, hear our prayer. (silent prayer)

Hymn: Beneath the Cross of Jesus

ELW #338

1. Beneath the cross of Jesus I long to take my stand;
The shadow of a mighty rock within a weary land,
A home within the wilderness, a rest upon the way,
From the burning of the noontide heat and burdens of the day.
2. Upon the cross of Jesus, my eye at times can see
The very dying form of one who suffered there for me.
And from my contrite heart, with tears, two wonders I confess:
The wonder of his glorious love and my unworthiness.
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 fain nor loss,
My sinful self my only shame, my glory all, the cross.

Please take whatever time you desire for additional prayer or meditation.

*The good news of Good Friday is that by
the power of Christ's death on the cross,
nothing can ever separate us from the love of God.
As you leave, please do so in silence.*



Please join us on Sunday at 10:00 am as we celebrate Christ's resurrection!

ATTRIBUTIONS:

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Beneath the Cross of Jesus (ELW #338) Text: Elizabeth C. Clephane; music: Frederick C. Maker. Text & music public domain.

Accompanist: James Rickley

Cantor: Jodie Tooley

Acolyte: Neil White

Readers: Dee Wood, Rob Wilbur, Alex Tooley

Communion Assistant: Rob Wilbur

Altar Care Assistants: Leanna Coulter, Victoria Bull

NOCTURNE.

CHOPIN.

10
Gt. Melodia and Flute.
Sw. Soft 8' and 4'
Ped. Bourdon, coupled to Sw.
Andante. (♩ = 80)

The musical score is arranged in four systems, each with a grand staff (treble and bass clefs). The key signature is three flats (B-flat major or D-flat minor) and the time signature is 4/4. The tempo is marked 'Andante' with a quarter note equal to 80 beats per minute. The score includes various performance instructions: 'Sw. p' (Soft pedal, piano) in the first system; 'Man.' (Mantenuto) in the second system; 'tr' (trill) in the first and third systems; 'm.d.' (mezzo-dolce) in the third system; 'f' (forte) in the fourth system; 'deces.' (decrescendo) in the fourth system; 'al' (ad libitum) in the fourth system; 'pp' (pianissimo) in the fourth system; 'rit.' (ritardando) in the fourth system; and 'Gt.' (Guitar) in the fourth system. The score features a melodic line in the treble clef and a harmonic accompaniment in the bass clef, with a prominent bass line in the right hand.

First system of musical notation. The treble clef contains a melodic line with several triplet markings (3) and a trill (tr) at the end. The bass clef contains a supporting accompaniment. Performance instructions include *a tempo.*, *Gt.*, *f*, and *dim.*

Second system of musical notation. It includes the instruction *Add Bourdon* with an arrow pointing to the bass line. The treble clef has a melodic line with a *f* dynamic. The bass clef has a bass line with *m.d.*, *Sw.*, *m.s.*, and *Gt. f decres.* markings. A *Sw. to Gt.* instruction is also present.

Third system of musical notation. It features a *Sw. to Gt. off.* instruction. The treble clef has a melodic line with *a tempo.* and *cres.* markings. The bass clef has a bass line with *al*, *pp*, *Sw. closed.*, and *rit.* markings. A *Gt.* marking is also present.

Fourth system of musical notation. The treble clef has a melodic line with a trill (tr) and a *rit.* marking. The bass clef has a bass line with *Sw. dim.* and *rit.* markings. The system concludes with a *d.p.* (double pedal) marking.

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L: For idleness in witnessing to Jesus Christ, and for squandering the gifts of love and grace:

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

L: God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of + Jesus Christ your sins are forgiven. Almighty God strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith. **Amen.**

Hymn: Great God, Your Love Has Called Us Here

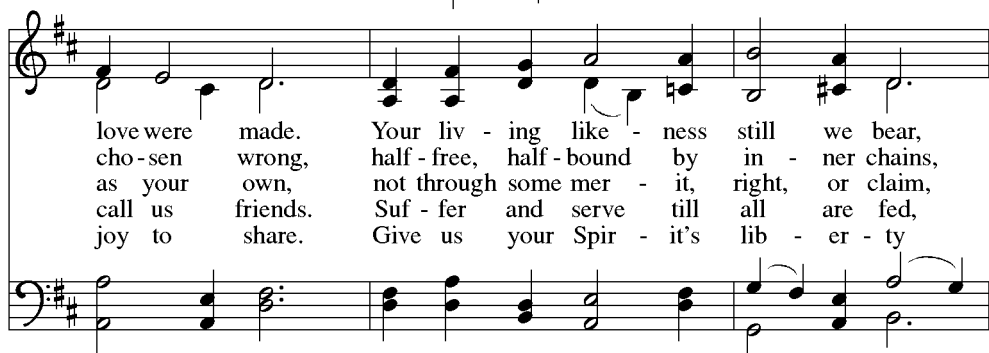
ELW #358

1. Great God, your love has called us here, as we, by love, for love were made.
Your living likeness still we bear, through marred, dishonored, disobeyed.
We come, with all our heart and mind your call to hear, your love to find.
2. We come with self-inflicted pains of broken trust and chosen wrong,
Half-free, half-bound by inner chains, by social forces swept along,
By pow'rs and systems close confined, yet seeking hope for humankind.
3. Great God, in Christ you call our name and then receive us as your own,
Not through some merit, right or claim, but by your gracious love alone.
We strain to glimpse your mercy seat and find you kneeling at our feet.
4. Then take the towel, and break the bread, and humble us, and call us friends.
Suffer and serve till all are fed, and show how grandly love intends
To work till all creation sings, to fill all worlds, to crown all things.
5. Great God, in Christ you set us free your life to life, your joy to share.
Give us your Spirit's liberty to turn from guilt and dull despair,
And offer all that faith can do while love is making all things new.

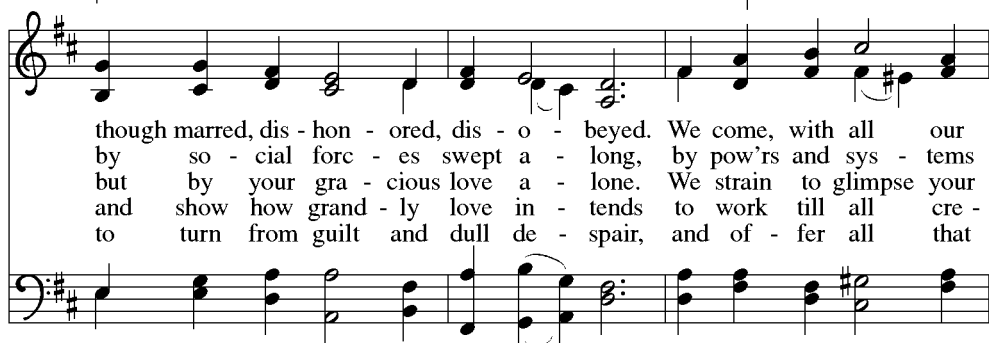
Great God, Your Love Has Called Us



1 Great God, your love has called us here, as we, by love, for
2 We come with self - in - flict - ed pains of bro - ken trust and
3 Great God, in Christ you call our name and then re - ceive us
4 Then take the towel, and break the bread, and hum - ble us, and
5 Great God, in Christ you set us free your life to live, your



love were made. Your liv - ing like - ness still we bear,
cho - sen wrong, half - free, half - bound by in - ner chains,
as your own, not through some mer - it, right, or claim,
call us friends. Suf - fer and serve till all are fed,
joy to share. Give us your Spir - it's lib - er - ty



though marred, dis - hon - ored, dis - o - beyed. We come, with all our
by so - cial forc - es swept a - long, by pow'rs and sys - tems
but by your gra - cious love a - lone. We strain to glimpse your
and show how grand - ly love in - tends to work till all cre -
to turn from guilt and dull de - spair, and of - fer all that



heart and mind your call to hear, your love to find.
close con - fined, yet seek - ing hope for hu - man - kind.
mer - cy seat and find you kneel - ing at our feet.
a - tion sings, to fill all worlds, to crown all things.
faith can do while love is mak - ing all things new.

Text: Brian A. Wren, b. 1936

Music: RYBURN, Norman Cocker, 1889-1953

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L: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. **C: And also with you.**

L: Let us pray... Holy God, source of all love,
on the night of his betrayal, Jesus gave us a new commandment, to love one another as he loves us. Write this commandment in our hearts. Give us the will to gladly serve others, following the example of the one who was the servant of all: your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

John 13:1-17, 31b-35

C: Glory to you, O Lord.

L: The Gospel of our Lord.

C: Praise to you, O Christ.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

"Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

Hymn: As We Gather At Your Table

ELW #522

1. As we gather at your table, as we listen to your word,
Help us know, O God, your presence; let our hearts and minds be stirred.
Nourish us with sacred story till we claim it as our own;
Teach us through this holy banquet how to make Love's vict'ry known.
2. Turn our worship into witness in the sacrament of life;
Send us forth to love and serve you, bringing peace where there is strife.
Give us, Christ, your great compassion to forgive as you forgave;
May we still behold your image in the world you died to save.
3. Gracious Spirit, help us summon other guests to share that feast
Where triumphant Love will welcome those who had been last and least.
There no more will envy blind us nor will pride our peace destroy,
As we join with saints and angels to repeat the sounding joy.

Introduction

(♩ = 100)

The introduction is written for piano in G major (one sharp) and 4/4 time. The tempo is marked as quarter note = 100. It consists of three systems of two staves each. The first system begins with a treble clef chord of G4, B4, D5 and a bass clef chord of G2, B1, D2. The melody in the treble clef starts with a quarter note G4, followed by quarter notes A4, B4, and a half note D5. The bass clef accompaniment consists of quarter notes G2, B1, and a half note D2. The second system continues the melody in the treble clef with quarter notes E5, D5, C5, and a half note B4. The bass clef accompaniment continues with quarter notes G2, B1, and a half note D2. The third system concludes with a treble clef chord of G4, B4, D5 and a bass clef chord of G2, B1, D2.

Tune: *Oude en Nieuwe Hollandse Boerenlities Contradansen*, 1710

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Introductions and Alternate Accompaniments for Piano, vol. 5, ISBN 978-0-8006-2363-0

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Introduction

ff

Tune: *Oude en Nieuwe Hollantse Boerenlities en Contradansen*, 1710


Arrangement: J. Bert Carlson; copyright © 2008 Augsburg Fortress. All rights reserved.

Introductions and Alternate Accompaniments for Organ, vol. 5, ISBN 978-0-8006-3918-1

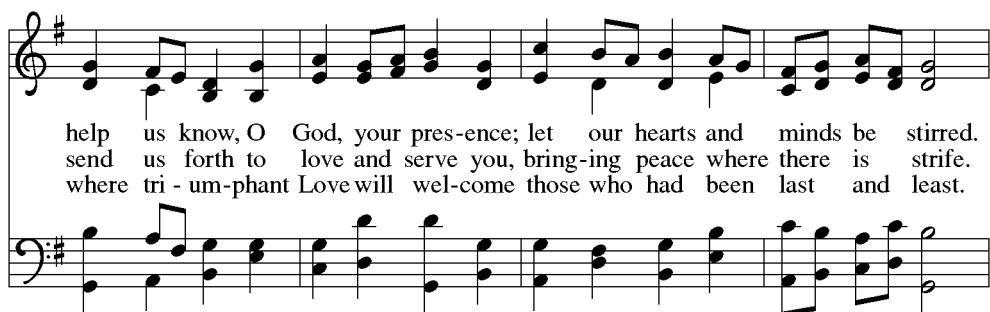
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As We Gather at Your Table



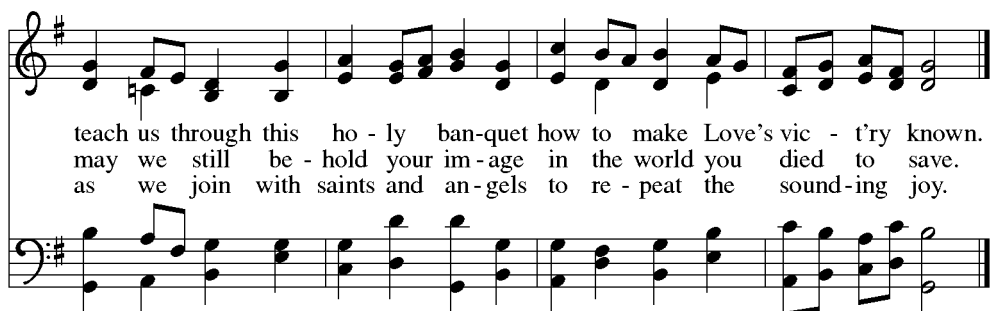
1 As we gath-er at your ta - ble, as we lis - ten to your word,
2 Turn our wor-ship in - to wit-ness in the sac - ra - ment of life;
3 Gra - cious Spir - it, help us sum-mon oth-er guests to share that feast



help us know, O God, your pres-ence; let our hearts and minds be stirred.
send us forth to love and serve you, bring-ing peace where there is strife.
where tri - um-phiant Love will wel-come those who had been last and least.



Nour-ish us with sa - cred sto - ry till we claim it as our own;
Give us, Christ, your great com-pas-sion to for - give as you for - gave;
There no more will en - vy blind us nor will pride our peace de - stroy,



teach us through this ho - ly ban-quet how to make Love's vic - t'ry known.
may we still be - hold your im - age in the world you died to save.
as we join with saints and an-gels to re - peat the sound-ing joy.

Text: Carl P. Daw Jr., b. 1944

Music: IN BABILONE, *Oude en Nieuwe Hollandse Boerenliedjes en Contradansen*, 1710; arr. Julius Röntgen, 1855–1932
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Accompaniment

detached

This system contains three staves. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It features a series of chords and dyads, some with slurs. The middle staff is in bass clef with the same key signature and time signature, containing a rhythmic accompaniment of eighth and quarter notes. The bottom staff is also in bass clef with the same key signature and time signature, featuring a single melodic line with a long slur spanning the first three measures.

legato

This system contains three staves. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It features a series of chords and dyads, some with slurs. The middle staff is in bass clef with the same key signature and time signature, containing a rhythmic accompaniment of eighth and quarter notes. The bottom staff is also in bass clef with the same key signature and time signature, featuring a single melodic line with a long slur spanning the first three measures.

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detached

legato

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Accompaniment

The first system of musical notation consists of two staves, Treble and Bass clef, in the key of D major. The Treble staff begins with a D major triad (D4, F#4, A4) and continues with a series of chords and eighth-note patterns. The Bass staff provides a harmonic accompaniment with chords and eighth notes, including a prominent D4 note in the first measure.

The second system of musical notation continues the accompaniment from the first system. It features similar chordal structures and rhythmic patterns in both the Treble and Bass staves, maintaining the D major tonality.

The third system of musical notation introduces a more active melodic line in the Treble staff, characterized by eighth-note runs and chords. The Bass staff continues with a steady accompaniment of chords and eighth notes.

The fourth system of musical notation concludes the accompaniment. It features a final cadence in the Treble staff, marked by a double bar line and repeat dots. The Bass staff ends with a final chord and a double bar line.

Presentation of 1st Communion Certificate

Having completed 1st Communion instruction, and with the approval of his parents and the Pastor, we welcome Joshua Winfield to the Lord's Table.

L: The peace of Christ be with you always. **C: And also with you.**

Offering:

EVENING SONG.

Swell. Soft 8' and 4'

Semplice.

The first system of musical notation consists of a grand staff with a treble clef and a bass clef. The key signature has one flat (B-flat) and the time signature is 4/4. The music begins with a piano (*p*) dynamic. The right hand features a series of chords and single notes, while the left hand plays a steady eighth-note accompaniment. The system concludes with a fermata over the final chord.

Senza Ped.

The second system continues the piece, maintaining the 4/4 time signature and B-flat key signature. The right hand continues with chordal textures, and the left hand provides a consistent eighth-note accompaniment. A fermata is placed over a chord in the right hand towards the end of the system.

The third system shows further development of the musical themes. The right hand uses various chordal patterns, and the left hand continues with its eighth-note accompaniment. The system ends with a fermata over the final chord.

The fourth and final system of the piece concludes with a *dim. e rit.* (diminuendo and ritardando) instruction. The right hand features a final chordal texture, and the left hand plays a concluding eighth-note accompaniment. The system ends with a double bar line.

Offertory Prayer: God our provider, **you have not fed us with bread alone, but with words of grace and life. Bless us and these your gifts, which we receive from your bounty, through Jesus Christ our Lord. Amen.**



Words of Institution

As we gather around the table of the Lord, hear the words of the apostle Paul concerning this meal: *“For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, ‘This is my body that is broken for you.*

Do this in remembrance of me.’ In the same way he took the cup also, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’ For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.” (1 Cor. 11:23-26)

Lord’s Prayer

Invitation to the Table

L: Where charity and love abide, there is God. Rejoice in this holy communion.

Lamb of God

ELW p. 146

"Lamb of God" may be sung.

5146

Lamb of God, you take a - way the sin of the world; have

The first system of the musical score consists of a vocal line and a piano accompaniment. The vocal line is written on a single staff in G major (one flat) and 4/4 time. The lyrics are: "Lamb of God, you take a - way the sin of the world; have". The piano accompaniment is written on two staves (treble and bass clef) and provides harmonic support for the vocal line.

mer-cy on us. Lamb of God, you take a-way the sin of the

The second system continues the musical score. The vocal line lyrics are: "mer-cy on us. Lamb of God, you take a-way the sin of the". The piano accompaniment continues with the same harmonic structure.

world; have mer-cy on us. Lamb of God, you take a - way the

The third system concludes the musical score. The vocal line lyrics are: "world; have mer-cy on us. Lamb of God, you take a - way the". The piano accompaniment concludes with the same harmonic structure.

sin of the world; grant us peace.

Assembly song and other music may accompany the communion.

After all have returned to their places, the assembly stands. "Now, Lord, you let your servant go in peace" or another suitable song may be sung. (The song at #204 was written for this setting.)

*The presiding minister may say a table blessing, and the assembly responds **Amen**.*

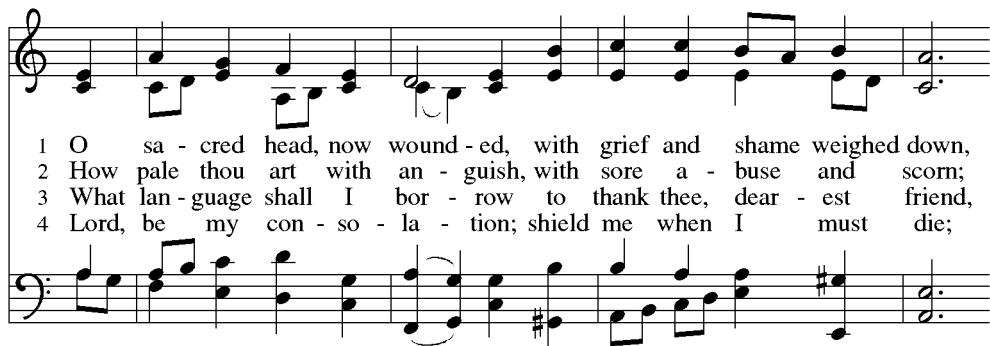
The assisting minister leads one of the following or a similar prayer after communion.
Let us pray.

We give you thanks, almighty God, that you have refreshed us through the healing power of this gift of life. In your mercy, strengthen us through this gift, in faith toward you and in fervent love toward one another; for the sake of Jesus Christ our Lord.
Amen.

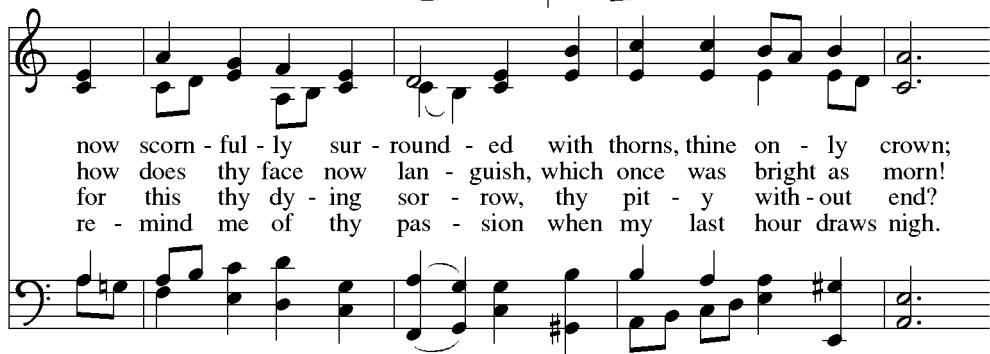
OR
O God, we give you thanks that you have set before us this feast, the body and blood of your Son. By your Spirit strengthen us to serve all in need and to give ourselves away as bread for the hungry, through Jesus Christ our Lord.
Amen.

OR
God of abundance, with this bread of life and cup of salvation you have united us with Christ, making us one with all your people. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue forever in the risen life of Jesus Christ, our Lord.
Amen.

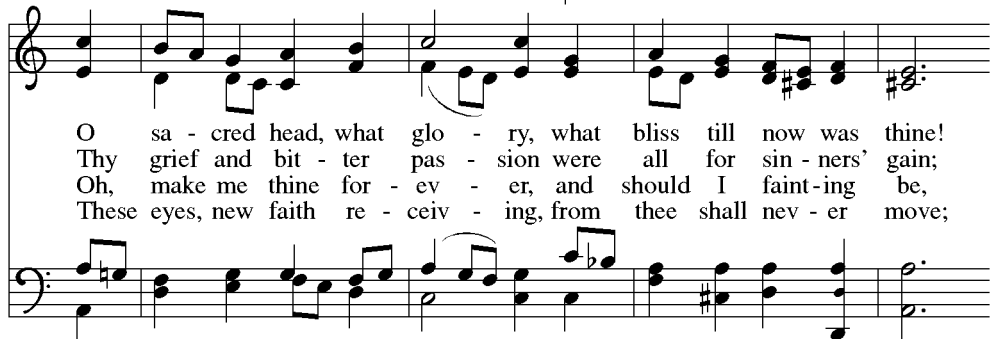
O Sacred Head, Now Wounded



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 night.



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 - ges - 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;
arr. Johann Sebastian Bach, 1685–1750

The Blessing: L: The body and blood of our Lord and Savior Jesus Christ, strengthen us, comfort us, and keep us in his grace, now and forever. **C: Amen.**

Stripping of the Altar

"Behold the Man" Gaynell Tempel, soloist

Behold the Man

J. O.

(Is. 53; John 19:5; 1 John 4:9; Rev. 19:11-15)

JIMMY OWENS

Gently

Bb

F
A

Gm

Bb
F

Eb

Bb/D

Cm7

F sus

F

mp

Bb

mp

F
A

Gm

Bb
F

Eb

Bb
D

Cm7

F sus

F

Be - hold the Man,

wound - ed and bruised, crowned with thorns.

mp

Gm

Dm
F

Eb

Bb
DBbm
DbF
C

C7

He was de - spised, re - ject - ed;

He was de - spised and re -

C7
F

F

F7

Bb

F
A

Gm

Bb
F

Eb

Bb
D

ject - ed.

Be - hold the Man,

Man of sor - rows, ac -

Cm⁷ F sus F Gm Dm^F Eb B^b/_D B^bm_{D^b} F_C C⁷

quaint-ed with grief.

We hid our fa - ces from Him,

We hid our fa - ces —

from — Him.

We did not know that it was for our sins He died, That for

us the Son of God was cru - ci - fied, That in love He bore our

Chords: Cm Eb, Bb D, Bbm Db, F C, C7, F7, F, F7

sor - row and pain And in love He — will - ing - ly suf - fered.

Chords: Bb, F/A, Gm, Bb/F, Eb, Bb/D, Cm7, F sus, F

Be - hold the Man, suf - f'ring in si - lence, bear - ing our shame.

Chords: Gm, Dm/F, Eb, Bb/D, Bbm/Db, F/C, C7

We hid our fa - ces from — Him, We hid our fa - ces —

Chords: F7, F, F Eb, Bb/D, Eb, Bb/D, F Eb, F

from — Him.

B \flat E \flat B \flat *mf* F \flat /E \flat B \flat /D E \flat B \flat /D

We did not know that this was God the Fa - ther's plan, Born of

F \flat /E \flat B \flat /D E \flat B \flat /D B \flat B \flat /A Gm Dm/F

love to bring re-demp - tion down to man; That in love He gave His

Cm/E \flat B \flat /D B \flat m/D \flat F/C C 7 C 7 /F F F 7

on - ly — Son so that we might be for - giv - en.

Majestically

B \flat *f* F/A *cresc.* Gm B \flat /F E \flat B \flat /D *ff* Cm 7 F sus F

Be - hold the Man, ris - en in glo - ry, com - ing to reign;

Gm *mf* Dm F Eb Bb D Bbm Db F C7

By the Fa - ther ex - alt - ed, Crowned with glo - ry and

The first system of the score features a vocal line in the upper staff and a piano accompaniment in the lower two staves. The key signature is B-flat major (two flats). The vocal line begins with a quarter rest, followed by a series of eighth and quarter notes. The piano accompaniment consists of chords in the right hand and a steady eighth-note bass line in the left hand. Chord changes are indicated above the vocal staff: Gm, Dm, F, Eb, Bb, D, Bbm, Db, F, and C7.

C7 F F7 Bb f E A cresc. Gm Bb Eb Bb

hon - or. Be - hold the Man, King of kings - and

The second system continues the vocal and piano parts. The vocal line has a quarter rest followed by notes. The piano accompaniment features a more active right hand with chords and moving lines. Chord changes are indicated: C7, F, F7, Bb, E, A, Gm, Bb, Eb, and Bb. A dynamic marking of *f* and a *cresc.* (crescendo) are present.

Cm7 F sus F f Gm Dm Eb Cm7 Bb

Lord of lords, Through all cre - a - tion

The third system shows the vocal line with a quarter rest and notes. The piano accompaniment has a strong *ff* (fortissimo) dynamic. Chord changes are indicated: Cm7, F sus, F, Gm, Dm, Eb, Cm7, and Bb. A *f* dynamic marking is also present.

ff Eb Bb F sus F Bb rit.

Je - sus Christ is Lord.

The final system on the page. The vocal line has a quarter rest and notes, ending with a fermata. The piano accompaniment features a *ff* dynamic and a *rit.* (ritardando) marking. Chord changes are indicated: Eb, Bb, F sus, F, and Bb. The piece concludes with a final chord in the right hand and a descending bass line in the left hand.

Reading of the Good Friday Gospel: Mark 14:32-15:47

Dee Wood

They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want."

Jesus came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

P: Dearest Lord Jesus, how easy it is for us to get so wrapped up in the cares of this world that we cannot keep our hearts and minds focused – even for one hour – on you. Forgive our apathy... our weariness... our rejection of you and your love for us.

C: In your mercy, hear our prayer. (silent prayer)

Dee Wood

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." So when Jesus came, Judas went up to him at once and said, "Rabbi!" and kissed him.

Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

P: Dearest Lord Jesus, so often we betray you. We pretend our devotion and love for you. We lash out at others. We run away from you wearing only the nakedness of our sin. Forgive us when we sell out to the pressures of this world and desert you.

C: In your mercy, hear our prayer. (silent prayer)

Alex Tooley

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" But even on this point their testimony did not agree.

Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "I am; and 'you will see the Son of Man seated at the right hand of the Power,' and 'coming with the clouds of heaven.'"

Then the high priest tore his clothes and said, "Why do we still need witnesses? You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophesy!" The guards also took him over and beat him.

P: Dearest Lord Jesus, when our finite intelligence cannot make sense of your infinite and wondrous love, we reject you as a cheap myth. Worse yet, our words of belief are frequently at odds with the witness of our actions; adding one more black eye, one more ugly bruise to the wounds you already carry. Forgive our arrogance and clear up our confusion.

C: In your mercy, hear our prayer. (silent prayer)

Alex Tooley

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." But he began to curse, and he swore an oath, "I do not know this man you are talking about." At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

P: Dearest Lord Jesus, like Peter we eagerly claim you as Lord when it suits our needs, and then turn around and deny that we know you out of fear of what others will think of us. Forgive our disloyalty. Give us courage to follow you always – especially when the pathway is difficult.

C: In your mercy, hear our prayer. (silent prayer)

Rob Wilbur

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, “Are you the King of the Jews?” He answered him, “You say so.” Then the chief priests accused him of many things. Pilate asked him again, “Have you no answer? See how many charges they bring against you.” But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, “Do you want me to release for you the King of the Jews?” For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, “Then what do you wish me to do with the man you call the King of the Jews?” They shouted back, “Crucify him!” Pilate asked them, “Why, what evil has he done?” But they shouted all the more, “Crucify him!”

So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

P: Dearest Lord Jesus, the call of the crowd drowns out the sound of your voice in our hearts. We are more afraid of missing out than we are of the consequences of our actions. Forgive our wavering commitment to you. Make us grateful and trustworthy disciples.

C: In your mercy, hear our prayer. (silent prayer)

Rob Wilbur

Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, “Hail, King of the Jews!” They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

P: Dearest Lord Jesus, to the soldiers you were nothing but the object of a cruel game; a helpless victim to be bullied and bloodied. How easy it is to take delight in another's misfortune. Forgive our cruel jokes and malicious gossip. Forgive our reluctance to get involved. C: In your mercy, hear our prayer. (silent prayer)

Rob Wilbur

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

P: Dearest Lord Jesus, with the bystanders and bandits we have our doubts and questions about who you really are. We simply cannot imagine how you willingly suffered such humiliation, pain, and death to save us from ourselves. Forgive our nervous laughter and foolish behavior. Help our unbelief.

C: In your mercy, hear our prayer. (silent prayer)

1. Beneath the cross of Jesus I long to take my stand;
The shadow of a mighty rock within a weary land,
A home within the wilderness, a rest upon the way,
From the burning of the noontide heat and burdens of the day.
2. Upon the cross of Jesus, my eye at times can see
The very dying form of one who suffered there for me.
And from my contrite heart, with tears, two wonders I confess:
The wonder of his glorious love and my unworthiness.
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.

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
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.

Please take whatever time you desire for additional prayer or meditation.

*The good news of Good Friday is that by
the power of Christ's death on the cross,
nothing can ever separate us from the love of God.
As you leave, please do so in silence.*