



Good Friday

March 29, 2024

Theme of the Day: *The perfect sacrifice*

Good Friday is very different than a funeral. At a funeral, we celebrate the blessings of someone's life. But we also we mourn the fact of their death. Their death is something we wish we could forget.

In the case of Jesus, his death is the very thing we gather to celebrate and remember. In fact, we prolong the remembrance. We dwell on the details. We even call this day "good." For we know why Jesus willingly endured the agony of the cross. He was pierced for our transgressions and crushed for our iniquities. Because of this, we are now right with our holy God. Jesus' punishment is our peace.

We will meditate on Jesus' seven statements from the cross and discover the peace and comfort that each statement offers us. Celebrate the great love of your Savior this Good Friday!

The Form of Worship: *"Tenebrae"*

"Tenebrae", meaning "darkness" or "shadows", is an ancient form of worship using words and symbols to vividly remind us of Jesus' death. The seven candles on the altar represent Jesus' seven words or statements from the cross. As each statement is read, followed by a brief meditation, the candles will be extinguished one-by-one. The service begins in silence. The service will end in darkness and silence.

Easter Sunday: *He Lives!*

Jesus lives and is risen! He is risen indeed! On Easter morning we celebrate the fact the Jesus has risen from the dead to save us. His resurrection is the proof positive that we stand before God as forgiven children, free from condemnation and hell, and that we will live forever in heaven. Worship is at 8:00 am and 10:30 am. A congregational breakfast will take place from 9:00-10:15 am.

We Come into the Presence of God

Silent Meditation

Opening Greeting

Please take a moment to sign the red Friendship Register at the end of your pew.

Opening Reading *Isaiah 53 is the traditional Old Testament reading for Good Friday. It is here interspersed with spoken hymn verses, and our confession of sins.*

Who has believed our message and to whom has the arm of the Lord been revealed? He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. *Isaiah 53:1-4*

**They crown Your head with thorns,
they smite they scourge You:
With cruel mockings
to the cross they urge You.**

O Jesus, we're reminded that You suffered not for Your guilt, but for ours; not for Your sins, but for ours. So we humbly bow before You and say,
I am sorry, Lord.

For being quick to hoard, for being slow to share, we come before You and say,
I am sorry, Lord, for what I have done.

For speaking words which are angry or hurtful, for failing to speak words of encouragement, we come before you and say,
I am sorry, Lord, for what I have said.

For harboring resentment in our hearts, for being selfish and doubt-filled, for assuming the worst rather than putting the best construction on all things, we come before You and say,
I am sorry, Lord, for what I have thought.

But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was upon Him, and by His wounds we are healed! *Isaiah 53:4,5*

**Lord Jesus we give thanks to Thee,
that Thou hast died to set us free;
made righteous through Thy precious blood,
we now are reconciled to God!**

We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. *Isaiah 53:6-7*

**What punishment so strange is suffered yonder!
The Shepherd dies for sheep who loved to wander.**

By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. He was assigned a grave with the wicked, though he had done no violence, nor was any deceit in his mouth. Yet it was the Lord's will to crush him and cause him to suffer. *Isaiah 53:8-10a*

**You who think of sin but lightly,
nor suppose the evil great,
here may view its nature rightly,
here its guilt may estimate.**

Though the Lord makes his life a guilt offering, he will see his offspring and prolong his days. After the suffering of his soul, he will see the light of life and be satisfied, for he bore the sin of many, and made intercession for the transgressors. *Isaiah 53:10b,11a,12b*

**Blessed are the saints of God;
they are bought with Christ's own blood.
They are ransomed from the grave.
Life eternal they shall have!**

Then Jesus said to the chief priests, the officers of the temple guard, and the elders, "Am I leading a rebellion, that you have come with swords and clubs? Every day I was with you in the temple courts, and you did not lay a hand on me." *Luke 22:52*

"But this is your hour—when darkness reigns." *Luke 22:53*

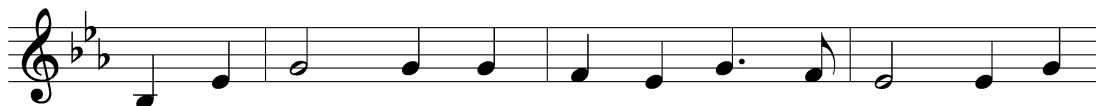
Prayer of the Day

God Most Holy, look with mercy on this Your family for whom our Savior—Jesus—was willing to be betrayed, to be given over into the hands of the wicked, and to suffer death upon the cross. Keep us always faithful to Him, our only Savior, who now lives and reigns with You and the Holy Spirit, one God, now and forever.

Amen.

Hymn: 426 Were You There

sts. 1–2



1 Were you there when they cru - ci - fied my Lord? Were you
2 Were you there when they nailed him to the tree? Were you



there when they cru - ci - fied my Lord? Oh,
there when they nailed him to the tree? Oh,



some-times it caus - es me to trem-ble, trem-ble, trem-ble.
some-times it caus - es me to trem-ble, trem-ble, trem-ble.



Were you there when they cru - ci - fied my Lord?
Were you there when they nailed him to the tree?

Text: African-American spiritual, 19th cent., abr.

Tune: African-American spiritual, 19th cent., alt.

Text and tune: Public domain

We Listen

First Reading

Luke 23:33–34

³³When they came to the place called the Skull, they crucified him there, along with the criminals—one on his right, the other on his left. ³⁴Jesus said, “Father, forgive them, for they do not know what they are doing.” And they divided up his clothes by casting lots.

Hymn: 436 The Seven Words

st. 1



1 Their nails were fresh - ly driv - en, their ha - tred
clear - ly shown, when, “Let them be for - giv - en,”
was heard at heav - en’s throne. Your en - e - mies, O
Je - sus, you loved be - yond de - gree, a love so
pure and pre - cious it e - ven par - doned me.

Text: Michael D. Schultz, b. 1963

Tune: Hans Leo Hassler, 1546–1612

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Second Reading

Luke 23:42–43

⁴²Then he said, “Jesus, remember me when you come into your kingdom.”

⁴³Jesus answered him, “Truly I tell you, today you will be with me in paradise.”

Hymn: 436 The Seven Words

st. 2

2 On you, my King, de - pend - ing, I'm rid of
all my sins! My fi - nal day here end - ing,
my first in heav'n be - gins. As you have tru - ly
spo - ken, in par - a - dise I'll be, with you in
bliss un - bro - ken— you will re - mem - ber me.

Third Reading

John 19:26–27

²⁶When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “Woman, here is your son,” ²⁷and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

Hymn: 436 The Seven Words

st. 3

3 A Sav - ior like no oth - er, all self - con -

cern de - nied, you served your griev - ing moth - er

while you were cru - ci - fied. My sin had made me

filth - y, but you, the per - fect child, were des - ig -

nat - ed guilt - y, and I am rec - on - ciled.

The image shows a musical score for a hymn. It consists of five staves of music, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff begins with a '3' time signature. The lyrics are: 'A Sav - ior like no oth - er, all self - con -'. The second staff continues: 'cern de - nied, you served your griev - ing moth - er'. The third staff continues: 'while you were cru - ci - fied. My sin had made me'. The fourth staff continues: 'filth - y, but you, the per - fect child, were des - ig -'. The fifth staff concludes: 'nat - ed guilt - y, and I am rec - on - ciled.' The music is written in a simple, hymn-like style with various note values including quarter, eighth, and half notes, as well as rests.

⁴⁶About three in the afternoon Jesus cried out in a loud voice, “Eli, Eli, lema sabachthani?” (which means “My God, my God, why have you forsaken me?”).

Hymn: 436 The Seven Words

st. 4



4 Con - demned, cut off, for - sak - en, out - side the
Fa - ther's care, by ter - ror o - ver - tak - en,
no ear would hear your prayer. On you God's wrath was
vent - ed, on you his fu - ry fell, when, on the
cross tor - ment - ed, you took my place in hell.

²⁸Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.”

Hymn: 436 The Seven Words

st. 5

5 My Lord, in death's dark val - ley, both soul and
bod - y drained, one drink would help you ral - ly
what lit - tle strength re - main - ed to raise your voice in
vic - t'ry, to sound your foe's de - feat— the high - est
point in his - t'ry— my res - cue was com - plete.

³⁰When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

Hymn: 436 The Seven Words

st. 6

6 Though sin's most le - tal wa - ges to me, O

Christ, were due, the guilt of all the a - ges

came crash - ing down on you. Most sure - ly, "It is

fin - ished"—my debt is ful - ly paid; my joy is

un - di - min - ished; my heart is un - a - fraid.

Seventh Reading

Luke 23:46

⁴⁶Jesus called out with a loud voice, “Father, into your hands I commit my spirit.” When he had said this, he breathed his last.

Hymn: 436 The Seven Words

st. 7

7 My death will be tri - um - phant no mat - ter
how I die; Lord Je - sus, in that in - stant
es - cort my soul on high in - to my Fa - ther's
keep - ing, all - blame - less and all - blest, like wak - ing
up from sleep - ing, his hands my place of rest.

We Respond

Offering

*If you would like to give an offering, there is an offering plate by the back door of church.
If you are a guest in our church, please do not feel obligated to participate in the offering.
You enrich us simply by being here.*

Dimming of Lights

At this time, most of the lights will be turned off to remind us of the darkness that covered the earth during Jesus' final hours of suffering on the cross.

Prayer

Lord's Prayer

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

Extinguishing of the Christ Candle

The final candle is extinguished, symbolizing the death of our Lord.

Solo: “Were You There”

st. 3

Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?

The Burial of our Savior

Matthew 27:57–60

⁵⁷As evening approached, there came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus. ⁵⁸Going to Pilate, he asked for Jesus’ body, and Pilate ordered that it be given to him. ⁵⁹Joseph took the body, wrapped it in a clean linen cloth, ⁶⁰and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away.

Strepitus

A loud noise symbolizing the closing of the tomb.

Relighting of the Christ Candle

A moment of silence follows, during which one candle is lit, signifying the resurrection of Jesus.

Solo: “Were You There”

st. 4

Were you there when He rose up from the grave?
Were you there when He rose up from the grave?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when He rose up from the grave?

Depart in Silence

Please leave silently, with no music or Pastor’s greeting, humbly pondering God’s love for you.



Good Friday

2024 Holy Week Worship

“Holiday” is simply short for “holy day.” Through the course of a year, there are certain days we set apart as special: to commemorate extraordinary events, to celebrate influential individuals. While there are many holy days, there is but one holy week. The final week of Lent marks the most pivotal week in human history. In the four gospels—biographies of Jesus Christ’s thirty-three-year life—this single week consumes nearly a third of the ink. The Holy Spirit considered the events of this week that important.

On a holy day, the relentless march of time slows down. We set aside our usual routines to call attention to whatever or whoever makes that day special. The world around us might not slow down in the slightest for the holy days of Holy Week. The church, however, has every reason to do so. We slow down this entire week to ponder all that Christ did for us. After six weeks of Lent, the Christian Year has now reached its climax. We have come to the celebration of the suffering, death, and resurrection of our Lord and Savior Jesus Christ. This is the celebration for which we have been preparing throughout Lent. Now we see what our Savior came to do.

We see him suffer and die for our sins and for the sins of the world. And we see him rise triumphantly on Easter morning to assure us that our salvation is complete, the victory is won.

Prior to the fourth century, Easter Day itself included all three emphases—Christ’s suffering, death, and resurrection. But the early Church fathers decided that it might be wise to spread those three emphases out over three days.

And so Maundy Thursday was formed to commemorate the beginning of Christ’s suffering, as he gathers in the upper room, washes his disciples’ feet, institutes the Lord’s Supper, and then proceeds to the Garden of Gethsemane for prayer.

Good Friday was set aside to ponder the intensity of Christ’s passion, as he is put on trial before Pontius Pilate, scourged, and crucified. On the cross, he speaks seven times before he dies.

Finally, Easter Sunday celebrates the resurrection of Jesus from the dead and the guarantee of eternal life that we have through him.

The greatest theologian of the early Church, St. Augustine, called these days of special observance, “the most holy Triduum of the crucified, buried, and risen Lord.” (*Triduum* is Latin for “three days.”) These days have long been understood as the climax of the Church’s year. Together they form a unit. As we celebrate these three days, our worship forms a unit that takes us through our Savior’s sufferings to his glorious triumph.

It is the mission of



to

Grow in the Word

and to

Go with the Word



Good Shepherd Lutheran Church is part of a group of 1250 churches called the Wisconsin Evangelical Lutheran Synod or WELS. The WELS is a world-wide church with congregations serving in all fifty of the United States, as well as in Mexico and Canada. The WELS also serves over 45 foreign countries through world mission work. We are united in faith and teaching with the other churches of the WELS as well as the members of the Confessional Evangelical Lutheran Conference, consisting of 34 confessional Lutheran church bodies throughout the world.

Serving in Worship

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Pianist: Ella Bergemann
Vocalist: Ella Bergemann
Ushers: Bob Reichert, Erik Guldberg,
AV Team: Bob Reichert, Joe Garetto,
Kristen Reynolds,
Zach Dankert

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