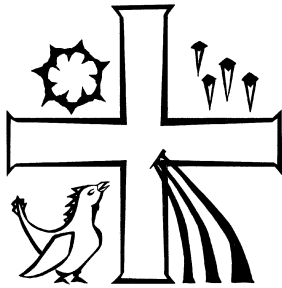


LARGE PRINT EDITION



THE THREE DAYS

Good Friday

March 29, 2024 + 6:30 pm

The passion according to John

Learn Live and Share God's Word

The crucified Lord brings joy to the world

At the heart of the Good Friday liturgy is the passion according to John, which proclaims Jesus as a triumphant king who reigns from the cross. The ancient title for this day—the triumph of the cross—reminds us that the church gathers not to mourn this day but to celebrate Christ's life-giving passion and to find strength and hope in the tree of life. In the ancient bidding prayer we offer petitions for all the world for whom Christ died.

GATHERING

*The community reassembles to continue the Three Days liturgy
on Good Friday.*

MUSIC FOR CONTEMPLATION

"Spring Song"

Lani Smith

The assembly gathers in silence.

PSALM

Psalm 22:1-11 ICEL

My God, my God, why have you forsaken me?

A God, my god, why have you abandoned me ---
far from my cry, my words of pain?

**C I call by day, you do not answer;
I call by night, but find no rest.**

A You are the Holy One enthroned, the Praise of Israel.
Our people trusted, they trusted you; you rescued them.

**C To you they cried, and they were saved;
they trusted and were not shamed.**

A But I am a worm, hardly human,
despised by all, mocked by the crowd.

**C All who see me jeer at me, sneer at me, shaking their heads:
“You relied on God; let God help you!
If God loves you, let God save you!”**

A But you, God, took me from the womb,
you kept me safe at my mother’s breast.
**I belonged to you from the time of birth,
you are my God from my mother’s womb.**

A Do not stay far off, danger is so close.
I have no other help....

PRAYER OF THE DAY

P The Lord be with you.

C And also you.

P Let us pray.

Almighty God, look with loving mercy on your family,
for whom our Lord Jesus Christ was willing to be betrayed,
to be given over to the hands of sinners, and to suffer death on
the cross; who now lives and reigns with you and the Holy
Spirit, one God, forever and ever.

C Amen.

WORD

God speaks to us in scripture, preaching and song

FIRST READING *The suffering servant* Isaiah 53:2b - 9

The fourth servant poem promises ultimate vindication for the servant, who made his life an offering for sin. The early church saw in the servant's pouring himself out to death and being numbered with the transgressors important keys for understanding the death of Jesus.

He had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.

³ He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

⁴ Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.

⁵ But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.

⁶ All we like sheep have gone astray;
we have all turned to our own way,
and the LORD has laid on him the iniquity of us all.

⁷ He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,

so he did not open his mouth.

⁸ By a perversion of justice he was taken away.

Who could have imagined his future?

For he was cut off from the land of the living,
stricken for the transgression of my people.

⁹ They made his grave with the wicked

and his tomb with the rich,

although he had done no violence,

and there was no deceit in his mouth.

The word of the Lord.

C Thanks be to God.

HYMN

(hymn) **ELW 351**

“O Sacred Head, Now Wounded”

stanza 1

1 O sacred head, now wounded,

with grief and shame weighed down,

now scornfully surrounded

with thorns, thine only crown;

O sacred head, what glory,

what bliss till now was thine!

Yet, though despised and gory, I joy to call thee mine.

ST JOHN PASSION

GOSPEL

John 18:1 – 19:42

The passion and death of Jesus

On Good Friday the story of Jesus' passion--from his arrest to his burial--is read in its entirety from the Gospel of John.

The assembly may remain seated.

THE PASSION ACCORDING TO ST. JOHN

John 18:1–27

The passion of our Lord according to John.

C Glory to you, O Lord.

[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. ² Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³ So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. ⁴ Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” ⁵ They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. ⁶ When Jesus said to them, “I am he,” they stepped back and fell to the ground. ⁷ Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” ⁸ Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” ⁹ This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” ¹⁰ Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. ¹¹ Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

So the soldiers, their officer, and the ... police arrested Jesus and bound him. ¹³ First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴ Caiaphas was the one who had advised ... that it was better to have one

person die for the people.

¹⁵ Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, ¹⁶ but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. ¹⁷ The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." ¹⁸ Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

¹⁹ Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰ Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. ²¹ Why do you ask me? Ask those who heard what I said to them; they know what I said." ²² When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" ²³ Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" ²⁴ Then Annas sent him bound to Caiaphas the high priest.

²⁵ Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." ²⁶ One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" ²⁷ Again Peter denied it, and at that moment the cock crowed.

HYMN

(*hymn*) ELW 351

“O Sacred Head, Now Wounded”

stanza 2

**2 How pale thou art with anguish,
with sore abuse and scorn;
how does thy face now languish,
which once was bright as morn!
Thy grief and bitter passion
were all for sinners' gain;
mine, mine was the transgression,
but thine the deadly pain.**

THE PASSION ACCORDING TO ST. JOHN

John 18:28-40

Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. ²⁹ So Pilate went out to them and said, “What accusation do you bring against this man?” ³⁰ They answered, “If this man were not a criminal, we would not have handed him over to you.” ³¹ Pilate said to them, “Take him yourselves and judge him according to your law.” [They] replied, “We are not permitted to put anyone to death.” ³² (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

³³ Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” ³⁴ Jesus answered, “Do you ask this on your own, or did others tell you about me?” ³⁵ Pilate replied, “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?” ³⁶ Jesus answered, “My kingdom is not from

this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over ... But as it is, my kingdom is not from here.”³⁷ Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”³⁸ Pilate asked him, “What is truth?”

After he had said this, he went out to the [crowd] again and told them, “I find no case against him.”³⁹ But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?”⁴⁰ They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

HYMN

“Ah, Holy Jesus”

(hymn) ELW 349

stanza 1 (harmony)

**1 Ah, holy Jesus, how hast thou offended
that we to judge thee have in hate pretended?
By foes derided, by thine own rejected,
O most afflicted.**

THE PASSION ACCORDING TO ST. JOHN

John 19:1–16a

Then Pilate took Jesus and had him flogged.² And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe.³ They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face.⁴ Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.”⁵ So Jesus came out, wearing the crown of thorns and the

purple robe. Pilate said to them, "Here is the man!" ⁶ When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." ⁷ [They] answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. ⁹ He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. ¹⁰ Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" ¹¹ Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." ¹² From then on Pilate tried to release him, but the [crowd] cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

¹³ When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. ¹⁴ Now it was the day of Preparation for the Passover; and it was about noon. He said to the [crowd], "Here is your King!" ¹⁵ They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." ¹⁶ Then he handed him over to them to be crucified.

HYMN

(hymn) **ELW 349**

Ah, Holy Jesus"

stanza 2 (unison) & 4 (harmony)

2 Who was the guilty? Who brought this upon thee?

Alas, my treason, Jesus, hath undone thee.

'Twas I, Lord Jesus, I it was denied thee;

I crucified thee.

4 For me, kind Jesus, was thine incarnation,

thy mortal sorrow, and thy life's oblation;

thy death of anguish and thy bitter passion,

for my salvation.

THE PASSION ACCORDING TO ST. JOHN John 19:16b–30

So they took Jesus; ¹⁷ and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸ There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹ Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰ Many of the [crowd] read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. ²¹ Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" ²² Pilate answered, "What I have written I have written."

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. ²⁴ So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

“They divided my clothes among themselves,
and for my clothing they cast lots.”

²⁵ And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” ²⁷ Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home.

²⁸ After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” ²⁹ A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. ³⁰ When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

MUSICAL MEDITATION

“One Lonely Night”

THE PASSION ACCORDING TO ST. JOHN

John 19:31–42

Since it was the day of Preparation, the [religious leaders] did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. ³² Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³ But when they came to Jesus and saw that

he was already dead, they did not break his legs. ³⁴ Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵ (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) ³⁶ These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." ³⁷ And again another passage of scripture says, "They will look on the one whom they have pierced."

³⁸ After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the [religious leaders], asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. ³⁹ Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰ They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹ Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. ⁴² And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

The gospel of the Lord.

C Praise to you, O Christ.

HYMN

(hymn) **ELW 353**

"Were You There"

stanza 1

1 Were you there when they crucified my Lord?

Were you there when they crucified my Lord?

Oh, sometimes it causes me to tremble, tremble, tremble.

Were you there when they crucified my Lord?

HOMILY

CHORAL REFLECTION

~~“One Lonely Night”~~

Joseph Martin

HYMN OF THE DAY

“Christ, the Life of All the Living”

(hymn) ELW 339

- 1 Christ, the life of all the living,
Christ, the death of death, our foe,
Christ, yourself for me once giving
to the darkest depths of woe:
through your suff'ring, death, and merit
life eternal I inherit.
Thousand, thousand thanks are due,
dearest Jesus, unto you.**
- 2 You have suffered great affliction
and have borne it patiently,
even death by crucifixion,
fully to atone for me;
for you chose to be tormented
that my doom should be prevented.
Thousand, thousand thanks are due,
dearest Jesus, unto you.**
- 3 Then, for all that bought my pardon,
for the sorrows deep and sore,
for the anguish in the garden,
I will thank you evermore;
thank you for the groaning, sighing,
for the bleeding and the dying,
for that last triumphant cry,
praise you evermore on high.**

Text: Ernst Christoph Homburg, 1605-1681; tr. Catherine Winkworth, 1827-1878, alt.

GOOD FRIDAY PRAYER

Please sit or kneel

BIDDING PRAYER

The Good Friday bidding prayer is one of the church's oldest prayers in continuous use. It is called a bidding prayer because of its structure. After each bid or invitation to prayer, the assembly prays silently. The presider concludes each bid and the assembly responds: Amen.

LORD'S PRAYER (1975)

**C Our Father in heaven, hallowed be your name,
your kingdom come, your will be done,
on earth as in heaven. Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial and deliver us from evil.
For the kingdom, the power, and the glory are yours,
now and forever. Amen.**

GOOD FRIDAY PROCESSION & PRAYER AT THE CROSS

A large cross is passed through the midst of the assembly and placed in the center aisle. All are invited to reach out and move the cross forward. The following response is said three times:

ADORATION OF THE CRUCIFIED ONE (3 times)

**P Behold, the life-giving cross
on which was hung the salvation of the whole world.
C Oh, come, let us worship him.**

Those who desire may come forward to offer a sign of reverence, such as placing a votive candle near the cross, touching the cross, kneeling briefly, or

bowing.

Musical for Reflection

“Near the Cross”

F. Binckes

*After all have had opportunity to come forward,
the cross-bearers place the cross in its stand in an upright position.*

HYMN PROCLAIMING THE TRIUMPH OF THE CROSS

“There is God’s Garden”

(hymn) ELW 342

stanza 1 – all (choir and congregation)

stanza 2 – women stanza 3 – men

stanza 4 – choir only

stanza 5 6 – all (choir and congregation)

- 1 There in God's garden stands the Tree of Wisdom,
whose leaves hold forth the healing of the nations:
Tree of all knowledge, Tree of all compassion,
Tree of all beauty.**
- 2 Its name is Jesus, name that says, "Our Savior!"
There on its branches see the scars of suff'ring;
see where the tendrils of our human selfhood
feed on its lifeblood.**
- 3 Thorns not its own are tangled in its foliage;
our greed has starved it, our despite has choked it.
Yet, look! it lives! its grief has not destroyed it
nor fire consumed it.**
- 4 See how its branches reach to us in welcome;
hear what the Voice says, "Come to me, ye weary!
Give me your sickness, give me all your sorrow,
I will give blessing."**
- 5 This is my ending, this my resurrection;
into your hands, Lord, I commit my spirit.**

This have I searched for; now I can possess it.
This ground is holy.

- 6 All heav'n is singing, "Thanks to Christ whose passion offers in mercy healing, strength, and pardon. Peoples and nations, take it, take it freely!"
Amen! My Master!

Text: Király Imre von Pécselyi, c. 1590-c. 1641; tr. Erik Routley, 1917-1982
Text © 1976 Hinshaw Music, Inc.

After a brief silence, the presider says:

P We adore you, O Christ, and we bless you.

C By your cross you have redeemed the world.

SILENCE

The sanctuary is dimmed, but not shrouded in darkness.

The assembly may remain in silent prayer.

The community departs in silence, to reassemble on Easter Sunday.

Good Friday offerings may be left at the door with an usher

SERVING TODAY

Pastor Foy Christopherson, *presiding*

Audrey Erickson, *assisting minister*

Nancy Felicetta, Patrick Kutzer,

Roger Peterson, *readers*

Ruth Bills, *director of music & worship*

Chancel Choir

Erik Ruser, Myrna Flatland, *technology desk*

Janell Partyka, *sacristan/altar guild*

This service is being streamed live on the internet.



Large print bulletins,
assisted listening devices, and access seating are
available to aid your participation in worship.
Please inquire with an usher.





Evangelical Lutheran Church in America

God's work. Our hands.

WELCOME

Everyone is welcome. We are a faith community participating in the life of God, a life that is a gift to us and in which we are actively engaged. That gift compels us to be actively engaged in the neighborhoods of Northeast Minneapolis as well. We are a multigenerational community that proudly celebrates our history while joining together with younger generations to follow where God is leading. We build our community through faith practices like prayer, dwelling in the Word and hospitality.

Guests are welcome. We are pleased you are worshiping with us today. If you would like more information about Mt. Carmel, please contact us at 612-781-2796, or email pastor@mountcarmelmpls.org

Children are welcome at all services. Worship bulletins for children and activity bags are available outside the sanctuary.

Welcome to the Lord's Table. All who come seeking Jesus are welcome at the Lord's Table. Please follow the guidance of the ushers and instructions in the order of service. During communion, ministers will bring bread and wine to you where you are seated if you require accessibility accommodation. Please inform the ushers. Communion may be received in one kind (only bread or only wine) from any station if wheat bread or alcohol presents a health concern. White grape juice is available by request at most liturgies from most communion stations.

Welcome to the Holy Baptism. All who come seeking Jesus are welcome to receive Holy Baptism. Please visit with any worship leader, staff member, hospitality volunteer, contact the church office, or complete an information card, indicating that you wish to be baptized. Our pastor will contact you.

Friends of Mt. Carmel...Stay connected

Across the country and beyond there are many people who have a soft spot in their heart for Mt. Carmel Lutheran Church – people who feel a connection both to the history and the ongoing mission of this congregation. If you're one of them, we invite you to join a new network of Friends of Mt. Carmel. Email pastor@mountcarmelmpls.org for more information or to join.



Digital giving is available at Mt. Carmel. You can easily donate online through our website at mountcarmelmpls.org and click on **Give**. Mt. Carmel Lutheran is supported by generous people like you. Questions? Contact the church office at 612-781-2796.

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