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**Triduum**  
**The Three Holy Days**

**Triduum Worship  
at Zion Lutheran Church  
March 28 & 29, 2024**

*This worship booklet serves as the bulletin for the services of The Three Days. You are welcome to take it home. If you do not want it, you may leave it in the back pew on your way out of the Thursday and Friday services.*

*Maundy Thursday, 6:30pm page 3*

*Good Friday, 6:30pm page 15*



**Introduction**

*The services within this service folder are, in reality, one service. Maundy Thursday flows into Good Friday, which flows into the Easter Vigil. For over 1,700 years, the church has celebrated these three days as one long liturgy of Christ's Passover from death to life for our salvation. Each day has its distinctive liturgy, yet each is really incomplete without the others. We invite you to take part in the whole experience of The Three Days.*

*Page numbers with a "p" before them are from the front part of the red book;  
numbers with a "#" before them are toward the back.*



## Maundy Thursday

March 28, 2024

*Maundy Thursday is the beginning of the Three Days—the ancient observance of the mystery of our salvation, which plunges the faithful into the death of Jesus and brings them with him to resurrection life. The Three Days begin with one liturgy extending from Thursday evening through the Easter Vigil.*

*The Maundy Thursday liturgy focuses on three significant actions. First, the confession of sins and announcement of forgiveness brings to a conclusion the Lenten discipline of repentance that began on Ash Wednesday. Second, the church obeys Jesus' command (in Latin, *mandatum*, from which this day receives its name) to follow his example and wash each other's feet. Third, we celebrate our meal of deliverance, taking our place at the supper Jesus shared with his disciples on this night,*

### GATHERING

*The Holy Spirit calls us together as the people of God*

### PRELUDE

### ANNOUNCEMENTS

## **CONFESSION AND FORGIVENESS**

Friends in Christ, in this Lenten season we have heard our Lord's call to struggle against sin, death, and the devil—all that keeps us from loving God and each other. This is the struggle to which we were called at baptism. Within the community of the church, God never wearies of forgiving sin and giving the peace of reconciliation. On this night let us confess our sin against God and our neighbor, and enter the celebration of the great Three Days reconciled with God and with one another.

*Silence is kept for reflection and self-examination.*

Most merciful God,

**we confess that we are captive to sin  
and cannot free ourselves.**

**We have sinned against you in thought, word, and deed,  
by what we have done and by what we have left undone.**

**We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.**

**For the sake of your Son, Jesus Christ,  
have mercy on us.**

**Forgive us, renew us, and lead us,  
so that we may delight in your will  
and walk in your ways,  
to the glory of your holy name. Amen.**

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.**

*The forgiveness offered to all in the pronouncement is complete—there is nothing lacking. If you wish to have hands laid on you in personal absolution, you are invited to come forward. After the words of individual absolution you may say Amen.*

## HYMN

*Healer of Our Every Ill* RED ELW #612

### *Refrain*

Healer of our ev'ry ill,  
light of each tomorrow,  
give us peace beyond our fear,  
and hope beyond our sorrow.

- 1 You who know our fears and sadness,  
grace us with your peace and gladness;  
Spirit of all comfort, fill our hearts. *Refrain*
- 2 In the pain and joy beholding  
how your grace is still unfolding,  
give us all your vision, God of love. *Refrain*
- 3 Give us strength to love each other,  
ev'ry sister, ev'ry brother;  
Spirit of all kindness, be our guide. *Refrain*
- 4 You who know each thought and feeling,  
teach us all your way of healing;  
Spirit of compassion, fill each heart. *Refrain*

Text: Marty Haugen, b. 1950

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## GREETING

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

**KYRIE—Have mercy on us, Lord**

**RED ELW page 203**

**Have mercy on us, Lord, and hear our solemn prayer.  
We come to hear your living word; it saves us from despair.**

**Have mercy on us, Christ, and wash away our sin.  
Pour out your grace and make us whole that new life may begin.**

**Have mercy on us, Lord, make sin and shame depart.  
Renew us with your saving pow'r; create in us new hearts!**

### **PRAYER OF THE DAY**

The Lord be with you.

**And also with you.**

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, and give us the will to serve others as he 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.**

### **SPECIAL MUSIC**

*By Christ Redeemed*  
**Arr. Jean Anne Shafferman**

### **WORD**

*God speaks to us in scripture reading, preaching and song.*

### **FIRST READING: Exodus 12:1-4, 7, 11-14**

*Israel remembered its deliverance from slavery in Egypt by celebrating the festival of Passover. This festival featured the Passover lamb, whose blood was used as a sign to protect God's people from the threat of death. The early church described the Lord's supper using imagery from the Passover, especially in portraying Jesus as the lamb who delivers God's people from sin and death.*

<sup>1</sup>The LORD said to Moses and Aaron in the land of Egypt: <sup>2</sup>This month shall mark for you the beginning of months; it shall be the first month of the year for you. <sup>3</sup>Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. <sup>4</sup>If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the

number of people who eat of it. <sup>7</sup>They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. <sup>11</sup>This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. <sup>12</sup>For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. <sup>13</sup>The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

<sup>14</sup>This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

Word of God. Word of Life.

**Thanks be to God.**

#### **SECOND READING: 1 Corinthians 11:23-26**

*In the bread and cup of the Lord's supper, we experience intimate fellowship with Christ and with one another because it involves his body given for us and the new covenant in his blood. Faithful participation in this meal is a living proclamation of Christ's death until he comes in the future.*

<sup>23</sup>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, <sup>24</sup>and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." <sup>25</sup>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." <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Word of God. Word of Life.

**Thanks be to God.**

Open our eyes Lord  
We want to see Jesus  
To reach out and touch Him  
And say that we love Him  
Open our ears Lord  
Help us to listen  
Open our eyes Lord  
We want to see Jesus

**GOSPEL: John 13:1-17, 31b-35**

The holy gospel according to John.

**Glory to you, O Lord.**

*The story of the last supper in John's gospel recalls a remarkable event not mentioned elsewhere: Jesus performs the duty of a slave, washing the feet of his disciples and urging them to do the same for one another.*

<sup>1</sup>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. <sup>2</sup>The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper <sup>3</sup>Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, <sup>4</sup>got up from the table, took off his outer robe, and tied a towel around himself. <sup>5</sup>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. <sup>6</sup>He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" <sup>7</sup>Jesus answered, "You do not know now what I am doing, but later you will understand." <sup>8</sup>Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." <sup>9</sup>Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" <sup>10</sup>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." <sup>11</sup>For he knew who was to betray him; for this reason he said, "Not all of you are clean."

<sup>12</sup>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? <sup>13</sup>You call me Teacher and Lord—and you are right, for that is what I am. <sup>14</sup>So if I, your Lord and Teacher, have



washed your feet, you also ought to wash one another's feet. <sup>15</sup>For I have set you an example, that you also should do as I have done to you. <sup>16</sup>Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. <sup>17</sup>If you know these things, you are blessed if you do them."

<sup>31b</sup>"Now the Son of Man has been glorified, and God has been glorified in him. <sup>32</sup>If God has been glorified in him, God will also glorify him in himself and will glorify him at once. <sup>33</sup>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.' <sup>34</sup>I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. <sup>35</sup>By this everyone will know that you are my disciples, if you have love for one another."

The Gospel of the Lord.

**Praise to you, O Christ.**

## **SERMON ON THE STEPS**

### **SERMON**

#### **HYMN OF THE DAY**

*Where Charity and Love Prevail* RED ELW #359

- 1 Where charity and love prevail,  
there God is ever found;  
brought here together by Christ's love,  
by love we thus are bound.
- 2 With grateful joy and holy fear,  
God's charity we learn;  
let us with heart and mind and soul  
now love God in return.
- 3 Let us recall that in our midst  
dwells Christ, God's holy Son;  
as members of each body joined,  
in him we are made one.

- 4 Let strife among us be unknown;  
let all contentions cease.  
Be God's the glory that we seek;  
be his our only peace.
- 5 Let us forgive each other's faults  
as we our own confess,  
that we may love each other well  
in Christian gentleness.

Text: Latin hymn, 9th. cent.; tr. Omer Westendorf, 1916-1997, alt.

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## **APOSTLES' CREED**

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

## **PRAYERS OF INTERCESSION**

Merciful God, **receive our prayer.**

Receive these prayers, loving God, for the sake of the One who loved us to the end,  
Jesus Christ, our redeemer.

**Amen.**

## **THE PEACE**

The peace of the Lord be with you always.

**And also with you.**

## MEAL

*God feeds us with the presence of Jesus Christ.*

## **OFFERING**

### **OFFERING HYMN**

*We Are an Offering* RED ELW #692

We lift our voices, We lift our hands,

We lift our lives up to You:

We are an offering.

Lord use our voices, Lord use our hands,

Lord use our lives they are Yours:

We are an offering.

All that we have, All that we are,

All that we hope to be,

We give to You, We give to You

We lift our voices, We lift our hands

We lift our lives up to You:

We are an offering

We are an offering

### **OFFERTORY PRAYER**

Let us pray.

Jesus, you are the bread of life

**and the host of this meal.**

**Bless these gifts that we have gathered  
that all people may know your goodness.**

**Feed us not only with this holy food  
but with hunger for justice and peace.**

**We pray this in your name.**

**Amen.**

**THE SACRAMENT OF HOLY COMMUNION  
GREAT THANKSGIVING**

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

**PREFACE**

It is indeed right, our duty and our joy,  
that we should at all times and in all places  
give thanks and praise to you, almighty and merciful God,  
through our Savior Jesus Christ,  
whose suffering and death gave salvation to all.

You gather your people around the tree of the cross,  
transforming death into life.

And so, with all the choirs of angels,  
with the church on earth and the hosts of heaven,  
we praise your name and join their unending hymn:

**HOLY HOLY HOLY**

**Holy, holy, holy Lord,**

**God of pow'r and might,**

**heaven and earth are full of your glory.**

**Hosanna. Hosanna. Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.**

**Hosanna in the highest.**

**RED ELW page 144**

In the night in which he was betrayed, our Lord, Jesus Christ took bread, gave thanks, broke it, and gave it to the disciples saying, "Take and eat. This is my body given for you. Do this in remembrance of me."

Again after supper, he took the cup, gave thanks, and gave it for all to drink saying, "This cup is the new covenant in my blood shed for you and for all people for the forgiveness of sins. Do this in remembrance of me."

Great is the mystery of faith.

**Christ has died; Christ is risen; Christ will come again.**

## **LORD'S PRAYER**

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**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.**

## **INVITATION TO COMMUNION**

Bread for the journey.

A feast for hungry hearts. Come!

## **COMMUNION**

*(Zion practices an open table. God welcomes everyone to come forward. Young children may receive bread and a blessing. If you prefer not to receive, fold your hands and receive a blessing. Grape juice and gluten free wafers are available; please ask your servers. Come to the Lord's table and share in the feast!)*

## **LAMB OF GOD**

**RED ELW page 146**

**Lamb of God, you take away the sin of the world;  
have mercy on us.**

**Lamb of God, you take away the sin of the world;  
have mercy on us.**

**Lamb of God, you take away the sin of the world;  
grant us peace.**

## COMMUNION DISTRIBUTION

## COMMUNION BLESSING

### POST COMMUNION PRAYER

Lord Jesus,

**in a wonderful sacrament**

**you strengthen us with the saving power  
of your suffering, death, and resurrection.**

**May this sacrament of your body and blood**

**so work in us that the fruits of your redemption  
will show forth in the way we live,**

**for you live and reign with the Father and the Holy Spirit,  
one God, now and forever.**

**Amen.**

### STRIPPING OF THE ALTAR

*Symbolically, Christ, stripped of his power and glory, is now in the hands of his captors.*

***You may remain as long as you wish. When you do depart, please leave in silence.***

Worship continues with the Good Friday Service of the Cross tomorrow at 6:30pm.

The Easter Sunday Sunrise service with Holy Communion begins at 7am, and is followed by Easter morning coffee fellowship for all in the basement. Easter Sunday service with Holy Communion begins at 9am.



**Good Friday**  
**March 29, 2024**

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

**GATHERING**

*The Holy Spirit calls us together as the people of God*

**PRAYER OF THE DAY**

The Lord be with you.

**And also with you.**

Let us pray.

**Merciful God, your Son was lifted up on the cross to draw all people to himself. Grant that we who have been born out of his wounded side may at all times find mercy in him, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.**

**Amen.**

## WORD

*God speaks to us in scripture reading, preaching and song.*

### **FIRST READING: Isaiah 52:13--53:12**

*The fourth servant poem promises ultimate vindication for the servant, who made his life an offering for sin. The servant pours himself out to death and is numbered with the transgressors, images that the early church saw as important keys for understanding the death of Jesus.*

<sup>13</sup>See, my servant shall prosper;  
he shall be exalted and lifted up,  
and shall be very high.

<sup>14</sup>Just as there were many who were astonished at him  
—so marred was his appearance, beyond human semblance,  
and his form beyond that of mortals—

<sup>15</sup>so he shall startle many nations;  
kings shall shut their mouths because of him;  
for that which had not been told them they shall see,  
and that which they had not heard they shall contemplate.

<sup>53:1</sup>Who has believed what we have heard?  
And to whom has the arm of the LORD been revealed?

<sup>2</sup>For he grew up before him like a young plant,  
and like a root out of dry ground;  
he had no form or majesty that we should look at him,  
nothing in his appearance that we should desire him.

<sup>3</sup>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.

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

<sup>5</sup>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.

<sup>6</sup>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.

<sup>7</sup>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.

<sup>8</sup>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.

<sup>9</sup>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.

<sup>10</sup>Yet it was the will of the LORD to crush him with pain.  
When you make his life an offering for sin,  
he shall see his offspring, and shall prolong his days;  
through him the will of the LORD shall prosper.

<sup>11</sup>Out of his anguish he shall see light;  
he shall find satisfaction through his knowledge.  
The righteous one, my servant, shall make many righteous,  
and he shall bear their iniquities.

<sup>12</sup>Therefore I will allot him a portion with the great,  
and he shall divide the spoil with the strong;  
because he poured out himself to death,  
and was numbered with the transgressors;  
yet he bore the sin of many,  
and made intercession for the transgressors.

Word of God, Word of Life.

**Thanks be to God.**

## **SECOND READING: Hebrews 10:16-25**

*In the death of Jesus, forgiveness of sins is accomplished and access to God is established. Hence, when we gather together for worship and when we love others, we experience anew the benefits of Jesus' death.*

[After the Holy Spirit says,] <sup>16</sup>“This is the covenant that I will make with them after those days, says the Lord:

I will put my laws in their hearts,  
and I will write them on their minds,”

<sup>17</sup>he also adds,

“I will remember their sins and their lawless deeds no more.”

<sup>18</sup>Where there is forgiveness of these, there is no longer any offering for sin.

<sup>19</sup>Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, <sup>20</sup>by the new and living way that he opened for us through the curtain (that is, through his flesh), <sup>21</sup>and since we have a great priest over the house of God, <sup>22</sup>let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. <sup>23</sup>Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. <sup>24</sup>And let us consider how to provoke one another to love and good deeds, <sup>25</sup>not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Word of God, Word of Life.

**Thanks be to God.**

**PLEASE RISE FOR THE GOSPEL ACCLAMATION—Open Our Eyes, Lord**

**BC #176**

**Open our eyes Lord**

**We want to see Jesus**

**To reach out and touch Him**

**And say that we love Him**

**Open our ears Lord**

**Help us to listen**

**Open our eyes Lord**

**We want to see Jesus**

## **GOSPEL: John 18:1--19:42**

The holy gospel according to John.

**Glory to you, O Lord.**

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

<sup>1</sup>[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.<sup>2</sup> Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples.<sup>3</sup> 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.<sup>4</sup> Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?"<sup>5</sup> They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them.<sup>6</sup> When Jesus said to them, "I am he," they stepped back and fell to the ground.<sup>7</sup> Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth."<sup>8</sup> Jesus answered, "I told you that I am he. So if you are looking for me, let these men go."<sup>9</sup> This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me."<sup>10</sup> 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.<sup>11</sup> Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

<sup>12</sup>So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.<sup>13</sup> First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year.<sup>14</sup> Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

<sup>15</sup>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,<sup>16</sup> 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.<sup>17</sup> The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not."<sup>18</sup> 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.

<sup>19</sup>Then the high priest questioned Jesus about his disciples and about his teaching.<sup>20</sup> 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 se-

cret. <sup>21</sup>Why do you ask me? Ask those who heard what I said to them; they know what I said.” <sup>22</sup>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?” <sup>23</sup>Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” <sup>24</sup>Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup>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.” <sup>26</sup>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?” <sup>27</sup>Again Peter denied it, and at that moment the cock crowed.

<sup>28</sup>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. <sup>29</sup>So Pilate went out to them and said, “What accusation do you bring against this man?” <sup>30</sup>They answered, “If this man were not a criminal, we would not have handed him over to you.” <sup>31</sup>Pilate said to them, “Take him yourselves and judge him according to your law.” The Jews replied, “We are not permitted to put anyone to death.” <sup>32</sup>(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

<sup>33</sup>Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” <sup>34</sup>Jesus answered, “Do you ask this on your own, or did others tell you about me?” <sup>35</sup>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?” <sup>36</sup>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 to the Jews. But as it is, my kingdom is not from here.” <sup>37</sup>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.” <sup>38</sup>Pilate asked him, “What is truth?”

After he had said this, he went out to the Jews again and told them, “I find no case against him. <sup>39</sup>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?” <sup>40</sup>They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

<sup>19:1</sup>Then Pilate took Jesus and had him flogged. <sup>2</sup>And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup>They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. <sup>4</sup>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.”<sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!”<sup>6</sup> 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.”<sup>7</sup> The Jews 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.”

<sup>8</sup> Now when Pilate heard this, he was more afraid than ever. <sup>9</sup> He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. <sup>10</sup> 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?” <sup>11</sup> 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.” <sup>12</sup> From then on Pilate tried to release him, but the Jews 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.”

<sup>13</sup> 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. <sup>14</sup> Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” <sup>15</sup> 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.” <sup>16</sup> Then he handed him over to them to be crucified.

So they took Jesus;<sup>17</sup> and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. <sup>18</sup> There they crucified him, and with him two others, one on either side, with Jesus between them. <sup>19</sup> Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” <sup>20</sup> Many of the Jews 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. <sup>21</sup> 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.’” <sup>22</sup> Pilate answered, “What I have written I have written.” <sup>23</sup> 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. <sup>24</sup> 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.”

<sup>25</sup> 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. <sup>26</sup>When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." <sup>27</sup>Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

<sup>28</sup>After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." <sup>29</sup>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. <sup>30</sup>When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

<sup>31</sup>Since it was the day of Preparation, the Jews 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. <sup>32</sup>Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup>But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup>Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup>(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) <sup>36</sup>These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." <sup>37</sup>And again another passage of scripture says, "They will look on the one whom they have pierced."

<sup>38</sup>After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. <sup>39</sup>Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. <sup>40</sup>They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. <sup>41</sup>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. <sup>42</sup>And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

The Gospel of the Lord.

**Praise to you, O Christ.**

**SOLO**

***Were You There***  
**Linnea Bullert**

## SERMON

### HYMN OF THE DAY

*Beneath the Cross of Jesus* RED 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 a 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.

Text: Elizabeth C. Clephane, 1830-1869

## **APOSTLES' CREED**

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.\*  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

## **SPECIAL MUSIC**

*'Tis Finished*

**Adapted by Alice Parker and Robert Shaw**

## **BIDDING PRAYER**

*In this ancient form of prayer, the assembly prays for the church throughout the world, leaders in the church, those preparing for baptism, Christians in other churches, the Jewish people, those who do not share our faith in Christ, those who do not believe in God, God's creation, those who serve in public office, and those in need.*

Let us pray, brothers and sisters, for the holy church throughout the world.  
*Silent prayer.*

Almighty and eternal God,  
you have shown your glory to all nations in Jesus Christ.  
By your Holy Spirit guide the church  
and gather it throughout the world.



Help it to persevere in faith, proclaim your name,  
and bring the good news of salvation in Christ to all people.  
We ask this through Christ our Lord.

**Amen.**

Let us pray for *name/s* our bishops, for *name/s* our pastor(s), for *name/s* our deacon  
(s), for *name/s* and all servants of the church, and for all the people of God.

*Silent prayer.*

Almighty and eternal God,  
your Spirit guides the church and makes it holy.  
Strengthen and uphold our bishops, pastors,  
other ministers, and lay leaders.  
Keep them in health and safety for the good of the church,  
and help each of us in our various vocations  
to do faithfully the work to which you have called us.  
We ask this through Christ our Lord.

**Amen.**

Let us pray for those preparing for baptism.

*Silent prayer.*

Almighty and eternal God, you continue to bless the church.  
Increase the faith and understanding of those preparing for baptism.  
Give them new birth as your children,  
and keep them in the faith and communion of your holy church.  
We ask this through Christ our Lord.

**Amen.**

Let us pray for our sisters and brothers who share our faith in Jesus Christ.

*Silent prayer.*

Almighty and eternal God, you give your church unity.  
Look with favor on all who follow Jesus your Son.  
Make all the baptized one in the fullness of faith,  
and keep us united in the fellowship of love.  
We ask this through Christ our Lord.

**Amen.**

Let us pray for the Jewish people, the first to hear the word of God.

*Silent prayer.*

Almighty and eternal God,  
long ago you gave your promise to Abraham and your teaching to Moses.  
Hear our prayers that the people you called and elected as your own  
may receive the fulfillment of the covenant's promises.  
We ask this through Christ our Lord.

**Amen.**

Let us pray for those who do not share our faith in Jesus Christ.

*Silent prayer.*

Almighty and eternal God, gather into your embrace  
all those who call out to you under different names.  
Bring an end to inter-religious strife,  
and make us more faithful witnesses  
of the love made known to us in your Son.  
We ask this through Christ our Lord.

**Amen.**

Let us pray for those who do not believe in God.

*Silent prayer.*

Almighty and eternal God, you created humanity  
so that all may long to know you and find peace in you.  
Grant that all may recognize the signs of your love and grace  
in the world and in the lives of Christians,  
and gladly acknowledge you as the one true God.  
We ask this through Christ our Lord.

**Amen.**

Let us pray for God's creation.

*Silent prayer.*

Almighty and eternal God,  
you are the creator of a magnificent universe.  
Hold all the worlds in the arms of your care  
and bring all things to fulfillment in you.

We ask this through Christ our Lord.

**Amen.**

Let us pray for those who serve in public office.

*Silent prayer.*

Almighty and eternal God,  
you are the champion of the poor and oppressed.  
In your goodness, give wisdom to those in authority,  
so that all people may enjoy justice, peace, freedom,  
and a share in the goodness of your creation.

We ask this through Christ our Lord.

**Amen.**

Let us pray for those in need.

*Silent prayer.*

Almighty and eternal God,  
you give strength to the weary  
and new courage to those who have lost heart.  
Heal the sick, comfort the dying, give safety to travelers,  
free those unjustly deprived of liberty,  
and deliver your world from falsehood, hunger, and disease.  
Hear the prayers of all who call on you in any trouble,  
that they may have the joy of receiving your help in their need.  
We ask this through Christ our Lord.

**Amen.**

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

**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.**

#### **CLOSING HYMN**

***Holy God, Holy and Glorious* RED ELW #637**

- 1 Holy God, holy and glorious,  
glory most sublime,  
you come as one among us  
into human time,  
and we behold your glory.
- 2 Holy God, holy and powerful,  
power without peer,  
you bend to us in weakness;  
emptied you draw near,  
and we behold your power.
- 3 Holy God, holy and beautiful,  
beauty unsurpassed,  
you are despised, rejected;  
scorned, you hold us fast,

and we behold your beauty.

4 Holy God, holy and only wise,  
wisdom of great price,  
you choose the way of folly:  
God the crucified,  
and we behold your wisdom.

5 Holy God, holy and living one,  
life that never ends,  
you show your love by dying,  
dying for your friends,  
and we behold you living.

Text: Susan R. Briehl, b. 1952

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*After a brief silence, the minister continues:*

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

**By your holy cross you have redeemed the world.**

*All depart in silence. Worshipers may reverence the cross before they depart.  
Reverencing the cross may include actions such as pausing before the cross, bowing,  
kneeling before it for prayer, or touching it.*



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