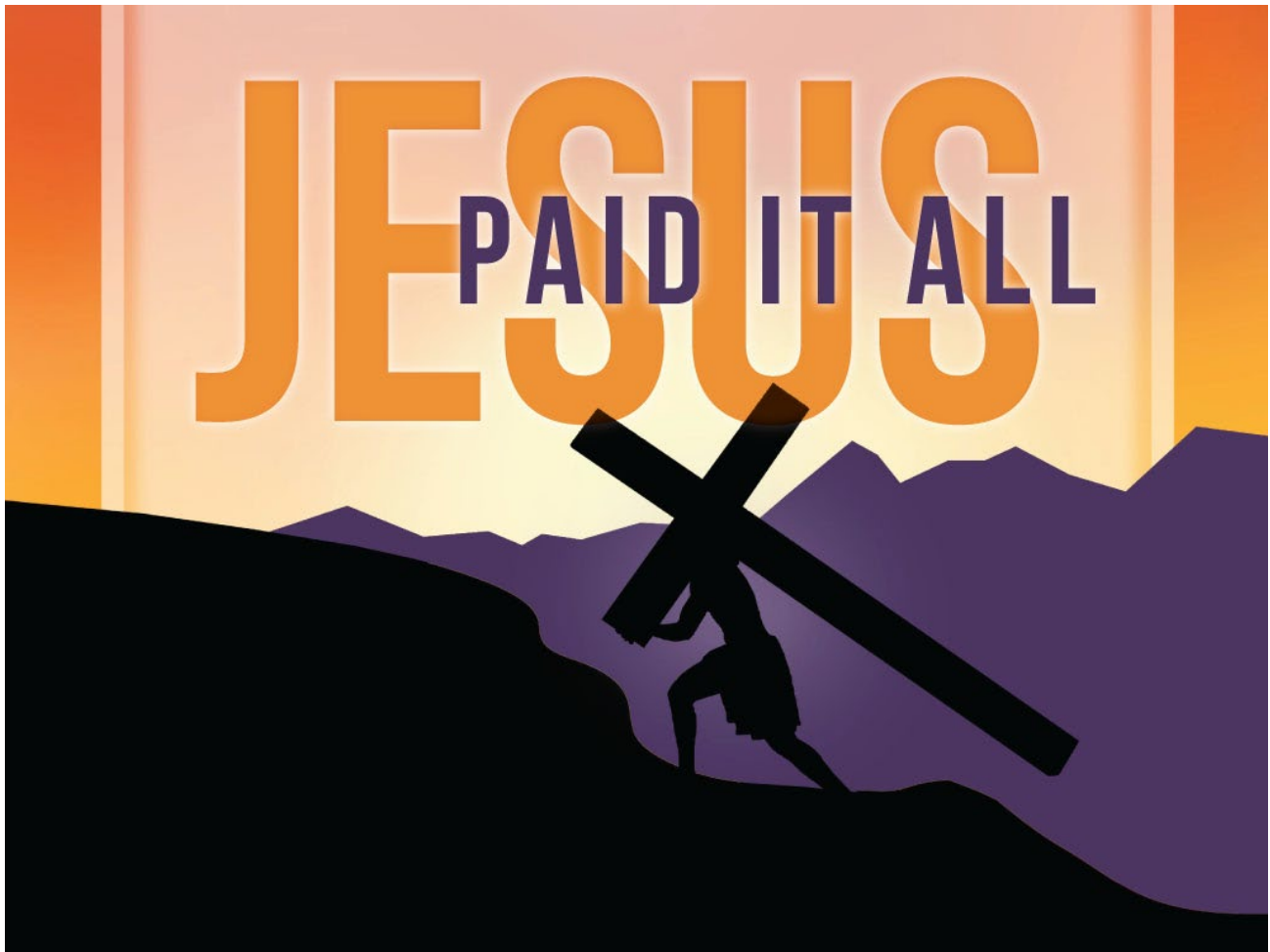


**New Hanover Evangelical Lutheran Church**  
**Good Friday Tenebrae Service**  
**April 7, 2023**  
**7:00 PM**



On this Good Friday, we grieve the violence of humanity. In John's account of Jesus' death, Jesus' final words are: "I am thirsty. . . it is finished" (John 19:28, 30). He is offered a jar full of sour wine as he takes his final breaths. And yet, even here, God's love is full, poured out, self-emptied. Even in his last moments, Jesus is overflowing with truth and the fullness of the human experience. God embodies the fullness of pain and deep sorrow. And so, in the silence of this day, let us, too, sit in the fullness of this cup of sorrow.

**The Rev. Scott Staub, pastor  
Patricia Nyce, director of music ministry**

**We love our neighbors with healing and feeding them!**

**All worship can be viewed online at [newhanoverlutheran.org](http://newhanoverlutheran.org),  
[facebook.com/NewHanoverLutheranChurch](https://www.facebook.com/NewHanoverLutheranChurch)  
and on YouTube.**

**May your worship experience strengthen you  
with God's love and grace.**

### **Today's Worship**

*Tenebrae (Latin for "darkness") was the name given to the medieval pre-dawn morning prayer celebrated by monks during the last three days in Holy Week. In recent centuries, this monastic liturgy – despite its early morning light imagery – was transferred to Wednesday evening in Holy Week. In the monastic practice, this was a service of prayers and reading from scripture. As the light began to dawn, the candles used for reading were gradually extinguished, so that at the end of the service, the rising sun provided the necessary light for reading and singing. This element has been retained in the contemporary practice but with the curious addition of the removal and return of a single candle, variously interpreted as the presence of the risen Christ.*

*In the service printed here, these elements have been placed within the reading of the Passion according to John. With this form, seven candles are used, with a larger candle representing Christ. Following each section, one candle is extinguished until the eighth reading, at which time the "Christ" candle (not the paschal/Easter candle) is removed. The "Christ" candle is returned at the very end of the service.*

*The Three Days (Triduum), which includes Maundy Thursday, Good Friday and Holy Saturday, celebrate the mystery of Jesus' dying and rising. We do not wait until Easter Sunday to see what will happen, as if we were participating in a Passion play. Already on Good Friday, the church celebrates the Lord's death and resurrection as the central event of our salvation.*

## Invocation

Recalling that we were baptized into Christ Jesus and into his death,  
**that we too may be raised from the dead to live a new life,**

In the name of the Father and of the Son + and of the Holy Spirit.

**Amen.**

## Silent Procession

### Confession and Forgiveness

Blessed be the holy Trinity, + one God, the Source of all life, the Word embodied in Jesus, the Spirit making us whole.

**Amen.**

God of heaven and earth, you come in close and make us yours. Equip us by your Spirit to confess our sin, embrace your forgiveness, and seek the way you set before us in your Son, Jesus Christ our Lord.

**Amen.**

With honesty of heart, let us confess our sin.

**Merciful God, forgive us. Our will is handcuffed to sin, and we cannot break free. Set us free, O God. *Silence***

**From powers and systems that restrict our understanding of gender, set us free, O God.**

**From policies and teachings that devalue and disregard human bodies, set us free, O God.**

**From scriptural interpretations that reinforce gender stereotypes, set us free, O God.**

**From all forms of control, abuse, and violence based on gender, set us free, O God. *Silence***

**For the wrong we have done, for the good we have failed to do, have mercy on us, through Jesus Christ, our Savior and Lord. Amen.**

People of God, look to the + Son, given to heal you and set you free because God loved the world so much. Take hold of life—eternal life!

**Amen.**

<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.

*Please be seated.*

The First Reading

Jesus Is Betrayed and Arrested

John 18:1-11

Erica Lucas

<sup>1</sup>After Jesus had spoken these words, he 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?”

*The first candle is extinguished.*

*Please rise as you are able.*

Hymn

*Go to Dark Gethsemane*

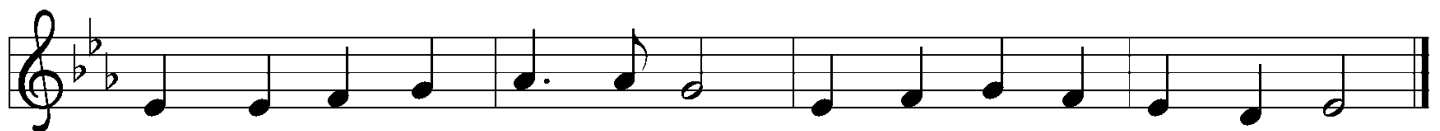
ELW #347



1 Go to dark Geth-sem - a - ne, all who feel the tempt - er's pow'r;  
2 Fol - low to the judg-ment hall, view the Lord of life ar - raigned;  
3 Cal - v'ry's mourn-ful moun-tain climb; there, a - dor - ing at his feet,  
4 Ear - ly has - ten to the tomb where they laid his breath - less clay;



your Re - deem - er's con - flict see. Watch with him one bit - ter hour;  
oh, the worm-wood and the gall! Oh, the pangs his soul sus - tained!  
mark that mir - a - cle of time, God's own sac - ri - fice com-plete.  
all is sol - i - tude and gloom. Who has tak - en him a - way?



turn not from his griefs a - way; learn from Je - sus Christ to pray.  
Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.  
"It is fin - ished!" hear him cry; learn from Je - sus Christ to die.  
Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

*"Go to Dark Gethsemane" Text: James Montgomery, 1771-1854. Music: GETHSEMANE, Richard Redhead, 1820-1901. Text and music are in public domain.*

*Please be seated.*

The Second Reading

Questioning, Mockery, Denial

John 18:12-27

Stacey Rothermel

<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 secret. <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.

*The second candle is extinguished.*





1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to  
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my  
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath  
 4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal  
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



judge thee have in hate pre - tend - ed? By foes de - rid - ed,  
 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
 sin - ned, and the Son hath suf - fered; for our a - tone - ment,  
 sor - row, and thy life's ob - la - tion; thy death of an - guish  
 dore thee, and will ev - er pray thee; think on thy pit - y



by thine own re - ject - ed, O most af - flict - ed.  
 I it was de - nied thee; I cru - ci - fied thee.  
 while we noth - ing heed - ed, God in - ter - ced - ed.  
 and thy bit - ter pas - sion, for my sal - va - tion.  
 and thy love un - swerv - ing, not my de - serv - ing.

*“Ah, Holy Jesus” Text: Johann Heermann, 1585-1647; tr. Robert Bridges, 1844-1930, alt.  
 Music: HERZLIEBSTER JESU, Johann Crüger, 1598-1662. Text and music are in public domain.*

<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.

*The third candle is extinguished.*

*Please rise as you are able.*

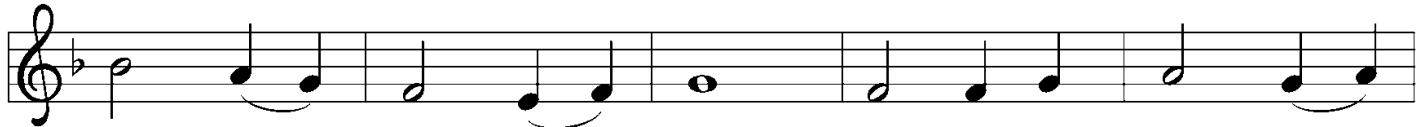
Hymn

*When I Survey the Wonderful Cross*

ELW #803



1 When I sur - vey the won - drous cross on which the  
2 For - bid it, Lord, that I should boast save in the  
3 See, from his head, his hands, his feet, sor - row and  
4 Were the whole realm of na - ture mine, that were a



prince of glo - ry died, my rich - est gain I  
death of Christ, my God; all the vain things that  
love flow min - gled down. Did e'er such love and  
pres - ent far too small; love so a - maz - ing,



count but loss and pour con - tempt on all my pride.  
charm me most, I sac - ri - fice them to his blood.  
sor - row meet, or thorns com - pose so rich a crown?  
so di - vine, de - mands my soul, my life, my all.

*“When I Survey the Wondrous Cross” Text: Isaac Watts, 1674-1748. Music: HAMBURG, Lowell Mason, 1792-1872. Text and music are in public domain.*

*Please be seated.*

The Fourth Reading

John 19:1-7

Sentenced to Die  
Carolyn Fleming

<sup>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.”

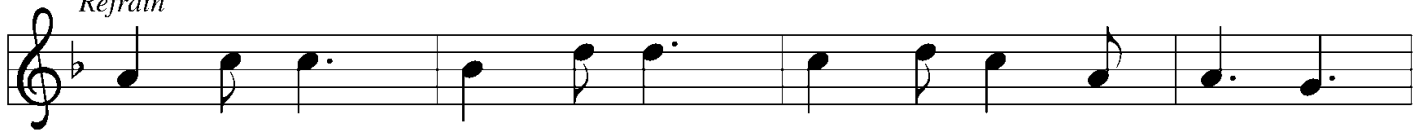
*The fourth candle is extinguished.*



1 Je - sus, keep me near the cross, there's a pre - cious foun - tain;  
 2 Near the cross, a trem - bling soul, love and mer - cy found me;  
 3 Near the cross! O Lamb of God, bring its scenes be - fore me;  
 4 Near the cross I'll watch and wait, hop - ing, trust - ing ev - er,



free to all, a heal - ing stream flows from Cal - v'ry's moun - tain.  
 there the bright and morn - ing star sheds its beams a - round me.  
 help me walk from day to day with its shad - ow o'er me.  
 till I reach the gold - en strand just be - yond the riv - er.

*Refrain*

In the cross, in the cross be my glo - ry ev - er;



till my ran - somed soul shall find rest be - yond the riv - er.

*"Jesus, Keep Me Near the Cross" Text: Fanny J. Crosby, 1820-1915. Music: NEAR THE CROSS, William H. Doane, 1832-1915. Text and music are in public domain.*

<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.

*The fifth candle is extinguished.*

Choir Anthem

*Think of Me and Remember*

Joel Raney

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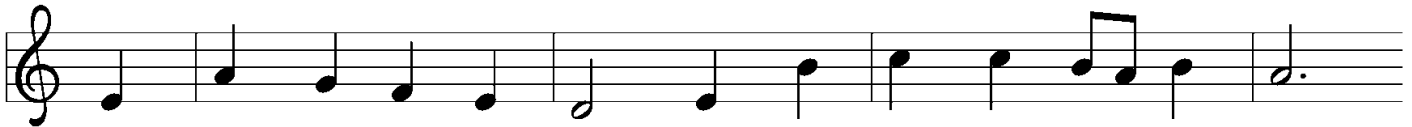
*Please take this time to remain in silence and reflect on what Jesus' sacrifice means to you.*

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.”

*The sixth candle is extinguished.*



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 nigh.



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



Yet, though de - spised and gor - y, I joy to call thee mine.  
 mine, mine was the trans - gres - sion, but thine the dead - ly pain.  
 Lord, let me nev - er, nev - er out - live my love to thee.  
 for all who die be - liev - ing die safe - ly in thy love.

*“O Sacred Head, Now Wounded” 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. Text and music are in public domain.*



<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.

*The seventh candle is extinguished.*

Hymn


*O Love Divine, What Hast Thou Done*



1. O Love di - vine, what hast thou done! The im - mor - tal  
 2. Is cru - ci - fied for me and you, to bring us  
 3. Be - hold him, all ye that pass by, the bleed - ing



God hath died for me! The Fa - ther's co - e - ter - nal  
 reb - els back to God. Be - lieve, be - lieve the rec - ord  
 Prince of life and peace! Come, sin - ners, see your Sav - ior



Son bore all my sins up - on the tree. Th' im - mor - tal  
 true, ye all are bought with Je - sus' blood. Par - don for  
 die, and say, "Was ev - er grief like his?" Come, feel with



God for me hath died: My Lord, my Love, is cru - ci - fied!  
 all flows from his side: My Lord, my Love, is cru - ci - fied!  
 me his blood ap - plied: My Lord, my Love, is cru - ci - fied!

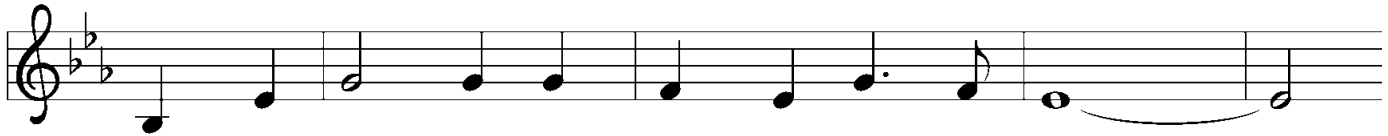
*"O Love Divine, What Hast Thou Done" Text: Charles Wesley, 1742. Music: SELINA, Isaac B. Woodbury, 1850. Text and music are in public domain.*

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.

*Please rise as you are able.*

*The large "Christ" candle is removed. The bell is tolled.*



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



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

*Refrain*

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



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

*“Were You There” Text: African American spiritual. Music: WERE YOU THERE, African American spiritual. Arr. © 1999 Augsburg Fortress. All rights reserved. Reprinted and streamed under OneLicense.net #A-701229.*

## The 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.**

*Please be seated.*

The Ninth Reading

John 19:31-42

The Burial  
Nancy Gross

<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 Christ candle returns.*

*Please rise as you are able.*

Hymn

*Beautiful Savior*

ELW #838



1 Beau - ti - ful Sav - ior, King of cre - a - tion,  
 2 Fair are the mead - ows, fair are the wood - lands,  
 3 Fair is the sun - shine, fair is the moon - light,  
 4 Beau - ti - ful Sav - ior, Lord of the na - tions,



Son of God and Son of Man!  
 robed in flow'rs of bloom - ing spring;  
 bright the spar - kling stars on high;  
 Son of God and Son of Man!



Tru - ly I'd love thee, tru - ly I'd serve thee,  
 Je - sus is fair - er, Je - sus is pur - er,  
 Je - sus shines bright - er, Je - sus shines pur - er  
 Glo - ry and hon - or, praise, ad - o - ra - tion,



light of my soul, my joy, my crown.  
 he makes our sor - rowing spir - it sing.  
 than all the an - gels in the sky.  
 now and for - ev - er - more be thine!

*"Beautiful Savior" Text: Gesangbuch, Münster, 1677; tr. Joseph A. Seiss, 1823-1904. Music: SCHÖNSTER HERR JESU, Silesian folk tune, 19<sup>th</sup> cent. Text and music are in public domain.*

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

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

*The congregation departs in silence, awaiting in faithful expectation the light and glory of Easter morning.*

*Because of the solemnity of this service, no offering will be received during the service. You may place your gifts of money in the offering container by the door as you leave.*

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## **Announcements**

**Hams are needed** for Easter. Drop off your donation in the kitchen.

**Serving Today** Head Usher: Jim Gross; Usher: Todd Rothermel; Lectors: Erica Lucas, Stacey Rothermel, Todd Rothermel, Carolyn Fleming, Barbara Noecker, Sharon Wise, Marsha Staub, Brenda Hunsberger and Nancy Gross; Acolyte: Norm Hunsberger

**Easter (9:00)** Head Usher: Marty Hauser; Ushers: Rick Solazzo and Nate Ewing; Lector: Carolyn Fleming; Children's Sermon: Nikki Young; Acolyte: London Meeker **Easter (11:00)** Head Usher: Jeff Wise; Ushers: Robin Fatzinger and Ryan Waltermeyer; Lector: Robin Fatzinger, Children's Sermon: Lindsey Waltermeyer; Acolyte: Andrew Dodge

**Altar Guild Serving this Month** Deb Solazzo, Barb Eisenhart and Marsha Staub

**Easter Worship Services – 9:00 and 11:00 AM; Breakfast Buffet 9:00 – 11:00 AM** Enjoy pancakes, sausage, scrambled eggs, home fries, biscuits, creamed chipped beef, juice, milk and coffee. No reservation required. Free will offering.

## **Prayer Requests**

**Long-term:** Sarah Bowman, Keeley Staples, Logan Conley, Tina Farrell, Carol Buchholtz Yost

Shut-in: Penny Frymoyer

Grieving: Family and friends of Wilma McCannon

Military: Shawn Dietz, Michael McHugh, Kevin Dugan, Jason Bernhard, Craig Geiser, Patrick Mathias, Steven Kane, William Zearfoss, Will Wilson V, Milton Jack Repa, Megan Fricker, Kyle Woods

Victims of the earthquake in Turkey, Syria, and surrounding countries  
Peace for violence in our area and nationally

Toni Rath	Katy Mahon-Miller	Matt Hall
Luann Hanley	Carol Estes	William Trotter
Kathy Kane	Maxwell Girard	Pat Fryer
Jean Renninger	Pr. Kork Moyer	Betty Lou Shadle
Julia Hauck	Tony Mancini	Raul Castro
Amy LeVan	Jeffrey Kunsch	Wilma Lahr
Jim Price	Melissa	Bernadette Phillips
Mary Lou	Doug Weaver	Joan Wagner
Robert Ganovsky	Dorothy Bingaman	Emily Ocelus
Eric & Wendy Hess	Sue Care	Deb Matthews
Marceline	Anne Eshleman	Daniel Johnson
Gwen Grant	Chris Fatzinger	Hank Droneberg
Pena family	Kim Frain	Jen Perez
Frank D.	Pam Helfrich	Barb & Tom Faust
Andy Van Dyke	Janet	Pam Abbott
Holli Muffler	Louise Karns	Mary Van Dyke
Pr. Jennifer Phelps	Jessica Trout	Denny Smith
Verdi Smith	Mabel Gaugler	Pat Freed
Sandy Wesner	Helen Foulke	Paige Longstreth
Carla Hausmann	John O.	Joan Price
Rodney Snell	Ruth Clemmer	



# **New Hanover Evangelical Lutheran Church**

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**Call for an appointment. 610-326-1335**

## **Contact Information**

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## **Cemetery**

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Norm Hunsberger, [nhunsberger29@gmail.com](mailto:nhunsberger29@gmail.com)



# Send

## Prayers for the world

On Good Friday we remember that Jesus beat death and won life for all people everywhere. On Good Friday we pray for people around the world who are hurt, suffering, or sick.



Who can you pray for? Write their names on the lines. Pray a silent prayer for each one.

\_\_\_\_\_



\_\_\_\_\_



\_\_\_\_\_



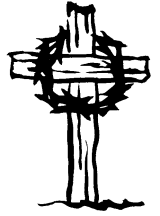
Thank you, Jesus, for dying on the cross to forgive our sins. Amen

## This week

Set up a cross in a quiet place. Invite your family to gather around the cross to pray.

# Kids Celebrate

Good Friday

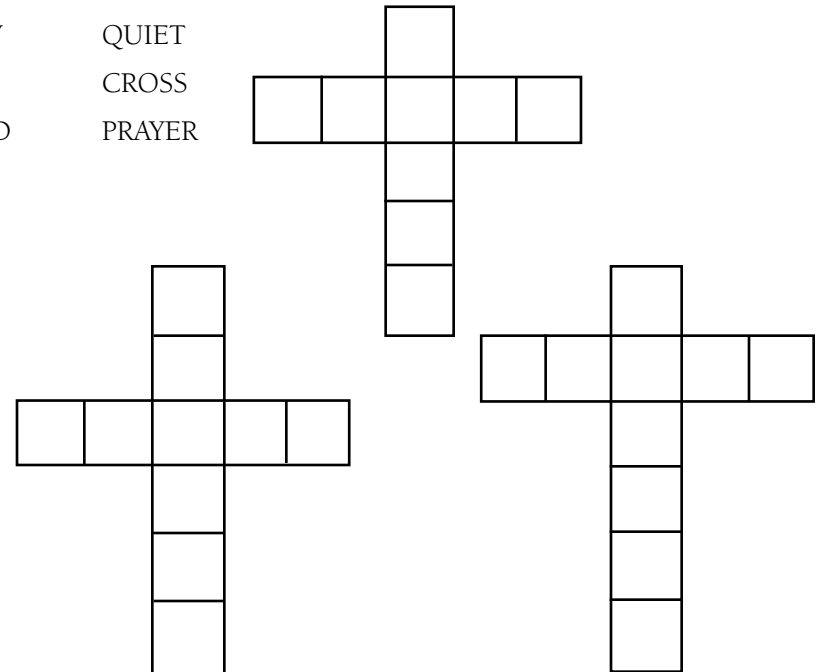


## gather

Welcome to worship. Today is Good Friday. What looks different in your worship space today? On this quiet day we remember that God sent Jesus to die on the cross for our sins. God's love for us means life for us and the whole world. That is good news!

Use these words to complete the "cross word" puzzles.

- FRIDAY
- LOVED
- WORLD
- QUIET
- CROSS
- PRAYER



## Good Friday

John 18:1—19:42

Follow the path as you read the story about what happened to Jesus on his way to the cross.

1. Jesus was arrested in a garden.



4. The soldiers whipped Jesus and put a crown of thorns on his head. They laughed and made fun of him.



5. Jesus was condemned to die. Jesus carried his own cross to the place where he was crucified.



2. The soldiers took Jesus to the high priest. The high priest asked Jesus questions about his teaching. Jesus said, "I have said nothing in secret."



3. The soldiers took Jesus to Pilate, the Roman governor. Pilate knew Jesus wasn't guilty.

6. Jesus hung on the cross. He said "It is finished," and he died.



7. Nearby there was a new tomb, something like a cave. Jesus' body was placed in the tomb.

