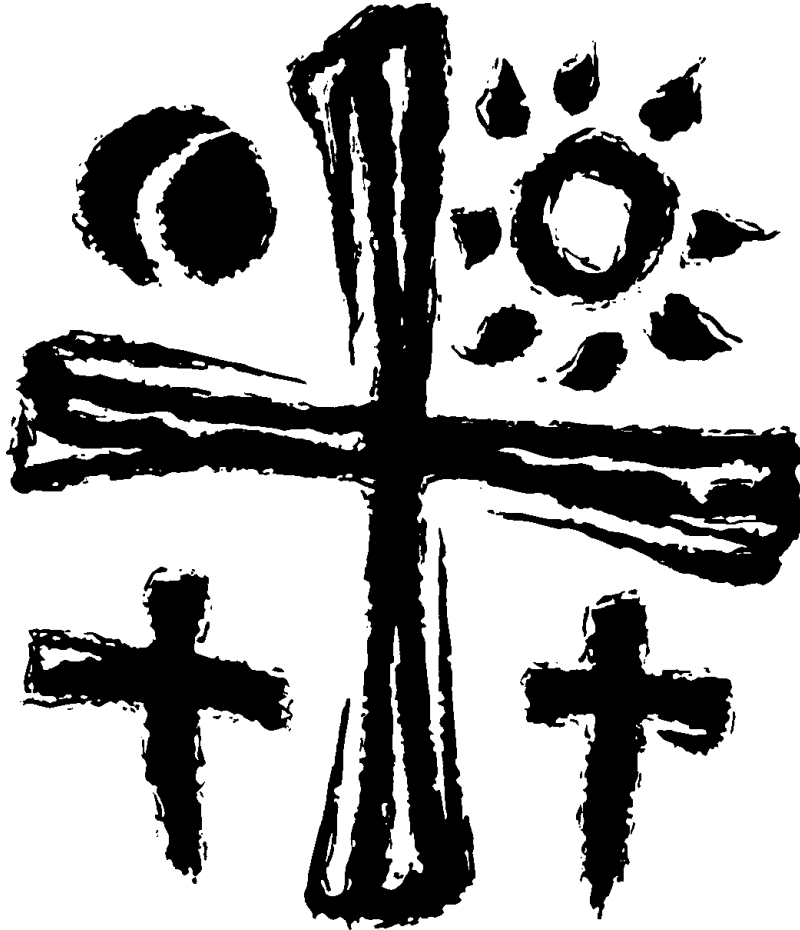


Good Friday

Friday, March 29th
Noon Ecumenical Service
6 PM Evening Service



OUR SAVIOR'S LUTHERAN CHURCH

809 S Commercial St. Neenah, WI 54956

our-saviors.org

(920) 725-3956



Evangelical
Lutheran Church
in America

We are glad you are joining us for worship at
OUR SAVIOR'S LUTHERAN CHURCH
You are Welcome here!

We welcome the members and pastors of these Neenah churches
for the Ecumenical Service at Noon:

Faith Global Methodist Church

Gloria Dei Lutheran Church

St. Mark's Lutheran Church

St. Paul Lutheran Church

You may give an **Offering** in the box at the rear of the sanctuary.

If you indicate your congregation on your offering, it will go to that congregation.
Loose offering from the Noon Ecumenical Service will go to Bletzinger House.

Bletzinger House is a private, non-profit Community Based Residential Facility. Officially known as Rehabilitation House, Inc., it was the first group home in the state of Wisconsin. Established in 1964, Bletzinger House provides caring and compassionate transitional living support for individuals diagnosed with mental illness and co-occurring alcohol and other drug abuse (AODA) issues. Bletzinger House serves adult male and female mental health consumers from counties throughout the state.

There are portions of the worship service when the **assembly is invited to stand**. Feel free to sit anytime during worship.

The music for this worship service comes from **All Creation Sings**, the *Evangelical Lutheran Worship Supplement*, and **Evangelical Lutheran Worship**, the hymnal of the Evangelical Lutheran Church in America.

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ORDER OF WORSHIP

Contemplative Prelude

Welcome

Lamb of God *sing twice*

please stand as you are able



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



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



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



world; grant us peace, grant us peace.

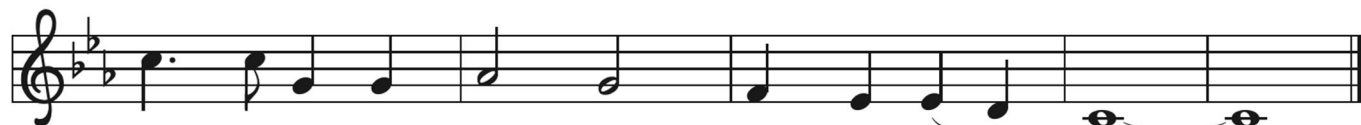
Kyrie *sing twice*



Ky - ri - e e - lei - son. Lord, have mer - cy.



Chris - te e - lei - son. Christ, have mer - cy.



Ky - ri - e e - lei - son. Lord, have mer - cy.

A Litany for Peace (adapted from the Episcopal Diocese in Jerusalem)

L Gracious God, we thank you for the birth in Bethlehem of the Word made flesh, your Son, Jesus Christ; who dwelt among us full of grace and truth.

Lord in your mercy,

C Hear our prayer.

L We thank you for entrusting to us the ministry of forgiveness, reconciliation and peace-making for the healing of your creation. Lord in your mercy,

C Hear our prayer.

L We pray for all victims of bloodshed, violence and persecution and those who are in danger throughout the world, especially this day for the people of Russia and Ukraine, Israel and Palestine, Haiti, and all places where violence isn't covered by the press. Lord in your mercy

C Hear our prayer.

L We pray for all who grieve for loved ones who have died in the desperation of violent actions . Lord in your mercy,

C Hear our prayer.

L We pray for the guidance of your Holy Spirit upon us, upon political and religious leaders throughout the world, and upon all those in leadership positions in the United Nations and all those in authority in the nations of the world to seek peace and pursue it. Lord in your mercy,

C Hear our prayer.

L Loving God, we praise and glorify you. You are our only refuge in a troubled world. Lord in your mercy,

C Hear our prayer.

L Eternal God, in whose perfect kingdom no sword is drawn but the sword of righteousness, no strength known but the strength of love: So mightily spread abroad your Spirit, that all peoples may be gathered under the banner of the Prince of Peace, as children of one God; to whom be dominion and glory, now and forever.

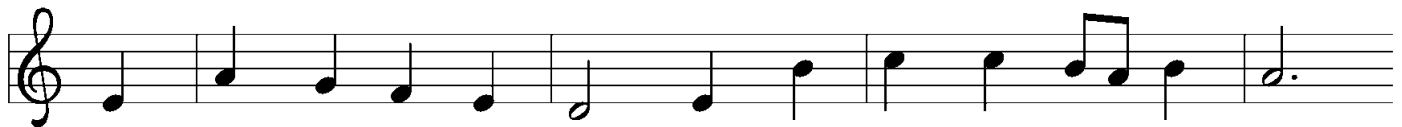
C Amen.

Hymn: "O Sacred Head, Now Wounded"

ELW # 351



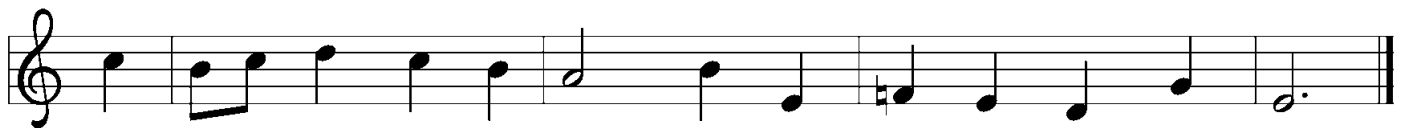
1 O sa - cred head, now wound - ed, with grief and shame weighed down,
2 How pale thou art with an - guish, with sore a - buse and scorn;
3 What lan - guage shall I bor - row to thank thee, dear - est friend,
4 Lord, be my con - so - la - tion; shield me when I must die;



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.

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

Reading: Isaiah 52:13--53:12

you may be seated

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

¹⁴Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—¹⁵so 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.

^{53:1}Who has believed what we have heard? And to whom has the arm of the LORD been revealed? ²For 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. ³He 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.

⁴Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. ⁵But 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. ⁶All 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.

⁷He 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. ⁸By 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. ⁹They 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.

¹⁰Yet 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. ¹¹Out 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. ¹²Therefore 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.

R Word of God, word of life.

C **Thanks be to God.**

Special Music: “Here Is Love”

Choir (6PM service)

Words by William Rees

Music by Robert Lowry

Arranged by Greg Wheatley

The Passion According to John: John 18:1-19:42

*The congregation will read all parts in **bold**.*

Narrator: The Holy Gospel according to John the 18th & 19th Chapters.

C: Glory to you, O Lord.

Narrator: Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with the police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,

Jesus: Whom are you looking for?

C: Jesus of Nazareth.

Jesus: I am he.

Narrator: Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he”, they stepped back and fell to the ground. Again he asked them,

Jesus: Whom are you looking for?

C: Jesus of Nazareth.

Jesus: I told you that I am he. So if you are looking for me, let these men go.

Narrator: This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” 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. Jesus said to Peter,

Jesus: Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

Narrator: So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. 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, 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. The woman said to Peter,

Gatekeeper: You are not also one of this man’s disciples, are you?

Narrator: 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. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

Jesus: 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. Why do you ask me? Ask those who heard what I said to them; they know what I said.

Narrator: When he had said this, one of the police standing nearby struck Jesus on the face, saying,

One of the Police: Is that how you answer the high priest?

Jesus: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?”

Narrator: Then Annas sent him bound to Caiaphas, the high priest. Now Simon Peter was standing and warming himself. They asked him, “You are not also one of his disciples, are you?”

Peter: I am not.

Narrator: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

Slave: Did I not see you in the garden with him?

Narrator: Again Peter denied it, and at the moment the cock crowed. 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. So Pilate went out to them and said,

Pilate: What accusation do you bring again this man?

C: If this man were not a criminal, we would not have handed him over to you.

Pilate: Take him yourselves and judge him according to your law.

Narrator: The Jews replied,

C: We are not permitted to put anyone to death.

Narrator: (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,

Pilate: Are you the King of the Jews?

Jesus: Do you ask this on your own, or did others tell you about me?

Pilate: I am not a Jew, am I? Your own nation and the chief priest have handed you over to me. What have you done?

Jesus: 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.

Pilate: So you are a king?

Jesus: 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.

Pilate: What is truth?

Narrator: After he had said this, he went out to the Jews again and told them,

Pilate: I find no case against him. 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?

Narrator: They shouted in reply,

C: Not this man, but Barabbas!

Narrator: Now Barabbas was a bandit. Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

C: Hail, King of the Jews!

Narrator: And striking him on the face. Pilate went out again and said to them,

Pilate: Look, I am bringing him out to you to let you know that I find no case against him.

Narrator: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate: Here is the man!

Narrator: When the chief priests and the police saw him, they shouted,

C: Crucify him! Crucify him!

Pilate: Take him yourselves and crucify him; I find no case against him.

C: We have a law, and according to that law he ought to die because he has claimed to be the Son of God.

Narrator: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate: Where are you from?

Narrator: But Jesus gave him no answer. Pilate therefore said to him,

Pilate: Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

Jesus: 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.

Narrator: From then on Pilate tried to release him, but the Jews cried out,

C: If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.

Narrator: 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. Now it was the day of Preparation for the Passover, and it was about noon. He said to the Jews,

Pilate: Here is your King.

C: Away with him! Away with him! Crucify him!

Pilate: Shall I crucify your King?

Narrator: The chief priests answered,

C: We have no king but the emperor.

Narrator: Then he handed him over to them to be crucified.

Narrator: So they took Jesus; and carrying the cross by himself, he went out to what is called the Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." 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. Then the chief priests of the Jews said to Pilate,

C: Do not write, "The King of the Jews," but, "This man said, I am King of the Jews."

Pilate: What I have written, I have written.

Narrator: 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. So they said to one another,

C: Let us not tear it, but cast lots for it to see who will get it.

Narrator: This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." 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. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

Jesus: Woman, here is your son.

Narrator: Then he said to the disciple,

Jesus: Here is your mother.

Narrator: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),

Jesus: I am thirsty.

Narrator: 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. When Jesus had received the wine, he said,

Jesus: It is finished.

Narrator: Then he bowed his head and gave up his spirit.

Silence is kept for a few moments

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

After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. Now in the place where he had been crucified there was a garden and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

The Gospel of the Lord.

C: Praise to you, O Christ.

Good Friday Meditation

Rev. Jon Strasman

Hymn of the Day: "Lamb of God Most Holy"

please stand as you are able



1 San - to Cor - de - ro, en cruz cla - va - do,
1 Lamb of God most ho - ly, up - on the cross ex - tend - ed,
2 Mine is the trans - gres - sion that caus - es you to suf - fer.
3 Lamb of God most ho - ly, up - on the cross for - sak - en,



mue - res car - ga - do con mi mal - dad.
all my sin you car - ry, the bur - den of my soul.
Mine is the re - bel - lion, but you re - ceive the blame.
for our sin you suf - fered, so far from God on high.



¡A - mor ex - cel - so! Mis pe - nas pa - gas,
What love a - maz - ing! What price un - bound - ed!
My guilt be - fore me, I come be - fore you;
Your life sur - ren - dered in mer - cy frees us;



y por tus lla - gas sa - lud me das.
Your bod - y, wound - ed, will make me whole.
Lord, I im - plore you, re - move my shame.
your name, O Je - sus, we glo - ri - fy.

*2 Por mis pecados sé que has sufrido,
y que te ha herido mi rebelión;
lo reconozco, mis culpas lloro,
y triste imploro, Señor, perdón.*

*3 Del Padre eterno desamparado,
por mi pecado sufres la cruz;
por eso el alma de amor vencida,
queda rendida, a ti, Jesús.*

Prayers of the People

- L Creator God,
breathing your own life into our being,
you gave us the gift of life.
You placed us on this earth with its minerals and waters,
flowers and fruits, living creatures of grace and beauty.
You gave us the care of the earth.
Today you call us: “Where are you; what have you done?”

Silent Prayer for creation

- L We hide in utter shame, for we are naked.
We violate the earth and plunder it.
We refuse to share the earth’s resources.
We seek to own what is not ours, but yours.

**C Forgive us,
Creator God,
and reconcile us to your creation.**

- L O God of Love, you gave us the gift of peoples –
of cultures, races, genders, and colors –
to love, to care for, to share our lives with.
Today you ask us: “Where is your brother, your sister?”

Silent Prayer for others.

- L We hide ourselves in shame and fear.
Poverty, hunger, hatred, and war rule the earth.
The refugees, the oppressed, and the voiceless cry out to you.
Forgive us, O God of Love,
and reconcile us to yourself and to one another.

**C Teach us, O Creator God of Love,
that the earth and all its fullness is Yours,
the world and those who dwell in it are Yours.
Call us yet again to safeguard the gift of life.
Amen.**

The Lord's Prayer

L Lord, remember us in your kingdom and teach us to pray.

**C 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.

Blessing

L Christ, Lamb of God,
on this day we offer you the adoration of our hearts,
for on the cross you reveal your suffering love.
May we who celebrate the triumph of the cross
receive the assurance of your victory over death
and the hope of the resurrection,
for you live and reign forever and ever.

C Amen.

Adoration of the Cross

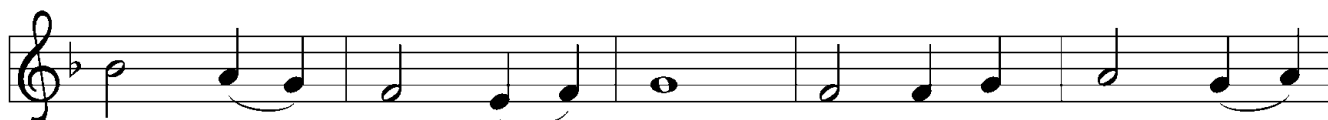
*During the closing Hymn and Contemplative Postlude,
you are welcome to the altar rail to stand or kneel
for the Adoration of the Cross.
Come and pray, confess your sins,
or contemplate the cross and God's love for the world.*

Sending Song: “When I Survey the Wondrous Cross”

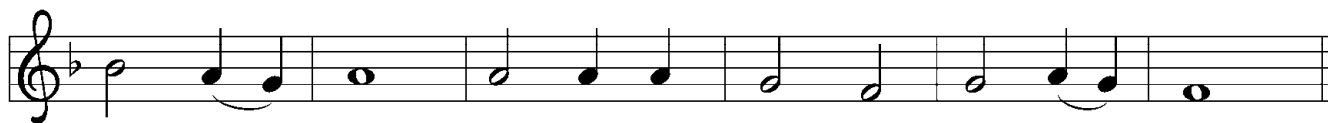
ELW #803



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.

Text: Isaac Watts, 1674–1748

Music: HAMBURG, Lowell Mason, 1792–1872

Contemplative Postlude

Easter Sunday Worship Services—Sunday, March 31st

Faith Global Methodist Church	9:00 AM
Gloria Dei Lutheran Church, ELCA	8:00 AM & 10:30 AM
St. Mark's Lutheran Church, ELCA	10:00 AM
St. Paul Lutheran Church, ELCA	9:30 AM
Our Savior's Lutheran Church, ELCA	7:00 AM, 9:00 AM & 10:30 AM