

**CALAMUS LUTHERAN PARISH**

**Our Savior's Lutheran Church**

**7:00 p.m.**

**Good Friday**

**April 18, 2014**

Ringing of the Bell

*At the conclusion of tonight's service, you are invited to nail your name to the cross. We are united with Jesus in a death like his; we will certainly be united with him in a resurrection like his.*

**SOLO:** "What Wondrous Love Is This" – Terri Boussetot

**\*PRAYER OF THE DAY**

P: The Lord be with you.

**C: And also with you.**

P: 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.

**C: Amen**

**READING: Isaiah 52:13—53:12**

L: The word of the Lord.

**C: Thanks be to God.**

*Silent meditation*

**HYMN: *There in God's Garden*** - Hymn 342 (*The first stanza is sung by the choir; the congregation joins in singing verses 2—6*)

**PSALM 22:1—2, 14—15, 19, 30—31** (*To be read in unison*)

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

**Why are you so far from helping me,  
from the words of my groaning?**

**O my God, I cry by day, but you do not answer;  
and by night, but find no rest.**

**I am poured out like water,  
and all my bones are out of joint;**

**my heart is like wax;**

**it is melted within my breast;**

**my mouth is dried up like a potsherd,**

**and my tongue sticks to my jaws;  
you lay me in the dust of death.  
But you, O LORD, do not be far away!  
O my help, come quickly to my aid!  
Posterity will serve him;  
future generations will be told about the LORD,  
and proclaim his deliverance to a people yet unborn,  
saying that he has done it.**

**HYMN: *Ah, Holy Jesus*** – Hymn 349 (*The first stanza is sung by the choir; the congregation joins in singing verses 2—5*)

**P:** The Passion of our Lord Jesus Christ according to St. John.

**C:** **Glory to you, O Lord.**

**GOSPEL: John 18:1—19:42**

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. 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 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, "Whom are you looking for?" They answered,

**C: "Jesus of Nazareth."**

Jesus replied, "I am he." 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, "Whom are you looking for?" And they said,

**C: "Jesus of Nazareth."**

Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." 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, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the 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, "You are not also one of this man's disciples, are you?" He said, "I am not." 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, "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." 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?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" 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?" He denied it and said, "I am not." 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?" Again Peter denied it, and at that 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, "What accusation do you bring against this man?" They answered,

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

Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied,

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

(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, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" 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?" 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." 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." 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. 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?" They shouted in reply,

**C: "Not this man, but Barabbas!"**

Now Barabbas was a bandit.

Then 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!"**

and striking him on the face. 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." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted,

**C: "Crucify him! Crucify him!"**

Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered 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."**

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus

gave him no answer. 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?" 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." 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."**

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, "Here is your King!" They cried out,

**C: "Away with him! Away with him! Crucify him!"**

Pilate asked them, "Shall I crucify your King?" The chief priests answered,

**C: "We have no king but the emperor."**

Then he handed him over to them to be crucified.

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 answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. 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."

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, "Woman, here is your son." Then he said to the disciple, "Here is your mother." 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), "I am thirsty." 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, "It is finished." Then he bowed his head and gave up his spirit.

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 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. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 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. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

P: The Gospel of the Lord.

**C: Praise to you, O Christ.**

*Silent meditation*

**CHOIR:** “Ten Thousand Angels” by Ray Ovebuilt

**BIDDING PRAYER**

A: Let us pray, brothers and sisters, for the holy Church of God throughout the world, that God the almighty Father guide it and gather it together, so that we may worship him in peace and tranquility.

*Silent prayer*

P: Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. Guide the work of the Church. Help it persevere in faith, proclaim your name, and bring salvation to people everywhere. We ask this through Christ our Lord.

**C: Amen**

A: Let us pray for Bishops Elizabeth and Michael, for Pastor Sarah and other ministers, for all servants of the Church, and for all the people of God.

*Silent prayer*

P: Almighty and eternal God, your Spirit guides the Church and makes it holy. Strengthen and uphold our pastors and our leaders; keep them in health and safety for the good of the Church, and help each of us to do faithfully the work to which you have called us. We ask this through Christ our Lord.

**C: Amen**

A: Let us pray for those preparing for Baptism, that God make them responsive to his love and give them new life in Jesus Christ.

*Silent prayer*

P: Almighty and eternal God, you continually bless the Church with new members. Increase the faith and understanding of those preparing for Baptism. Give them a new birth as your children, and keep them in the faith and communion of your holy Church. We ask this through Christ our Lord.

**C: Amen**

A: Let us pray for all our brothers and sisters who share our faith in Jesus Christ, that God may gather and keep together in one Church all those who know Christ as Lord.

*Silent prayer*

P: Almighty and eternal God, you give your Church its unity. Look with favor on all who follow Jesus your Son. We are all consecrated to you by our Baptism; make us one in the fullness of faith, and keep us one in the fellowship of love. We ask this through Christ our Lord.

**C: Amen**

A: Let us pray for the Jewish people, the first to hear the Word of God, that they may receive the fulfillment of the covenant's promises.

*Silent prayer*

P: Almighty and eternal God, long ago you gave your promise to Abraham and his posterity. Hear the prayers of your Church that the people you first made your own may arrive with us at the fullness of redemption. We ask this through Christ our Lord.

**C: Amen**

A: Let us pray for those who do not believe in Christ, that the light of the Holy Spirit may show them the way of salvation.

*Silent prayer*

P: Almighty and eternal God, enable those who do not acknowledge Christ to receive the truth of the Gospel. Help us, your people, to grow in love for one another, to grasp more fully the mystery of your Godhead, and so to become more perfect witnesses of your love in the sight of all people. We ask this through Christ our Lord.

**C: Amen**

A: Let us pray for those who do not believe in God, that they may find him who is the author and goal of our existence.

*Silent prayer*

P: Almighty and eternal God, you created humanity so that all might long to know you and have peace in you. Grant that, in spite of the hurtful things that stand in their way, they may all recognize in the lives of Christians the tokens of your love and mercy, and gladly acknowledge you as the one true God and Father of us all. We ask this through Christ our Lord.

**C: Amen**



A: Let us pray for those who serve in public office, that God may guide their minds and hearts, so that all of us may live in true peace and freedom.

*Silent prayer*

P: Almighty and eternal God, you are the champion of the poor and oppressed. In your goodness, watch over those in authority, so that people everywhere may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord.

**C: Amen**

A: Let us pray that God the almighty and merciful Father, may heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, and disease.

*Silent prayer*

P: Almighty and eternal God, you give strength to the weary and new courage to those who have lost heart. 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.

**C: Amen**

**\*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.**

**\*HYMN: *Were You There* – Hymn 353**

**\*PRESENTATION OF THE CROSS** (*Please turn to face the cross as it is carried out.*)

P: Behold, the life-giving cross on which was hung the salvation of the whole world.

**C: We adore you, O Christ.**

P: Behold, the life-giving cross on which was hung the salvation of the whole world.

**C: We adore you, O Christ.**

P: Behold, the live-giving cross on which was hung the salvation of the whole world.

**C: We adore you, O Christ.**

**\*CLOSING LITANY**

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

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

**READING: Romans 6:5—8**

For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him.

L: The word of the Lord.

**C: Thanks be to God.**

**CHOIR: "Who Is That Man"/"Tis Finish'd!"**

*Worshippers leave in silence. Please follow the cross outside, where you are invited to nail your name to the cross.*

The PRAYER OF THE DAY and OFFERTORY PRAYER are from Sundays and Seasons, copyright © 2014, Augsburg Fortress

**Presiding Minister:** Pastor Sarah Kretzmann

**Organist:** Jason Bousselot

**Acolyte:** Riley Bruns

**Assisting Minister:** Larry Banowetz

**Choir Director:** Diane Christensen

**Cross Bearer:** Noah Mullin

**Ushers:** Dan Burke, Mark Olson

**HOLY WEEK WORSHIP CONTINUES:**

Sunday: Easter Worship Service – 6:30 a.m. at Faith Church  
Easter Breakfast – 7:30 a.m. at Faith Church  
Easter Egg Hunt follows Breakfast  
Easter Worship Service – 9:30 a.m. at Our Savior's

# *Simon of Cyrene*

By Kahlil Gibran (1883–1931)

*I was on my way to the fields when I saw him  
carrying his cross;*

*and multitudes were following him·*

*Then I, too, walked beside him·*

*His burden stopped him many a time,  
for his body was exhausted·*

*Then a roman soldier approached me, saying,  
“Come, you are strong and firm built;  
carry the cross of this man·”*

*When I heard these words  
my heart swelled within me and I was grateful·  
And I carried His cross·*

*It was heavy, for it was made of poplar  
soaked through with the rains of winter·  
And Jesus looked at me·*

*And the sweat of His forehead  
was running down upon His beard·  
Again He looked at me and He said,  
“Do you too drink this cup?  
You shall indeed sip its rim with me  
to the end of time·”*

*So saying He placed His hand upon  
my free shoulder·  
And we walked together towards*

the Hill of the Skull.  
But now I felt not the weight of the cross.  
I felt only His hand.  
And it was like the wing of a bird  
upon my shoulder.  
Then we reached the hill top,  
and there they were to crucify him.  
And then I felt the weight of the tree.  
He uttered no word when they  
drove the nails into his hands and feet,  
nor made he any sound.  
And His limbs did not quiver under the hammer.  
It seemed as if He sought the nails  
as the prince would seek the scepter;  
and that He craved to be raised  
To the heights.  
And my heart did not think to pity him,  
for I was too filled with wonder.  
Now, the man whose cross I carried  
has become my cross.  
Should they say to me again,  
“carry the cross of this man,”  
I would carry it till  
my road ended at the grave.  
But I would beg Him to place His hand  
upon my shoulder.  
This happened many years ago;

*and still whenever I follow the furrow  
in the field,  
and in that drowsy moment before sleep,  
I think always of that beloved man.  
And I feel His winged hand,  
here, on my left shoulder.*

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**Calamus Lutheran Parish**

**Church email address**

**Church web site**

**Pastor Sarah Kretzmann**

**Pastor Sarah's email address**

**Church Office 246-2622**

**Pastor's Office 246-2558**

**clparish@fbcom.net**

**[www.clparish.org](http://www.clparish.org)**

**Pastor's Home 246-2548**

**pastorsarahk@fbcom.net**

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