



Dead and Buried

HOLY WEEK

Good Friday

His Robes for Mine
Emmanuel Lutheran Church
April 18, 2025

Welcome!

We are honored that you are with us today. May the Word of God that you hear strengthen your faith and increase your desire to serve the Lord! If you are a guest today, we are thankful you have joined us. We hope that you will join us again soon.

For your convenience

For your convenience, please take note of the following:

- **Restrooms** are to the left as you exit the sanctuary.
- **Nursery.** There is a room where children may be quieted to the left down the hall across from the bathrooms as you exit the sanctuary.
- **Children's worship notes** are available. Ask an usher.
- **Hearing assistance.** A hearing loop is available in the worship area for hearing aids equipped with a T-coil.



If there is any other way in which we can assist you, let us know.

The service is streamed live online at elctempe.org/worship.

For the latest information about services schedules, please visit elctempe.org.



Connection card

*During the offering
we ask that you
complete an online
connection card.*

Good Friday — April 18, 2025

Dead and Buried: His robes for mine

On Good Friday we remember the crucifixion and death of our Lord Jesus with sorrow and solemn joy.

Though the events of this day fill us with horror, the implications of these events give us every reason for praise. Jesus' death had this eternal significance: once and for all, it paid for the guilt of all of us, for all of time.

Taking our place, our Substitute was forsaken by his Father on the cross, so that we could be reconciled to God and have an eternal home in heaven. In exchange for our sin, God gives us the righteousness of his Son.

We look at Jesus on the cross and feel sorrow. He is there because of us. He is there because he loves us that much—so much he gave for us his last breath. Jesus buries our guilt in the grave. It will stay there. He will not.

That is why we call this Friday good.

The Service of the Cross (1:00 p.m.) begins on the following page.

The Service of Darkness (7:00 p.m.) begins on page 10.

Service of the Cross



Please gather in silence for pre-service meditation. In recognition of the solemn nature of Good Friday, there will be no music prior to the service.

Hymn

434 Upon the Cross Extended

Please stand.

Confession of Sins

Our help is in the name of the Lord,
Who made heaven and earth.

*During our services,
the congregation
speaks the responses
in **bold**.*

Let us confess our sins in the presence of God and of one another.

Silence for self-examination.

Almighty God, our heavenly Father,
We have sinned against you
 in our thoughts,
 in our words,
 in our deeds,
 and in all that we have not done.
Forgive us in the name of our Lord Jesus Christ.
Deliver and restore us, that we may rest in peace.

By the mercy of God we are redeemed by Jesus Christ,
and in him we are forgiven.

Let us rest in his peace until the rising of the sun
when we shall serve him in newness of life.

Amen.

Silence for meditation.

God Most Holy, look with mercy on this your family for whom our Lord Jesus Christ was willing to be betrayed, be given over into the hands of the wicked, and suffer death upon the cross. Keep us always faithful to him, our only Savior, who now lives and reigns with you and the Holy Spirit, one God, forever and ever.

Amen.

Be seated.

The Suffering Servant

Isaiah 53:1-12

*As our substitute,
Christ endured the
punishment that our
guilt deserved. We are
now at peace with God.*

¹ Who has believed our report, and to whom has the arm of the LORD been revealed?

² He grew up before him like a tender shoot and like a root from dry ground. He had no attractiveness and no majesty. When we saw him, nothing about his appearance made us desire him.

³ He was despised and rejected by men, a man who knew grief, who was well acquainted with suffering. Like someone whom people cannot bear to look at, he was despised, and we thought nothing of him.

⁴ Surely he was taking up our weaknesses, and he was carrying our sufferings.

We thought it was because of God that he was stricken, smitten, and afflicted,

⁵ but it was because of our rebellion that he was pierced. He was crushed for the guilt our sins deserved. The punishment that brought us peace was upon him, and by his wounds we are healed. ⁶ We all have gone astray like sheep. Each of us has turned to his own way, but the LORD has charged all our guilt to him.

⁷ He was oppressed, and he was afflicted, yet he did not open his mouth.

Like a lamb he was led to the slaughter, and like a sheep that is silent in front of its shearers, he did not open his mouth. ⁸ He was taken away without a fair trial and without justice, and of his generation, who even cared? So, he was cut off from the land of the living. He was struck because of the rebellion of my people.

⁹ They would have assigned him a grave with the wicked, but he was given a grave with the rich in his death, because he had done no violence, and no deceit was in his mouth.

¹⁰ Yet it was the LORD's will to crush him and to allow him to suffer. Because you made his life a guilt offering, he will see offspring. He will prolong his days, and the LORD's gracious plan will succeed in his hand. ¹¹ After his soul experiences anguish, he will see the light of life. He will provide satisfaction. Through their knowledge of him, my just servant will justify the many, for he himself carried their guilt.

¹² Therefore I will give him an allotment among the great, and with the strong he will share plunder, because he poured out his life to death, and he let himself be counted with rebellious sinners. He himself carried the sin of many, and he intercedes for the rebels.

The Word of the Lord.

Thanks be to God!

Please stand.

Gospel

John 19:17-30

¹⁷Carrying his own cross, he went out to what is called the Place of a Skull, which in Aramaic is called Golgotha.¹⁸There they crucified him with two others, one on each side, and Jesus in the middle.

The crucifixion and death of Jesus.

¹⁹Pilate also had a notice written and fastened on the cross. It read, "JESUS THE NAZARENE, THE KING OF THE JEWS."

²⁰Many of the Jews read this notice, because the place where Jesus was crucified was near the city, and it was written in Aramaic, Latin, and Greek.

²¹So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but that 'this man said, "I am the King of the Jews.'""

²²Pilate answered, "What I have written, I have written."

²³When the soldiers crucified Jesus, they took his clothes and divided them into four parts, one part for each soldier. They also took his tunic, which was seamless, woven in one piece from top to bottom.²⁴So they said to one another, "Let's not tear it. Instead, let's cast lots to see who gets it." This was so that the Scripture might be fulfilled which says:

They divided my garments among them
and cast lots for my clothing.

So the soldiers did these things.

²⁵Jesus' mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene were standing near the cross.

²⁶When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, here is your son!"²⁷Then he said to the disciple, "Here is your mother!" And from that time this disciple took her into his own home.

²⁸After this, knowing that everything had now been finished, and to fulfill the Scripture, Jesus said, "I thirst."

²⁹A jar full of sour wine was sitting there. So they put a sponge soaked in sour wine on a hyssop branch and held it to his mouth.

³⁰When Jesus had received the sour wine, he said, "It is finished!" Then, bowing his head, he gave up his spirit.

The Gospel of our Lord.

Praise be to you, O Christ!

Be seated.

Meditation

Galatians 3:10-13

¹⁰ In fact, those who rely on the works of the law are under a curse. For it is written, "Cursed is everyone who does not continue to do everything written in the book of the law." ¹¹ Clearly no one is declared righteous before God by the law, because "The righteous will live by faith." ¹² The law does not say "by faith." Instead it says, "The one who does these things will live by them."

¹³ Christ redeemed us from the curse of the law by becoming a curse for us. As it is written, "Cursed is everyone who hangs on a tree."

His robes for mine



Give online

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online giving, you may
scan this code.*

Offering

Musical Offering

Personal Preparation for Holy Communion

As you prepare to receive the Sacrament today, you may use the Christian Questions on page 295 in your blue hymnal or Personal Preparation on page 27 of this service folder.

Please stand.

Prayer of the Church for Good Friday

Lord God, in somber contemplation we gaze upon your beloved Son, your only-begotten Son from eternity, pinned to the tree of the cross. How grievous are our sins, that propitiation must be made through the shedding of blood and through bitter death. How great is the price of sin that must be paid for our redemption! How great is the love that held our Savior to the cross!

**Hold before our eyes the Lamb of God, who takes away the sin of the world.
Have mercy on us!**

Your justice and your love meet on the cross. You did not spare your own Son but gave him up as a ransom for us all. Comfort us with your great love, as we take refuge in Jesus' wounds.

**We behold the Lamb of God, who takes away the sin of the world.
Have mercy on us!**

Lord Jesus, at this hour you hung on the cross for our salvation. We plead for forgiveness in your suffering and death as atonement for our salvation.

Thank you, Lamb of God, for taking away the sin of the world.

Have mercy on us!

Son of God, with outstretched arms you revealed your love to us, love that knew no bounds, love that endured the depths of agony for our salvation.

By your wounds we are healed.

Be with us in the hour of our death, that we may confidently commend our spirit into your ever-loving hands of mercy.

O Christ, Lamb of God, you take away the sin of the world.

Grant us your peace. Amen.

Lord's Prayer

Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins, as we forgive those who sin against us. Lead us not into temptation, but deliver us from evil. For the kingdom, the power, and the glory are yours now and forever. Amen.

The Sacrament

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

Words of Institution

Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks he broke it and gave it to his disciples, saying, "Take and eat; this is my body + which is given for you. Do this in remembrance of me."

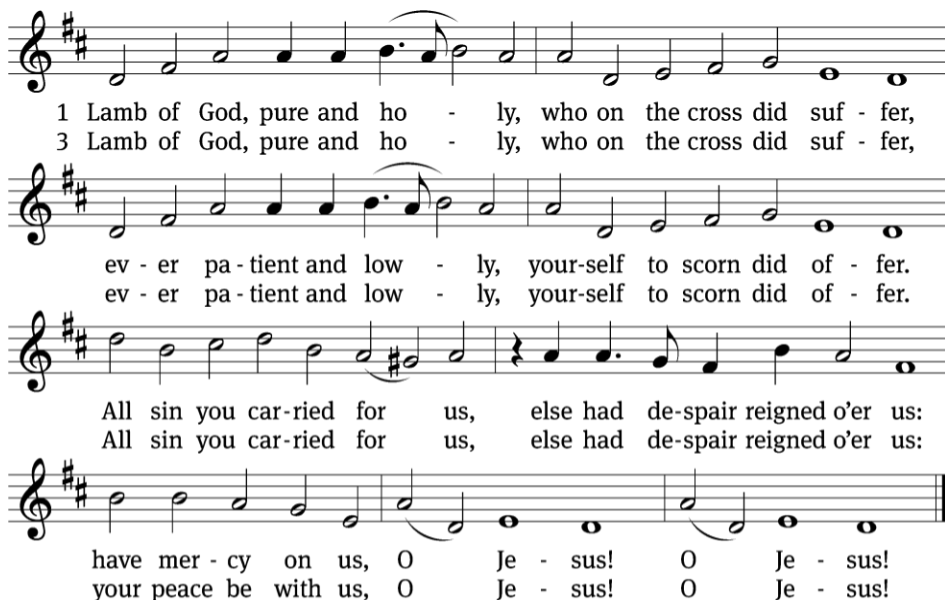
Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my blood + of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The peace of the Lord be with you always.

Amen.

Agnus Dei

947 Lamb of God, Pure and Holy



1 Lamb of God, pure and ho - ly, who on the cross did suf - fer,
 3 Lamb of God, pure and ho - ly, who on the cross did suf - fer,
 ev - er pa - tient and low - ly, your-self to scorn did of - fer.
 ev - er pa - tient and low - ly, your-self to scorn did of - fer.
 All sin you car-ried for us, else had de-spair reigned o'er us:
 All sin you car-ried for us, else had de-spair reigned o'er us:
 have mer - cy on us, O Je - sus! O Je - sus!
 your peace be with us, O Je - sus! O Je - sus!

Text: Nicolaus Decius, c. 1485–after 1546; tr. The Lutheran Hymnal, 1941

Tune: Nicolaus Decius, c. 1485–after 1546

Text and tune: Public domain

Be seated.

Distribution

For our distribution today, you may approach the altar using the side aisles. The two sides will meet at the bottom step in the middle. For those who prefer a low-gluten wafer, please indicate such to the pastor when he distributes the host. The low-gluten wafers are in a soufflé cup on the paten. The grape-colored cups in each tray are alcohol-removed wine. We will dismiss down the center aisle.

Distribution Hymns

435 Jesus, in Your Dying Woes

432 O Dearest Jesus, What Law Have You Broken?

After the distribution, please stand.

Thanksgiving

O give thanks to the Lord, for he is good.

For his mercy endures forever.

Whenever we eat this bread and drink this cup

We proclaim the Lord's death until he comes again.

O God the Father, source of all goodness, in your loving kindness you sent your Son to share our humanity. We thank you that through him you have given us pardon and peace in this sacrament. We also pray that you will not forsake us but will rule our hearts and minds by your Holy Spirit so that we willingly serve you day after day, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

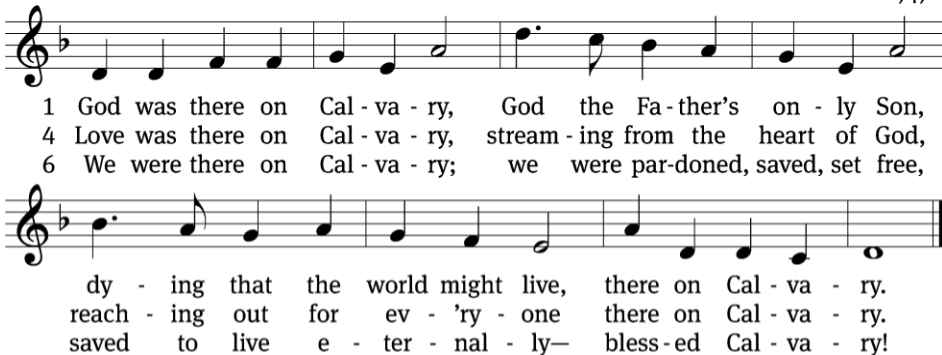
Amen.

Be seated for the closing hymn.

Closing Hymn

433 God Was There on Calvary

Stanzas 1,4,6



1 God was there on Cal - va - ry, God the Fa - ther's on - ly Son,
4 Love was there on Cal - va - ry, stream - ing from the heart of God,
6 We were there on Cal - va - ry; we were par-doned, saved, set free,
dy - ing that the world might live, there on Cal - va - ry.
reach - ing out for ev - 'ry - one there on Cal - va - ry.
saved to live e - ter - nal - ly— bless - ed Cal - va - ry!

Text: Kurt J. Eggert, 1923–1993

Tune: Kurt J. Eggert, 1923–1993

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After the completion of the hymn, the congregation leaves the church in silence. There will be no formal dismissal by the ushers. You may remain for silent prayer and meditation if you desire.

This evening we will hold a Tenebrae Service (Service of Darkness) at 7:00 p.m.

We gather again on Sunday morning to celebrate the Resurrection of Christ our Lord. You may wish to worship in two of the different services offered on Easter Sunday (for example, 6:30 song service and 8:00 a.m. festival):

- *The Sunday song services at 6:30 and 9:15 a.m. are identical to each other.*
- *The Sunday festival services at 8:00 and 10:30 a.m. are identical to each other.*

Service of Darkness



Please gather in silence for pre-service meditation. In recognition of the solemn nature of Good Friday, there will be no music prior to the service.

Please stand.

Invocation

*During our services,
the congregation
speaks the responses
in **bold**.*

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

Amen.

Let us pray.

Almighty God, graciously behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given into the hands of sinners, and to suffer death on the cross. Keep us always faithful to him, our only Savior, who now lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Silence for meditation.

O almighty God, merciful Father,

I, a poor miserable sinner, confess to you all my sins and iniquities with which I have ever offended you and justly deserved your punishment both now and forever. But I am truly sorry for my sins and sincerely repent of them, and I pray you of your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor sinful being.

Upon this, your confession, I, by virtue of my office as a called servant of the Word, announce the grace of God to all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the Son ✝ and of the Holy Spirit.

Amen.

Be seated.

Meditation

Galatians 3:10-13

¹⁰ In fact, those who rely on the works of the law are under a curse. For it is written, “Cursed is everyone who does not continue to do everything written in the book of the law.” ¹¹ Clearly no one is declared righteous before God by the law, because “The righteous will live by faith.” ¹² The law does not say “by faith.” Instead it says, “The one who does these things will live by them.”

¹³ Christ redeemed us from the curse of the law by becoming a curse for us. As it is written, “Cursed is everyone who hangs on a tree.”

His robes for mine

Offering

During the offering, please fill out a connection card.

Opening Chorus

St. John's Passion

J.S. Bach



Give online

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German text:

*Herr, unser Herrscher, dessen Ruhm
In allen Landen herrlich ist,
Zeig uns durch deine Passion,
Dass du, der wahre Gottessohn,
Zu aller Zeit,
Auch in der grössten Niedrigkeit
verherrlicht worden bist!*

English translation:

*Lord, our ruler, whose praise
Is glorious in all lands,
Show us through your Passion
That you, the true Son of God,
Throughout all time,
Even in the lowest humility
Are glorified.*

The Passion according to St. John

Jesus is Arrested

John 18:1–11

¹After saying these things, Jesus went out with his disciples across the Kidron Stream, where there was a garden. He and his disciples went into it.

²Now Judas, who was betraying him, also knew the place, because Jesus often met there with his disciples. ³So Judas took the company of soldiers and some guards from the chief priests and the Pharisees, and came there with lanterns, torches, and weapons.

⁴Jesus, knowing everything that was going to happen to him, went out and asked them, “Who are you looking for?”

⁵“Jesus the Nazarene,” they replied.

“I am he,” Jesus told them.

Judas, the betrayer, was standing with them. ⁶When Jesus told them, "I am he," they backed away and fell to the ground.

⁷Then Jesus asked them again, "Who are you looking for?"

"Jesus the Nazarene," they said.

⁸"I told you that I am he," Jesus replied. "So if you are looking for me, let these men go." ⁹This was to fulfill the statement he had spoken: "I did not lose any of those you have given me." ¹⁰Then Simon Peter, who had a sword, drew it, struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.

¹¹So Jesus said to Peter, "Put your sword into its sheath. Shall I not drink the cup my Father has given me?"

Response

397 My Song is Love Unknown

1 My song is love un - known, my Sav - ior's love to
 2 He came from his blest throne sal - va - tion to be -
 6 In life no house, no home my Lord on earth might
 7 Here might I stay and sing; no sto - ry so di -
 me, love to the love - less shown that they might love - ly
 stow, but such dis - dain! So few the longed - for Christ would
 have; in death no friend - ly tomb but what a stran - ger
 vine, nev - er was love, dear King, nev - er was grief like
 be. Oh, who am I that for my sake
 know! But oh, my friend, my friend in - deed,
 gave. What may I say? Heav'n was his home
 thine. This is my friend, in whose sweet praise
 my Lord should take frail flesh and die?
 who at my need his life did spend!
 but mine the tomb where - in he lay.
 I all my days could glad - ly spend!

The first candle is extinguished. Silence for meditation.

Trial and Denial

John 18:12–24

¹²Then the company of soldiers, their commander, and the Jewish guards arrested Jesus and bound him. ¹³First they led him to Annas, because he was father-in-law to Caiaphas, who was the high priest that year. ¹⁴Now it was Caiaphas who had advised the Jews, “It is better that one man die for the people.”

¹⁵Simon Peter and another disciple kept following Jesus. That disciple was known to the high priest, so he went into the high priest's courtyard with Jesus.

¹⁶But Peter stood outside by the door. So the other disciple, the one known to the high priest, went out and talked to the girl watching the door and brought Peter in.

¹⁷“You are not one of this man's disciples too, are you?” the girl at the door asked Peter.

“I am not!” he said.

¹⁸The servants and guards were standing around a fire of coals that they had made because it was cold. While they warmed themselves, Peter was standing with them, warming himself too.

¹⁹The high priest questioned Jesus about his disciples and his teaching.

²⁰Jesus answered him, “I have spoken openly to the world. I always taught in a synagogue or at the temple, where all the Jews gather. I said nothing in secret.

²¹Why are you questioning me? Ask those who heard what I told them. Look, they know what I said.”

²²When he said this, one of the guards standing there hit Jesus in the face. “Is that how you answer the high priest?” he demanded.

²³“If I said something wrong,” Jesus answered, “testify about what was wrong. But if I was right, why did you hit me?”

²⁴Then Annas sent him bound to Caiaphas the high priest.

Response

Who Was It Lord, Did Smite Thee

Sung by the choir.

*Who was it, Lord, did smite thee,
Thy good with ill requite thee,
So foully treated thee?
For thou wert no offender,
Nor didst to sin surrender;
From evil thou wert ever free.*

*My sins and evildoing
Are like the sands bestrewing
The mighty ocean's shore,
These sins it was that brought thee
Thy misery and wrought thee
The host of torments that thou bore.*

The second candle is extinguished. Silence for meditation.

Trial and Denial (Continued)

John 18:25–27

²⁵Simon Peter continued to stand there warming himself. So they said to him, “You are not one of his disciples too, are you?”

He denied it, saying, “I am not!”

²⁶One of the servants of the high priest, a relative of the man whose ear Peter had cut off, said, “Didn't I see you with him in the garden?”

²⁷Peter denied it again, and just then a rooster crowed.

Response

430 Stricken, Smitten, and Afflicted



1 Strick-en, smit-ten, and af-flict-ed, see him dy-ing on the
2 Tell me, as you hear him groan-ing, was there ev-er grief like
tree! 'Tis the Christ, by man re-ject-ed; yes, my
his, friends through fear his cause dis-own-ing, foes in-
soul, 'tis he, 'tis he. 'Tis the long-ex-pect-ed
sult-ing his dis-tress? Man-y hands were raised to
Proph-et, Da-vid's son, yet Da-vid's Lord; proofs I
wound him, none would in-ter-vene to save; but the
see suf-fi-cient of it: 'tis the true and faith-ful Word.
deep-est stroke that pierced him was the stroke that jus-tice gave.

The third candle is extinguished. Silence for meditation.

Jesus before Pilate

John 18:28-40

²⁸Early in the morning, the Jews led Jesus from Caiaphas to the Praetorium. They did not enter the Praetorium themselves, so that they would not become ceremonially unclean. (They wanted to be able to eat the Passover meal.) ²⁹So Pilate went out to them and said, "What charge do you bring against this man?"

³⁰They answered him, "If this man were not a criminal, we would not have handed him over to you." ³¹Pilate told them, "Take him yourselves and judge him according to your law." The Jews said, "It's not legal for us to put anyone to death." ³²This happened so that the statement Jesus had spoken indicating what kind of death he was going to die would be fulfilled.

³³Pilate went back into the Praetorium and summoned Jesus. He asked him, "Are you the King of the Jews?"

³⁴Jesus answered, "Are you saying this on your own, or did others tell you about me?"

³⁵Pilate answered, "Am I a Jew? Your own people and chief priests handed you over to me. What have you done?"

³⁶Jesus replied, "My kingdom is not of this world. If my kingdom were of this world, my servants would fight so that I would not be handed over to the Jews. But now my kingdom is not from here." ³⁷"You are a king then?" Pilate asked.

Jesus answered, "I am, as you say, a king. For this reason I was born, and for this reason I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

³⁸"What is truth?" Pilate said to him. After he said this, he went out again to the Jews and told them, "I find no basis for a charge against him. ³⁹But you have a custom that I release one prisoner to you at the Passover. So do you want me to release the King of the Jews for you?" ⁴⁰Then they shouted back, "Not this man, but Barabbas!" (Now Barabbas was a rebel.)

Response

Eternal King



1. E - ter-nal King, su - preme be - yond all meas - ure, how
2. With all my sen - ses I could ne - ver fash - ion an
can I right - ly show your love, my treas - ure? No mor - tal
of - ring that would e - qual your com - pas - sion. How can I
can re - pay the gift you ten der. What shall I ren - der?
man - i - fest your love's o - bla - tion in my vo - ca - tion?

The fourth candle is extinguished. Silence for meditation.

Jesus Sentenced to Death

John 19:1-16

¹Then Pilate took Jesus and had him flogged. ²The soldiers also twisted together a crown of thorns and placed it on his head. Then they threw a purple robe around him. ³They kept coming to him, saying, "Hail, King of the Jews!" And they kept hitting him in the face.

⁴Pilate went outside again and said to them, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him."

⁵So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!"

⁶When the chief priests and guards saw him, they shouted, "Crucify! Crucify!"

Pilate told them, "Take him yourselves and crucify him, for I find no basis for a charge against him."

⁷The Jews answered him, "We have a law, and according to that law he ought to die, because he claimed to be the Son of God."

⁸When Pilate heard this statement, he was even more afraid. ⁹He went back inside the palace again and asked Jesus, "Where are you from?"

But Jesus gave him no answer.

¹⁰So Pilate asked him, "Are you not talking to me? Don't you know that I have the authority to release you or to crucify you?"

¹¹Jesus answered, "You would have no authority over me at all if it had not been given to you from above. Therefore the one who handed me over to you has the greater sin."

¹²From then on Pilate tried to release Jesus. But the Jews shouted, "If you let this man go, you are no friend of Caesar! Anyone who claims to be a king opposes Caesar!" ¹³When Pilate heard these words, he brought Jesus outside. He sat down on the judge's seat at a place called the Stone Pavement, or Gabbatha in Aramaic. ¹⁴It was about the sixth hour on the Preparation Day for the Passover. Pilate said to the Jews, "Here is your king!"

¹⁵They shouted, "Away with him! Away with him! Crucify him!"

Pilate said to them, "Should I crucify your king?"

"We have no king but Caesar!" the chief priests answered.

¹⁶So then Pilate handed Jesus over to them to be crucified.

So they took Jesus away.

Response

428 O Sacred Head, Now Wounded



1 O sa - cred head, now wound - ed, with grief and
 2 My bur - den in your pas - sion, Lord, you have
 3 What lan - guage shall I bor - row to thank you,



shame weighed down, now scorn - ful - ly sur - round - ed, with
 borne for me, for it was my trans - gres - sion, my
 dear - est Friend, for this, your dy - ing sor - row, your



thorns your on - ly crown, O sa - cred head, no
 shame, on Cal - va - ry. I cast me down be -
 pit - y with - out end? O make me yours for -



glo - ry now from your face does shine; yet,
 fore you; wrath is my right - ful lot. Have
 ev - er, and keep me strong and true; Lord,



though de - spised and go - ry, I joy to call you mine.
 mer - cy, I im - plore you; Re - deem - er, spurn me not!
 let me nev - er, nev - er out - live my love for you.

The fifth candle is extinguished. Silence for meditation.

Jesus Is Crucified

John 19:17-27

¹⁷Carrying his own cross, he went out to what is called the Place of a Skull, which in Aramaic is called Golgotha. ¹⁸There they crucified him with two others, one on each side, and Jesus in the middle.

¹⁹Pilate also had a notice written and fastened on the cross. It read, "Jesus the Nazarene, the King of the Jews."

²⁰Many of the Jews read this notice, because the place where Jesus was crucified was near the city, and it was written in Aramaic, Latin, and Greek.

²¹So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but that this man said, 'I am the King of the Jews.'"

²²Pilate answered, "What I have written, I have written."

²³When the soldiers crucified Jesus, they took his clothes and divided them into four parts, one part for each soldier. They also took his tunic, which was seamless, woven in one piece from top to bottom. ²⁴So they said to one another, "Let's not tear it. Instead, let's cast lots to see who gets it." This was so that the Scripture might be fulfilled which says:

They divided my garments among them
and cast lots for my clothing.

So the soldiers did these things.

²⁵Jesus' mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene were standing near the cross.

²⁶When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, here is your son!" ²⁷Then he said to the disciple, "Here is your mother!" And from that time this disciple took her into his own home.

Response

523 How Deep the Father's Love for Us



1 How deep the Fa - ther's love for us, how vast be - yond all
 2 Be - hold the Man up - on a cross, my sin up - on his
 3 I will not boast in an - y - thing: no gifts, no pow'r, no



mea - sure, that he should give his on - ly Son to
 shoul - ders. A - shamed, I hear my mock - ing voice call
 wis - dom. But I will boast in Je - sus Christ: his



make a wretch his trea - sure. How great the pain of sear - ing loss.
 out a - mong the scof - fers. It was my sin that held him there
 death and res - ur - rec - tion. Why should I gain from his re - ward?



The Fa - ther turns his face a - way as wounds which mar the
 un - til it was ac - com - plished; his dy - ing breath has
 I can - not give an an - swer. But this I know with



Cho - sen One bring man - y sons to glo - ry.
 brought me life. I know that it is fin - ished.
 all my heart: his wounds have paid my ran - som.

The sixth candle is extinguished. Silence for meditation.

The Death of Jesus

John 19:28–37

²⁸After this, knowing that everything had now been finished, and to fulfill the Scripture, Jesus said, “I thirst.”

²⁹A jar full of sour wine was sitting there. So they put a sponge soaked in sour wine on a hyssop branch and held it to his mouth.

³⁰When Jesus had received the sour wine, he said, “It is finished!” Then, bowing his head, he gave up his spirit. ³¹Since it was the Preparation Day, the Jews did not want the bodies left on the crosses over the Sabbath (because that Sabbath was a particularly important day). They asked Pilate to have the men's legs broken and the bodies taken away. ³²So the soldiers came and broke the legs of the first man who was crucified with Jesus, and then those of the other man.

³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴Instead, one of the soldiers pierced his side with a spear. Immediately blood and water came out. ³⁵The one who saw it has testified, and his testimony is true. He knows that he is telling the truth, so that you also may believe. ³⁶Indeed, these things happened so that the Scripture would be fulfilled, “Not one of his bones will be broken.” ³⁷Again another Scripture says, “They will look at the one they pierced.”

The seventh candle is extinguished. Silence for meditation.

The Burial of Jesus

John 19:38–42

³⁸After this, Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate to let him remove Jesus' body. When Pilate gave him permission, he came and took Jesus' body away. ³⁹Nicodemus, who earlier had come to Jesus at night, also came bringing a mixture of myrrh and aloes, about seventy-two pounds.

⁴⁰They took Jesus' body and bound it with linen strips along with the spices, in accord with Jewish burial customs.

⁴¹There was a garden at the place where Jesus was crucified. And in the garden was a new tomb in which no one had ever been laid. ⁴²So they laid Jesus there, because it was the Jewish Preparation Day, and the tomb was near.

Lord's Prayer

Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins, as we forgive those who sin against us. Lead us not into temptation, but deliver us from evil. For the kingdom, the power, and the glory are yours now and forever. Amen.

Silence for meditation.

A loud noise (strepitus), representing the rending of Christ's tomb, breaks the silence.

The choir sings the closing hymn stanza. During the hymn stanza the seventh candle is returned to its place in anticipation of our Lord's resurrection.

Choir

Lord, Let at Last Thine Angels Come

*Lord, let at last thine angels come,
to Abr'ham's bosom bear me home
that I may die unfearing;
and in its narrow chamber keep
my body safe in peaceful sleep
until thy reappearing.
And then from death awaken me
that these mine eyes with joy may see,
O Son of God, thy glorious face,
my Savior and my fount of grace.
Lord Jesus Christ, my prayer attend, my prayer attend,
and I will praise thee without end.*

After a brief silence, the minister exits the chancel.

Worshippers may remain for prayer and meditation before exiting silently.

We gather again on Sunday morning to celebrate the Resurrection of Christ our Lord. You may wish to worship in two of the different services offered on Easter Sunday (for example, 6:30 song service and 8:00 a.m. festival):

- *The Sunday song services at 6:30 and 9:15 a.m. are identical to each other.*
- *The Sunday festival services at 8:00 and 10:30 a.m. are identical to each other.*

Serving at Worship

Minister	Pastor Jon Buchholz
Organ	Kevin Bode
Acolyte	Eli Gruman
Choir	John Campbell, Nathaniel Ehlers, Josh Winterstein, <i>bass</i> Tim Kriewall, Josh Severeid, Joel Thiesfeldt, <i>tenor</i> Sarah Kern, Kris Pufahl, Lisa Thiesfeldt, <i>alto</i> Christina Crabtree, Brenda Glodowski, April Long, <i>soprano</i>
Instrumentalists	Rachel Kulhanek (Grace, Glendale), Rachel Severeid, <i>oboe</i> Kali Gonzalez, Emma Pufahl, <i>flute</i>
Video streamer and slides	Reed Bode, Chris Wempner
Video captions	Angie Keezer
Sound	George Willis

Acknowledgments

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Emmanuel usher
sign-up.

Ushers

1:00 p.m.

Matt Corrigan, Mojo Krup, Ben Priebe

7:00 p.m.

Pastor Brad Bode, Will Meihak, Jacob Pufahl, Ryan Pufahl

This week at Emmanuel

Saturday

Family Easter Festival

10:00 a.m.-12:00 p.m.

Sunday, April 20

Easter

Song services

6:30 and 9:15a.m.

Easter breakfast in the MEC

7:30-9:15 a.m.

Festival services

8:00 and 10:30 a.m.

In-person Bible study, Sunday school, teen study

No classes this week

Public school catechism

No class this week

Looking ahead

April 21

ELS – Easter break

No school

ASU campus ministry

5:00 p.m.

Monday night worship service

No service

Monday night Bible study in the MEC

No class this week

April 22

ELS

Classes resume

Groundbreaking ceremony for Phase 1 Classrooms

9:00 a.m.

at Arizona Lutheran Academy

Quarterly voters’ meeting

6:30 p.m.

April 23

Wednesday Bible study in the MEC

8:30 a.m.

Digging deeper into doctrine

Led by Pastor Gary Pufahl

Adult choir in the MEC

6:30 p.m.

April 24

Thursday Bible study at Denny’s

6:00 a.m.

Life Applications from Genesis 1-11

Led by Pastor Dan Pautz at

Denny’s (Broadway and Priest in Tempe)

God’s Ways Bible study in the MEC

6:00 p.m.

Bible Basics in the MEC

No class this week

April 25	ELS chapel	8:30 a.m.
	ELS early release	1:50 p.m.
	Storytime with Friends at ELS	6:00 p.m.
April 26	2nd Annual ELS Chess Tournament in the MEC	9:00 a.m.
April 27	Worship services	8:00 and 10:30 a.m.
	In-person Bible study, Sunday school, teen study	9:15 a.m.
	Public school catechism	12:00 p.m.

Notes and News

Connection cards

The connection cards have a valuable purpose in helping us serve you better. We ask all our worshipers to help us serve you by scanning the QR code, by going to elctempe.org/connect, or by filling out one of the cards in the pews. Thank you!

Join us for Easter

Join us as we celebrate the Resurrection of Christ our Lord:

Family Easter Festival - Tomorrow, Saturday, April 19

10:00 a.m. to 12:00 p.m.

Easter Sunday - April 20

Easter sunrise (song) services: 6:30 and 9:15 a.m.

Easter breakfast: 7:30 to 9:15 a.m.

Easter festival services: 8:00 and 10:30 a.m.

Join the fun at our Family Easter Festival

Our Family Easter Festival is tomorrow, Saturday, April 19, 10:00 a.m.-12:00 p.m.

Free activities include Easter egg hunt for children up to 10 years old, craft stations, petting zoo, and bounce houses. We hope you can join us for this fun family event. Learn more about this fun event and register at

elctempe.org/easterfest.

Easter breakfast

Join us for Easter breakfast which will be served from 7:30 a.m. to 9:15 a.m. this Easter Sunday, April 20. Menu will be egg casseroles, baked goods, colored eggs, fruit and juice. Sign-up sheets for food donations and helping are in the MEC (Ministry and Education Center), at this [link](#) or the provided QR code. Recipes and pans provided for the egg casseroles. Please sign up and plan on joining with your fellow worshipers. If you have any questions, please contact Karen Henriksen at (602) 301-6243. Drop-off times are Friday, April 18, 8:00 a.m. to 10:00 a.m. or Saturday, April 19, 8:00 a.m. to 10:00 a.m.



Connection card

During the offering we ask that you complete an online connection card.



Easter Breakfast volunteer and food sign-up

Groundbreaking day at Arizona Lutheran Academy | April 22

The groundbreaking ceremony for "Phase 1 Classrooms" will be held on Tuesday, April 22, at 9:00 a.m. at Arizona Lutheran Academy. We invite the WELS Family to join the ALA Board of Directors, ALA Leadership Team, students, and design/construction team as we celebrate this historic occasion. We ask for God's continued blessings as we prepare for the construction phase of the project.

Story time with friends | April 25

Join us next Friday, April 25, 6:00-7:00 p.m. at Emmanuel Lutheran School for *story time with friends*. Families with children ages 3 years (by September 1) through the age of entering kindergarten are welcome to join. We'll have stories, activities, and snacks.



LWMS-GCW
website

LWMS Spring Rally | May 3

Emmanuel Lutheran Church is hosting this year's LWMS (Lutheran Women's Missionary Society) Spring Rally on Saturday, May 3. This will be the Grand Canyon West circuit rally. The rally is at 9:00 a.m.-3:00 p.m. and registration (check-in) starts at 8:15 a.m. A light breakfast will be served and lunch is included. Rally registration fee is \$20. All Emmanuel ladies are welcome to join!



LWMS-GCW
– online registration

More information and registration is available at www.gcwlwms.org/ (or the provided QR code) and in the church narthex. Mail in or register online ([here](#) or the provided QR code) by April 25.

Summer Art Camp

Join Mrs. Amber Bode as she delivers a week of artistic fun under the theme: *Art through the Holidays*. This camp is June 9-13 from 9:00 a.m. to 12:00 p.m. for current 1st through 4th graders in the art studio at Emmanuel Lutheran School. Due to the cost of supplies, the camp fee is \$115. RSVP at (480) 694-4698 by May 10. This camp isn't for the *paint* of heart!

“Herr Unser Herrscher” from The St. John Passion

This year’s 7:00 p.m. Good Friday service will feature music rarely heard in a WELS congregation. You will hear “Herr, Unser Herrscher” (Lord, Our Ruler), the opening chorus of J. S. Bach’s renowned *St. John’s Passion*. If ever there were a composition that so beautifully captures the essence of Good Friday, it would be this magnificent and unmatched composition. This 10-minute piece was intended to serve as a musical introduction and commentary to the events found in John 18 and 19, the passion history of Christ. The lyrics plead to the Lord of the universe that we grasp the full extent of his suffering for us. Bach based some of his thoughts on Psalm 8.

Musical Passions are large-scaled musical works that tell the story of Christ’s suffering and death. They can be up to 2 hours in length. Various individuals sing the words of Jesus, Judas, the Evangelist John, Peter, and other key figures from John 18 and 19. Throughout key moments in a Passion, soloists and choirs interrupt the words of Scripture and further supplement and provide commentary on the passion history with arias, hymns, and specially composed music, such as what you’ll hear on Good Friday.

This music was first performed in 1724 in Leipzig, Germany, on Good Friday. Bach reworked and performed the piece three more times (1725, 1730, and 1749). You will hear his original 1724 version.

The music is scored for voices, two oboes, two flutes, two violins, a viola, and a low-pitched instrument. On Good Friday, you will hear 12 voices, two flutes, and two oboes, with the organ taking the place of the string instruments.

Already in the opening measures of the music the congregation will immediately hear the intensity that flows from this most holy and unparalleled event in history.

This piece is full of 16th note patterns and flourishes. Bach was so doctrinally-minded that the listener can almost feel the angst and anxiety caused by Christ’s suffering and death.



We pray that this listening experience will heighten your appreciation for Jesus’ suffering and death.



EMMANUEL'S FAMILY EASTER FESTIVAL

**Easter egg hunt
Petting zoo
Bounce houses
and more fun!**

**Saturday,
April 19
10 a.m. -
12 p.m.**

**Easter Egg Hunt Times:
10:15 - 10:45 - 11:15**

**Learn more and register at
elctempe.org/easterfest**

Personal preparation for Holy Communion

The following questions for self-examination (adapted from various sources) may be helpful as you prepare to receive the Sacrament.

As we prepare to partake of the Holy Supper of our Lord Jesus Christ, it is appropriate that we diligently examine ourselves, as St Paul exhorts us. For this Sacrament has been instituted for the special comfort and strengthening of those who humbly confess their sins and hunger and thirst for righteousness.

But if we thus examine ourselves, we find nothing in ourselves but sin and death, from which we can in no way set ourselves free. Therefore our Lord Jesus Christ has had mercy upon us and has taken upon himself our nature, so that he might fulfill the whole will and law of God and for us and for our deliverance suffer death and all that we by our sins have deserved. In order that we should more confidently believe this and be strengthened in faith and cheerful obedience to his holy will, he has instituted the holy Sacrament of his Supper, in which he feeds us with his body and gives us to drink of his blood.

Therefore, whoever eats this bread and drinks this cup firmly believing the words of Christ, lives in Christ and Christ in him, and has eternal life.

We should also do this in remembrance of him, proclaiming his death – that he was delivered over for our sins and raised to life for our justification. Then with thankful hearts we commit ourselves again to take up our cross and follow him, keep his commandments, and love one another as he has loved us.

As you examine yourself, consider these questions before God, who searches the heart:

Q: Do you sincerely confess that you have sinned against God and deserved his wrath and punishment?

A: *Truly you should confess, for Holy Scripture declares, "If we claim to be without sin, we deceive ourselves, and the truth is not in us."*

Q: Do you heartily repent of all your sins committed in thought, word, and action?

A: *Truly you should repent, as did the penitent sinners: King David, who prayed for a contrite heart; Peter, who wept bitterly; the woman caught in adultery; the prodigal son; and others.*

Q: Do you sincerely believe that God, by his grace, for Jesus' sake, forgives you all your sins?

A: *Truly you should believe, for Holy Scripture declares, "For God so loved the world that he gave his one and only Son, that whoever believes in him should not perish but have eternal life."*

Q: Do you promise that with the help of the Holy Spirit you will from this time forward amend your sinful life?

A: *Truly you should so promise, for Holy Scripture declares, "No one who lives in him keeps on sinning," and Jesus himself declares, "If you love me, you will obey what I command."*

Personal prayer:

Lord Jesus, as a penitent sinner filled with joy and gratitude, I now come to your table to receive the precious food of your life-giving body and blood. May it strengthen me to remain in you as you remain in me, so that I bear much fruit in devoted service to you and in acts of love and kindness to others. Amen.

A person should examine himself before eating of the bread and drinking from the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. But if we judged ourselves, we would not come under judgment (1 Corinthians 11:28,29,31).



About Us

Emmanuel Lutheran Church shares the love of Jesus and the truth of his saving Word with the people in our church, our community and the world.

The objectives of our mission are:

- To **preach**, by proclaiming the Word of God, as we worship and praise God in a loving Christian atmosphere;
- To **teach**, by fostering an ongoing increase in knowledge and maturity in God's Word;
- To **reach**, by sharing the Gospel of God's Word with all people, and to do so;
- By **each** member actively participating in our ministry.

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Emmanuel Lutheran Church is a member of the Wisconsin Evangelical Lutheran Synod (WELS). We are united in faith and teaching with the other churches of the Wisconsin Synod as well as the churches of the Evangelical Lutheran Synod (ELS).

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