

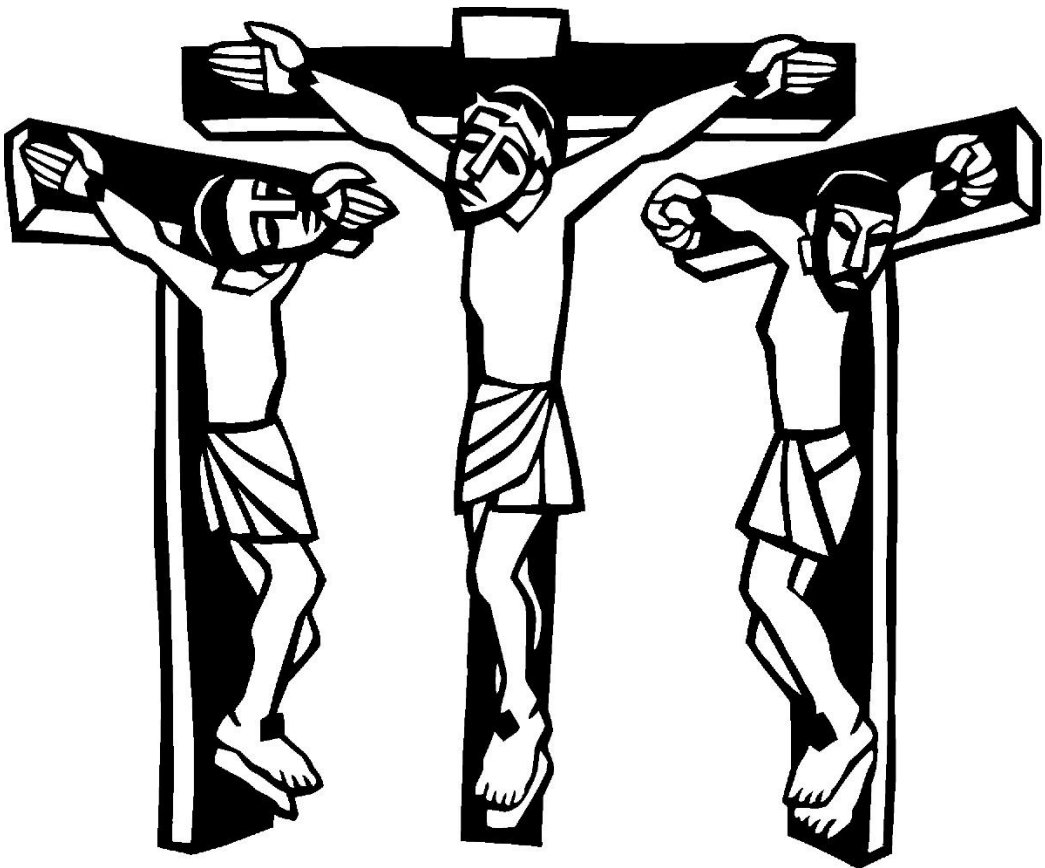
# St. Andrew Lutheran Church

12405 SW Butner Rd, Beaverton, OR 97005

503-646-0629

[www.standrewlutheran.com](http://www.standrewlutheran.com)

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



**8:00 PM**

*We're glad you joined us.*

## ***YOU ARE WELCOME HERE!***

At St. Andrew Lutheran Church, we strive to be a loving and welcoming community of faith. We are centered in the Good News of Jesus Christ, who calls us to reconciliation and wholeness in a world of alienation and brokenness.

All are welcome, without exception, regardless of race, ethnicity, gender, gender identity, sexual orientation, age, physical or mental ability, education, income, or family status.

All are welcome here to worship God, receive the sacraments, and share in fellowship, leadership, and service. We commit to treasuring one another's similarities and differences as one body in Christ.

We are called to provide a safe space in the community as we break down the isolation barriers. We will continue to discover what it means to be "Reconciling in Christ."

*"Welcome one another therefore,  
just as Christ has welcomed you,  
for the glory of God."*

Romans 15:7

**Masks** are not required in our building, however, if you wish to wear one, you are more than welcome to do so. Complimentary ones are available in the narthex if you do not have a mask.

**Restrooms** are on either side of the elevator, which is left of the coffee bar. A gender-neutral, ADA-compliant restroom is adjacent to the kitchen entrance opposite the elevator.

**Green-topped Welcome Cards** are found in the pew rack before you if you wish to fill one out. Place it on the offering plate or hand it to an usher after the service.

**Children are welcome in worship!** God put the wiggle in children, so don't feel you have to shush or suppress those wiggles in God's house. All are welcome here! Consider sitting toward the front where it is easier for them to see and hear what is happening. If you have to leave the service with your child, feel free to do so, but please come back. There are worship activity bags available for children in the back of the sanctuary.

**Everything for Worship** is contained within this service folder. Congregational responses are printed in **bold**. Instructions for the assembly are in Italic print. Information for the assembly is found in the boxed text.

**Holy Communion** is included in this service. All who desire to receive communion may do so. We believe our Lord Jesus is truly present in, with, and under the bread and wine. All of the bread used in communion is both gluten-free and lactose-free. Alcohol-free grape juice is also offered in the second (celadon) chalice.

## GATHERING

*THE HOLY SPIRIT CALLS US TOGETHER AS THE PEOPLE OF GOD.*

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

*Congregation enters the sanctuary in silence.*

*The hymns for this evening's worship are found Evangelical Lutheran Worship (the cranberry-colored hymnal) in the pew racks.*

*The congregation may stand.*

GATHERING HYMN

*Were You There*

ELW 353

*Verses 1, 2, 5*

## GREETING

P: May God be with you.  
C: **And also with you.**

## PRAYER OF THE DAY

P: Let us pray. Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and ever.  
C: **Amen**

*The congregation may be seated.*

## WORD

*GOD SPEAKS TO US IN SCRIPTURE READING, PREACHING, AND SONG.*

READING

Hebrews 10:16-25

L: A reading from Hebrews:

After the Holy Spirit says, "This is the covenant that I will make with

them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin.

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

## GOSPEL

*Speakers in the Passion Narrative are represented by these abbreviations:*

*L-Lector, C-Congregation*

L: The Passion of our Lord Jesus Christ according to John:

Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place because Jesus had often met there with his disciples.

So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons.

Jesus, knowing everything that was going to happen to him, came forward and asked them, "Whom are you looking for?" They answered him,

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

L: Jesus answered them, "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. So he asked them again, "Whom are you looking for?" And they said,

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

L: Jesus answered, "I told you that I AM. So if you are looking for me, let these men go."

This was to fulfill what he had said, "I did not lose a single one of those 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?"

*The first candle is extinguished.*

L: So the band of soldiers, their officers, and the temple guards seized Jesus, and bound him, First they took him to Annas. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had advised the Jews that it was better to have one man die for the people.

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter was standing outside at the gate. So the other disciple, the acquaintance of the high priest, went out and spoke to the woman who was guarding the gate and brought Peter in. The woman said to Peter,

**C: "You are not one of this man's disciples, are you?"**

L: Peter said, "I am not."

L: Now the slaves and the guards had made a charcoal fire, because it was cold, and they were standing around it and warming themselves. Peter was also standing there keeping warm. The high priest questioned Jesus about his disciples and about his teaching.

Jesus answered him, "I have spoken openly to the world. I have always taught in a synagogue or in the temple area where all the Jewish people come together. I have said nothing in secret. Why ask me? Ask those who heard what I said to them. They know what I said."

When he had said this, one of the temple guards standing there struck Jesus on the face and said, "Is this the way you answer the high priest?"

Jesus answered him, "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.

*The second candle is extinguished.*

L: Now Simon Peter was standing there keeping warm. And they said to him,

C: **"You are not one of his disciples, are you?"**

L: 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, said,

C: **"Didn't I see you in the garden with him?"**

L: Again Peter denied it. And immediately the cock crowed.

*The third candle is extinguished.*

L: Then they took Jesus from Caiaphas to Pilot's headquarters. It was early in the morning. And they themselves did not enter the headquarters, so as to avoid ritual defilement which would keep them from eating the Passover. So Pilate came 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."**

L: At this, Pilate said to them, "Take him yourselves, and judge him

according to your law.” The Jewish authorities replied,

**C: “We are not permitted to execute anyone,”**

L: This was to fulfill what Jesus had said when he indicated the kind of death he was to die. So Pilate went back into the headquarters and summoned Jesus and asked him, “Are you the King of the Jews?”

Jesus answered, “Do you ask this on your own or have others told 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 does not belong to this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jewish authorities. But as it is, my kingdom is not from here.”

So Pilate said to him, “Then you are a king?”

Jesus answered, “You say 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?”

*The fourth candle is extinguished.*

L: After he had said this, he again went out to the crowd again and told them, “I find no case against him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?” They cried out again,

**C: “Not this man, but Barabbas!”**

L: Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown out of thorns and placed it on his head, and dressed him in a purple robe. They kept coming up to him saying,

**C: "Hail, King of the Jews!"**

L: And they struck him on the face repeatedly. Once more Pilate went out 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 cloak. Pilate said to them, "Behold, the man!"

When the chief priests and the temple police saw him they cried out,

**C: "Crucify him, crucify him!"**

L: Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." The crowd answered,

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

L: Now when Pilate heard this statement, he became even more afraid, and went back into the headquarters and asked Jesus, "Where are you from?" Jesus did not answer him. So Pilate said to him, "Do you refuse to speak to me? Do you not know that I have power to release you and I have power to crucify you?"

Jesus answered him, "You would have no power over me if it had not been given to you from above. For this reason, the one who handed me over to you has the greater sin."

From then on, Pilate tried to release him; but the crowd cried out,

**C: "If you release him, you are not a friend of Caesar. Everyone who claims to be a king sets himself against the emperor."**

L: When Pilate heard these words he brought Jesus out and seated him on the judge's bench at a place called The Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon.

Pilate said to the crowd, "Here is your king!" They cried out,



**C: "Take him away, take him away! Crucify him!"**

L: Pilate said to them, "Shall I crucify your king?" The chief priests answered,

**C: "We have no king but Caesar."**

L: Then Pilate handed Jesus over to them to be crucified.

HYMN

*O Sacred Head Now Wounded*

ELW 351

*The fifth candle is extinguished while the hymn is sung.*

### PROCESSION OF THE CROSS

*The cross is carried in procession while the following is chanted:*

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

**C: Oh, come let us | worship Him.**

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

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

**C: Oh, come let us | worship Him.**

L: So they took Jesus, and, carrying the cross by himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read,

*"Jesus of Nazareth, the King of the Jews."*

Now many of the Judeans 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. So the chief priests of the temple said to Pilate,

**C: "Do not write 'The King of the Jews,' but instead write, this man said, 'I am the King of the Jews.'"**

L: Pilate answered, "What I have written, I have written."

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another,

C: **"Let's not tear it, but cast lots for it to see whose will get it."**

L: This was to fulfill what the scripture says: They divided my clothes among themselves, and for my vesture they cast lots. This is what the soldiers did.

*The sixth candle is extinguished.*

L: Meanwhile, standing near the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdalene. When Jesus saw his mother and the disciple there whom he loved he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, 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 soaked in wine on a branch of hyssop and put it up to his mouth. When Jesus had received the wine, he said, "It is finished."

Then he bowed his head, gave up his spirit.

*The seventh candle is extinguished.*

L: Now since it was the day of Preparation the Jewish authorities did not want the bodies to be left on the cross on 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 taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. 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 immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. These things happened so that the Scripture passage might be fulfilled: Not a bone of it will be broken. And again another passage says: They will look upon the one whom they have pierced.

After this, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the temple authorities, asked Pilate to let him take away the body of Jesus. Pilate permitted it. So he came and removed 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 wrapped it with spices in linen burial cloths according to the Jewish burial custom. Now there was a garden in the place where he had been crucified and in the garden a new tomb, in which no one had yet been buried. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

The Gospel of the Lord.

**C: Thanks be to God.**

#### BIDDING PRAYER

P: Let us pray, brothers and sisters, for the holy church throughout the world. (*silent prayer*)

Let us pray for Elizabeth and Laurie our bishops, for all servants of the church, and for all the people of God. (*silent prayer*)

P: We ask this through Christ our Lord.

**C: Amen.**

- P: Let us pray for our sisters and brothers who share our faith in Jesus Christ... *(silent prayer)*  
God in your mercy,
- C: Hear our prayer**
- P: Let us pray for the Jewish people, the first to hear the word of God *(silent prayer)*  
God in your mercy,
- C: Hear our prayer**
- P: Let us pray for those who do not share our faith in Jesus Christ *(silent prayer)*  
God in your mercy,
- C: Hear our prayer**
- P: Let us pray for those who do not believe in God... *(silent prayer)*  
God in your mercy,
- C: Hear our prayer**
- P: Let us pray for God's creation *(silent prayer)*  
God in your mercy,
- C: Hear our prayer**
- P: Let us pray for those who serve in public office... *(silent prayer)*  
God in your mercy,
- C: Hear our prayer**
- P: Let us pray for those in need... *(silent prayer)*  
God in your mercy,
- C: Hear our prayer**
- P: Finally, let us pray for all those things for which our Lord would have us ask... *(silent prayer)*  
God in your mercy,
- C: Hear our prayer**

## LORD'S PRAYER

- P: Empowered by your promises, and embraced by the Holy Spirit, we pray to you as Jesus taught us to pray:
- C: 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.**

**Save us from the time of trial and deliver us from evil. For the kingdom, the power and the glory are yours, now and forever. Amen.**

### REVERENCE OF THE CROSS

P: We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross joy has come into the world.  
 May God be merciful and bless us;  
 may the light of God's face shine upon us.  
 Let your way be known upon earth,  
 your saving health among all nations.

We glory in your cross, O Lord,  
 and we praise your holy resurrection,  
 for by your cross joy has come into the world.  
 Let the peoples praise you, O God;  
 let all the peoples praise you.  
 May God give us blessing,  
 and may all the ends of the earth stand in awe.

We glory in your cross, O Lord,  
 and we praise your holy resurrection,  
 for by your cross joy has come into the world.

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

**C: By your holy cross you have re- | deemed the world.**

### HYMN OF TRIUMPH

*There in God's Garden*

ELW 342

*Verses 1, 2, 4, 5*

*The hymn will be sung by the cantor. During the singing of the hymn, those who wish to come forward to reverence the cross may do so. All depart in silence. Those who wish to meditate may remain in the sanctuary*

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**Today's Worship Leaders**

Presider: Pr. Laurie Newman

Acolyte:

Cantor: Allison Katsufraakis

Lectors: Libby and Joe Calhoun

Musician: Susan Werner Reiser

Tech Team: Chase Isaacson and Paul Navarre

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