



LORD of LOVE
Lutheran Church



GOOD FRIDAY



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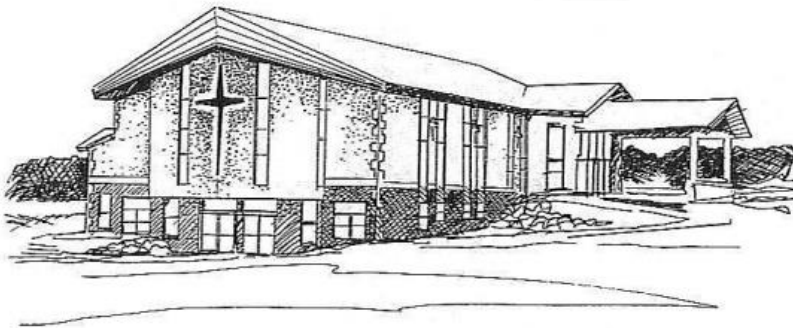
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Wisconsin Evangelical Lutheran Synod - ***Christ's Love, Our Calling.***

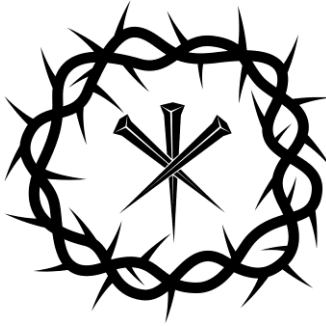
**God made him, who did not know sin,
to become sin for us, so that we might become
the righteousness of God in him.
(2 Corinthians 5:21)**



Lord of Love Lutheran Church

April 2, 2021

SERVICE OF OUR LORD'S SUFFERING AND DEATH



No preservice music is played. Organ or other instrumental music is used only to support the singing.

The congregation and the minister enter in silence.

STAND

PRAYER FOR GOOD FRIDAY

M: God Most Holy, look with mercy on this your family for whom our Lord Jesus Christ was willing to be betrayed, be given over to 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.

C: Amen.

BE SEATED

OUR LORD'S PASSION ACCORDING TO ISAIAH Isaiah 52:13-53:12

(Written by Isaiah, prophet of the LORD, circa 700 B.C.)

M: See, my servant will act wisely; he will be raised and lifted up and highly exalted.

C: **Just as there were many who were appalled at him – his appearance was so disfigured beyond that of any man and his form marred beyond human likeness – so will he sprinkle many nations, and kings will shut their mouths because of him.**

M: For what they were not told, they will see, and what they have not heard, they will understand.
Who has believed our message and to whom has the arm of the LORD been revealed?

C: **He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.**

M: He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not.

C: **Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.**

M: But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

C: **We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.**

M: He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

C: **By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken.**

M: He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

C: **Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.**

M: After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.

C: **Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.**

[A brief silence is observed for prayer and meditation.]



HYMN (CW 105) O Sacred Head, Now Wounded (sts. 1-4)

**1 O sacred head, now wounded, With grief and shame weighed down,
Now scornfully surrounded, With thorns your only crown,
O sacred head, no glory Now from your face does shine;
Yet, though despised and gory, I joy to call you mine.**

**2 Men mock and taunt and jeer you, They smite your countenance,
Though mighty worlds shall fear you And flee before your glance.
How pale you are with anguish, With sore abuse and scorn!
Your eyes with pain now languish That once were bright as morn!**

**3 Now from your cheeks has vanished Their color, once so fair;
From your red lips is banished The splendor that was there.
Grim death with cruel rigor Has robbed you of your life;
Thus you have lost your vigor, Your strength, in this sad strife.**

**4 My burden in your passion, Lord, you have borne for me,
For it was my transgression, My shame, on Calvary.
I cast me down before you; Wrath is my rightful lot.
Have mercy, I implore you; Redeemer, spurn me not!**

Text: attr. Bernard of Clairvaux, 1091–1153, abr.; German version, Paul Gerhardt, 1607–76;
tr. *The Lutheran Hymnal*, St. Louis, 1941, alt.

OUR LORD’S PASSION ACCORDING TO JOHN

John 18:1-19:42

(Written by John, apostle and eyewitness of Christ’s Passion, circa A.D. 90)

When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was an olive grove, and he and his disciples went into it. Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples.

So Judas came to the grove, guiding a detachment of soldiers and some officials from the chief priests and Pharisees. They were carrying torches, lanterns and weapons.

Jesus, knowing all that was going to happen to him, went out and asked them, “Who is it you want?”

“Jesus of Nazareth,” they replied.

“I am he,” Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, “I am he,” they drew back and fell to the ground.

Again he asked them, “Who is it you want?”

And they said, “Jesus of Nazareth.”

“I told you that I am he,” Jesus answered. “If you are looking for me, then let these men go.” This happened so that the words he had spoken would be fulfilled: “I have not lost one of those you gave me.”

Then Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear. (The servant’s name was Malchus.)

Jesus commanded Peter, “Put your sword away! Shall I not drink the cup the Father has given me?”

Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him and brought him first 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 would be good if one man died for the people.

Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest’s courtyard, but Peter had to wait outside the door. The other disciple, who was known to the high priest, came back, spoke to the girl on duty there and brought Peter in. “You are not one of his disciples, are you?” the girl at the door asked Peter.

He replied, “I am not.”

It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

“I have spoken openly to the world,” Jesus replied. “I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question me? Ask those who heard me. Surely they know what I said.”

When Jesus said this, one of the officials nearby struck him in the face. “Is this the way you answer the high priest?” he demanded.

“If I said something wrong,” Jesus replied, “testify as to what is wrong. But if I spoke the truth, why did you strike me?” Then Annas sent him, still bound, to Caiaphas the high priest.

As Simon Peter stood warming himself, he was asked, “You are not one of his disciples, are you?” He denied it, saying, “I am not.”

One of the high priest’s servants, a relative of the man whose ear Peter had cut off, challenged him, “Didn’t I see you with him in the olive grove?” Again Peter denied it, and at that moment a rooster began to crow.

Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover. So Pilate came out to them and asked, “What charges are you bringing against this man?”

“If he were not a criminal,” they replied, “we would not have handed him over to you.”

Pilate said, “Take him yourselves and judge him by your own law.”

“But we have no right to execute anyone,” the Jews objected. This happened so that the words Jesus had spoken indicating the kind of death he was going to die would be fulfilled.

Pilate then went back inside the palace, summoned Jesus and asked him, “Are you the king of the Jews?”

“Is that your own idea,” Jesus asked, “Or did others talk to you about me?”

“Am I a Jew?” Pilate replied. “It was your people and your chief priests who handed you over to me. What is it you have done?”

Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place.”

“You are a king, then!” said Pilate.

Jesus answered, “You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me.”

“What is truth?” Pilate asked. With this he went out again to the Jews and said, “I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews?’”

They shouted back, “No, not him! Give us Barabbas!” Now Barabbas had taken part in a rebellion.

Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, “Hail, king of the Jews!” And they struck him in the face.

Once more Pilate came out and said to the Jews, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.” When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!”

As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!”

But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.”

The Jews insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.”

When Pilate heard this, he was even more afraid, and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer. “Do you refuse to speak to me?” Pilate said. “Don’t you realize I have power either to free you or to crucify you?”

Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”

From then on, Pilate tried to set Jesus free, but the Jews kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of Passover Week, about the sixth hour.

“Here is your king,” Pilate said to the Jews.

But they shouted, “Take him away! Take him away! Crucify him!”

“Shall I crucify your king?” Pilate asked.

“We have no king but Caesar,” the chief priests answered.

Finally Pilate handed him over to them to be crucified.

So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).

[The congregation stands.]

Here they crucified him, and with him two others—one on each side and Jesus in the middle.

Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

Pilate answered, “What I have written, I have written.”

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

“Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

This happened that the scripture might be fulfilled which said, “They divided my garments among them and cast lots for my clothing.” So this is what the soldiers did.

Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, “Dear woman, here is your son,” and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, “I am thirsty.” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

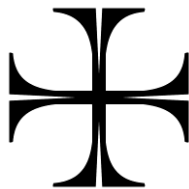
[A brief silence is observed.]

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you

also may believe. These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken,” and, as another scripture says, “They will look on the one they have pierced.”

Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate’s permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus’ body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

[The congregation is seated. A brief silence is observed for prayer and meditation.]



HYMN (CW 105) O Sacred Head, Now Wounded (sts. 5-7)

**5 What language shall I borrow To thank you, dearest Friend,
For this, your dying sorrow, Your pity without end?
Oh, make me yours forever, And keep me strong and true;
Lord, let me never, never Outlive my love for you.**

**6 My Savior, then be near me When death is at my door,
And let your presence cheer me; Forsake me nevermore!
When soul and body languish, Oh, leave me not alone,
But take away my anguish By virtue of your own!**

**7 Lord, be my consolation, My shield when I must die;
Remind me of your passion When my last hour draws nigh.
My eyes will then behold you, Upon your cross will dwell;
My heart will then enfold you—Who dies in faith dies well!**

. . . the punishment that brought us peace was upon him . . .

Our Shalom

STAND

CONFESSION

The Second Article of the Apostles' Creed

C: I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven and is seated at the right hand of God the Father almighty. From there he will come to judge the living and the dead.

What does this mean?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord.

He has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver but with his holy precious blood and with his innocent suffering and death.

All this he did that I should be his own, and live under him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness, just as he has risen from death and lives and rules eternally.

This is most certainly true.

BE SEATED

HYMN (CW 117)

O Dearest Jesus (sts. 1-3)

**1 O dearest Jesus, what law have you broken
That such sharp sentence should on you be spoken?
Of what great crime have you to make confession—What dark
transgression?**

**2 They crown your head with thorns, they smite, they scourge you;
With cruel mockings to the cross they urge you;
They give you gall to drink, they still decry you; They crucify you.**

**3 Whence come these sorrows, whence this mortal anguish?
It is my sins for which you, Lord, must languish;
Yes, all the wrath, the woe that you inherit, This I do merit.**

Text: Johann Heermann, 1585–1647, abr.; tr. Catherine Winkworth, 1827–78, st. alt.; *The Lutheran Hymnal*, St. Louis, 1941, alt.

STAND

BIDDING PRAYER

M: Let us pray for the whole Church, that our gracious Father would defend her from the devil and keep her faithful to her Lord.

Silent prayer

M: Almighty and everlasting God, you have revealed your saving name to the world through Jesus Christ our Lord. Protect us from the assaults of the evil one, and help us remain faithful to your Word so that in every adversity we may stand firm in our faith and give ourselves fully to our Savior's work, through Christ our Lord.

C: Amen.

M: Let us pray for those who serve in the public ministry and for all people of God.

Silent prayer

M: Almighty and everlasting God, you rule over all things for the good of your people. Preserve us from divisive spirits and false teachers. Give your servants the grace to proclaim Christ joyfully in word and deed so that all who hear them may come to know their Savior better and be strengthened for their lives of service, through Christ our Lord.

C: **Amen.**

M: Let us pray for those who are being instructed in the Word, that they remain firm in the simple faith of Baptism.

Silent prayer

M: Almighty and everlasting God, you make us your own dear children by the washing of rebirth and renewal in the Holy Spirit. Give strength to all who are buried with Christ in Baptism, that each day they may die to sin and rise again to live new and holy lives, through Christ our Lord.

C: **Amen.**

M: Let us pray for our earthly government, our rulers, and all who are in authority.

Silent prayer

M: Almighty and everlasting God, you have established earthly government to keep a measure of order in this dying world and to protect us from the disorder of sin. Give to all rulers the wisdom to govern well and to all

citizens the desire to obey them, so that we may live peaceful lives in all godliness and holiness, through Christ our Lord.

C: Amen.

M: Let us pray that our gracious Father would protect us and our communities from the many earthly calamities that threaten us.

Silent prayer

M: Almighty and everlasting God, on all sides we are surrounded by danger from wars and famine, from disease and pestilence, with the devil begrudging us every minute of our lives. Protect us from all these miseries so that your name may still be glorified in them and so that we may safely pass through them to your heavenly kingdom, through Christ our Lord.

C: Amen.

M: Let us pray for those who are outside the Church, that they may come to know the one true God and Jesus Christ whom he has sent.

Silent prayer

M: Almighty and everlasting God, your Son was lifted up on the cross so that he might draw all people to himself. Through the proclamation of your Word, mercifully gather from the nations a people that are your very own, that we may join together around your throne in glory to praise and thank you forever, through Christ our Lord.

C: Amen.

M: Let us pray for our enemies and for all those who hate us.

Silent prayer

M: Almighty and everlasting God, no one can harm us without grieving you, whose name we bear. We ask that you would change the hearts of those who work against us and who hate us without reason. Give them repentance and faith so that they may be glad with us and find joy in your love, through Christ our Lord.

C: Amen.

M: Let us pray for all who suffer under cross and trial.

Silent prayer

M: Almighty and everlasting God, you sent your Son into the world to bear our griefs and to carry our sorrows. Help those who are suffering for your name's sake and who are struggling against temptation, that they may not be overwhelmed with sadness but find relief in your grace, through Christ our Lord.

C: Amen.

M: Finally, let us pray for all those things for which our Lord would have us ask in the words he himself has taught us.

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. Lead us not into temptation, but deliver us from evil. For the kingdom, the power, and the glory are yours now and forever. Amen.

BE SEATED

HYMN (CW 117)

O Dearest Jesus (sts. 4-7)

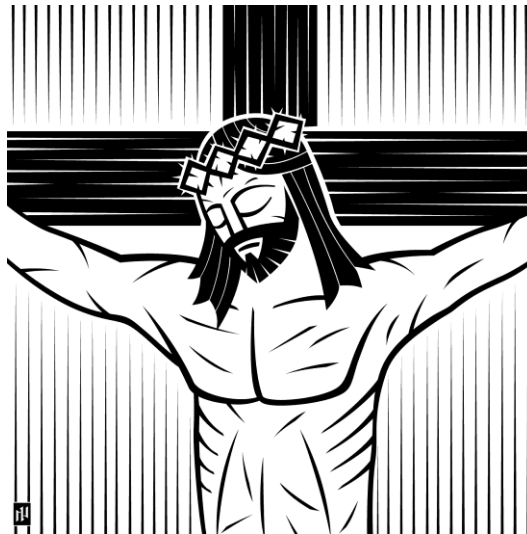
**4 What punishment so strange is suffered yonder!
The Shepherd dies for sheep that love to wander;
The Master pays the debt his servants owe him, Who would not know him.**

**5 The sinless Son of God must die in sadness;
The sinful child of man may live in gladness;
We forfeited our lives, yet are acquitted—God is committed.**

**6 I'll think upon your mercy without ceasing,
That earth's vain joys to me no more be pleasing;
To do your will shall be my sole endeavor Henceforth forever.**

**7 And when, dear Lord, before your throne in heaven
To me the crown of joy at last is given,
Where sweetest hymns your saints forever raise you, I too shall praise you.**

Text: Johann Heermann, 1585–1647, abr.; tr. Catherine Winkworth, 1827–78, st. 4, 6-7, alt.; *The Lutheran Hymnal*, St. Louis, 1941, st. 5, alt.



PRAYER OF THE SUFFERING CHRIST

Psalm 22

(Written by David, inspired psalmist and ancestor of Christ, circa 1,000 B.C.)

- M:** My God, my God, why have you forsaken me?
- C:** **Why are you so far from saving me, so far from the words of my groaning?**
- M:** O my God, I cry out by day, but you do not answer, by night, and am not silent.
- C:** **Yet you are enthroned as the Holy One; you are the praise of Israel.**
- M:** In you our fathers put their trust; they trusted and you delivered them.
- C:** **They cried to you and were saved; in you they trusted and were not disappointed.**
- M:** But I am a worm and not a man, scorned by men and despised by the people.
- C:** **All who see me mock me; they hurl insults, shaking their heads: “He trusts in the LORD; let the LORD rescue him. Let him deliver him, since he delights in him.”**
- M:** Yet you brought me out of the womb; you made me trust in you even at my mother’s breast.
- C:** **From birth I was cast upon you; from my mother’s womb you have been my God.**
- M:** Do not be far from me, for trouble is near and there is no one to help.
- C:** **Many bulls surround me; strong bulls of Bashan encircle me. Roaring lions tearing their prey open their mouths wide against me.**

M: I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted away within me.

C: **My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death.**

M: Dogs have surrounded me; a band of evil men has encircled me,

C: **they have pierced my hands and my feet.**

M: I can count all my bones; people stare and gloat over me.

C: **They divide my garments among them and cast lots for my clothing.**

M: But you, O LORD, be not far off; O my Strength, come quickly to help me.

C: **Deliver my life from the sword, my precious life from the power of the dogs. Rescue me from the mouth of the lions; save me from the horns of the wild oxen.**

M: I will declare your name to my brothers; in the congregation I will praise you.

C: **You who fear the LORD, praise him! All you descendants of Jacob, honor him! Revere him, all you descendants of Israel!**

M: For he has not despised or disdained the suffering of the afflicted one;

C: **He has not hidden his face from him but has listened to his cry for help.**

M: From you comes the theme of my praise in the great assembly; before those who fear you will I fulfill my vows.

C: The poor will eat and be satisfied; they who seek the LORD will praise him – may your hearts live forever!

M: All the ends of the earth will remember and turn to the LORD, and all the families of the nations will bow down before him,

C: For dominion belongs to the LORD and he rules over the nations.

M: All the rich of the earth will feast and worship; all who go down to the dust will kneel before him – those who cannot keep themselves alive.

C: Posterity will serve him; future generations will be told about the Lord.

M: They will proclaim his righteousness to a people yet unborn – for he has done it.

[The minister exits in silence. The congregation may remain for prayer and meditation before dispersing quietly.]

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Serving us today:

- Pastor: Michael Willitz
- Accompanist: Kristin Huebner
- Violin: Ruth Kovaciny
- Usher: Gene Freund (6:30 pm)
- Altar Guild: Sue Jenswold
- Recording: Joe Hornbeck