

FAITH LUTHERAN CHURCH
A Congregation of the ELCA

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Guest Pastor: Pr. Ken Puccio

OFFICE HOURS: Tues & Thurs 8:30 - 5:00; Fri 8:30 - 12:30

Worship Plan for Friday, April 3, 2026 * Good Friday

WELCOME TO FAITH LUTHERAN CHURCH, where grace and love abound. While we wait and prepare for a new pastor, we invite you to participate fully in the vibrant life of the congregation, and to join us in prayer as we continue to serve God and God's people during this time of transition.

OUR MISSION STATEMENT: Enriching lives through faith and God's grace.

MEMBERS & GUESTS: Please fill out a worship attendance card found in the pew racks. Prayer requests may be included on the reverse side for one Sunday or bulletin publication.

INVITATION TO BAPTISM: We would like to extend to you the blessing of Baptism and encourage you to contact the church office to be baptized.

INVITATION TO COMMUNION: Christ is truly present through the power of God's Holy Spirit. We invite everyone to come forward and be renewed in the covenant God made with us in our baptism. All are gladly invited and welcome. If, in coming forward, you choose not to receive the Sacrament, we ask you to fold your hands over your chest so you may receive a pastoral blessing. The Sacrament will be brought to those unable to come forward to the altar (notify an usher). Available upon request: gluten-, wheat-, corn-, dairy- and soy-free wafers.

CHILDREN'S COMMUNION: Families are encouraged to come to the rail together during the distribution. Children may receive Communion or a special blessing from the Pastor.

Introduction to the day

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. We depart silently, and we anticipate the culmination of the Three Days in the Easter Vigil.

GOSPEL MESSAGE: The Victorious Victim

Who is in control on Good Friday? Pilate? Caiaphas? The chief priests? If one person seems to be least in control, it is Jesus. He is passed along from soldiers to Annas, to Caiaphas, and to Pilate, who finally hands him over to be crucified. He is subject to the whims of the crowd and the scourge of the Roman whip.

So many people have power in John's story of Jesus' crucifixion. But in this week of ironies and paradoxes, that power is largely an illusion. The chief priests get what they want, but they are captive to their own envy. Pilate is driven by fear. The soldiers are cogs in a brutal Roman military machine. This is often the case when power is used *over* or *against* others. While the oppressed are the victims, the oppressors themselves are caught in controlling, dehumanizing forces. It is no surprise that Pilate dismisses Jesus' words about truth; he lives in a web of falsehood.

In all these illusions, Jesus' own position is not what it first appears either. He may be mostly passive, but he is not a powerless victim. He is exactly where he chooses to be. Despite appearances, Jesus goes to his death as an act of might. On the cross, he wins the victory of love over all evil. Because he suffers, he appears weak. This seeming weakness, however, is the choice of love that swallows up sin and death in the power of mercy and life.

This is power *for* us. It is power for you, for your salvation. May we reflect deeply on the mystery of this paradox at the heart of the gospel: The cross is not Christ's defeat; it is his victory. Sin and death no longer rule. Jesus is Lord, and he rules with love and forgiveness. This is the gift he gives to the world.

Please stand for the Processional

PROCESSIONAL: *Just As I Am* (sung by Alan Jackson)

Public Domain; Sources: Text: Charlotte Elliott, 1789–1871; Music: William B. Bradbury, 1816–1868

AM: WELCOME

As we follow Christ from triumphal entry to the cross, each waypoint of the journey is marked by Jesus' compassion for those who would betray, mock, accuse, or do violence to Him. Though persecuted and beaten, Jesus the Son of God is not disgraced; instead, He asks forgiveness for those who put Him to death. We have walked the Lenten pathway these forty days, each of us invited through baptism to "let the same mind be in you that was in Christ Jesus." We experience this holy week accompanying Jesus to the cross with both grief and thanksgiving in our hearts, trusting in God's redeeming love.

AM: PLEASE TURN TO HYMN 324

Please stand as you are willing and able.

GATHERING HYMN: *In the Cross of Christ I Glory* (ELW 324)

Public Domain; Sources: Text: John Bowring, 1792–1872; Music: Ithamar Conkey, 1815–1867

AM: PRAYER FOR ILLUMINATION

Almighty Father, as we hear your word tonight, look with mercy on this your family, for which our Lord Jesus Christ was content to be betrayed and to be given up into the hands of sinners and to suffer death upon the cross; the One who is alive and glorified with you and the Holy Spirit, one God now and forever.

Amen.

A Reading from Isaiah 52:13 – 53:12 (Candy Pellechio)

¹³See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. ¹⁴Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—¹⁵ so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. ^{53:1}Who has believed what we have heard? And to whom has the arm of the LORD been revealed? ² For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. ³ He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one

from whom others hide their faces he was despised, and we held him of no account. ⁴ Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. ⁵ But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. ⁶ All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. ⁷ He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. ⁸ By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. ⁹ They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. ¹⁰ Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. ¹¹ Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. ¹² Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Lord's Prayer: Lord, remember us in your kingdom and teach us to pray.

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

THE PASSION STORY OF OUR LORD JESUS CHRIST

FIRST READING: John 18:1-11 - The Darkness of Betrayal (*Candy Pellechio*)

¹[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. ²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For

whom are you looking?' ⁵They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' Judas, who betrayed him, was standing with them. ⁶When Jesus said to them, 'I am he', they stepped back and fell to the ground. ⁷Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' ⁸Jesus answered, 'I told you that I am he. So if you are looking for me, let these men go.' ⁹This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' ¹⁰Then 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. ¹¹Jesus said to Peter, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

First Candle Extinguished

Hymn #347 Go to Dark Gethsemane, verses 1 & 2

Public Domain; Sources: Text: James Montgomery, 1771–1854; Music: Richard Redhead, 1820–1901

SECOND READING: John 18:12-27 – The Darkness of Denial (*David Moe*)

¹² So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. ¹⁵Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, ¹⁶but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. ¹⁷The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' ¹⁸Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself. ¹⁹Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰Jesus answered, 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. ²¹Why do you ask me? Ask those who heard what I said to them; they know what I said.' ²²When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' ²³Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?' ²⁴Then Annas sent him bound to Caiaphas the high priest. ²⁵Now Simon Peter was standing and warming himself. They asked him, 'You are not also one of his disciples, are you?' He denied it and said, 'I am not.' ²⁶One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

‘Did I not see you in the garden with him?’ ²⁷Again Peter denied it, and at that moment the cock crowed.

Second Candle Extinguished

Hymn #349 Ah, Holy Jesus, verses 1 & 2

Public Domain; Sources: Text: Johann Heermann, 1585-1647; tr. Robert Bridges, 1844-1930, alt.; Music: Johann Crüger, 1598-1662

THIRD READING: John 18:28-40 – The Darkness of Injustice (*David Moe*)

²⁸Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. ²⁹So Pilate went out to them and said, ‘What accusation do you bring against this man?’ ³⁰They answered, ‘If this man were not a criminal, we would not have handed him over to you.’ ³¹Pilate said to them, ‘Take him yourselves and judge him according to your law.’ The Jews replied, ‘We are not permitted to put anyone to death.’ ³²(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) ³³Then Pilate entered the headquarters again, summoned Jesus, and asked him, ‘Are you the King of the Jews?’ ³⁴Jesus answered, ‘Do you ask this on your own, or did others tell you about me?’ ³⁵Pilate 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?’ ³⁶Jesus answered, ‘My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.’ ³⁷Pilate asked him, ‘So you are a king?’ Jesus answered, ‘You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.’ ³⁸Pilate asked him, ‘What is truth?’ After he had said this, he went out to the Jews again and told them, ‘I find no case against him. ³⁹But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?’ ⁴⁰They shouted in reply, ‘Not this man, but Barabbas!’ Now Barabbas was a bandit.

Third Candle Extinguished

Hymn # 349 Ah, Holy Jesus, verses 4 & 5

Public Domain; Sources: Text: Johann Heermann, 1585-1647; tr. Robert Bridges, 1844-1930, alt.; Music: Johann Crüger, 1598-1662

FOURTH READING: John 19:1-16a – The Darkness of Rejection (*Lorna Harrison*)

¹⁹Then Pilate took Jesus and had him flogged. ²And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³They kept coming up to him, saying, ‘Hail, King of the Jews!’ and striking him on the face. ⁴Pilate went out again and said to them, ‘Look, I am bringing him out to you to

let you know that I find no case against him.’⁵ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, ‘Here is the man!’⁶ When the chief priests and the police saw him, they shouted, ‘Crucify him! Crucify him!’ Pilate said to them, ‘Take him yourselves and crucify him; I find no case against him.’⁷ The Jews answered him, ‘We have a law, and according to that law he ought to die because he has claimed to be the Son of God.’⁸ Now when Pilate heard this, he was more afraid than ever.⁹ He entered his headquarters again and asked Jesus, ‘Where are you from?’ But Jesus gave him no answer.¹⁰ Pilate therefore said to him, ‘Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?’¹¹ Jesus answered him, ‘You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.’¹² From then on Pilate tried to release him, but the Jews cried out, ‘If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.’¹³ When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha.¹⁴ Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, ‘Here is your King!’¹⁵ They cried out, ‘Away with him! Away with him! Crucify him!’ Pilate asked them, ‘Shall I crucify your King?’ The chief priests answered, ‘We have no king but the emperor.’¹⁶ Then he handed him over to them to be crucified.

Fourth Candle Extinguished

Hymn #351 O Sacred Head Now Wounded, verses 1 & 2

Public Domain; Sources: Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. Composite; Music: German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612; arr. Johann Sebastian Bach, 1685–1750

FIFTH READING: John 19:16b-22 – The Darkness of Crucifixion (*Lorna Harrison*)
^{16b} So they took Jesus; ¹⁷ and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸ There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹ Pilate also had an inscription written and put on the cross. It read, ‘Jesus of Nazareth, the King of the Jews.’ ²⁰ Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. ²¹ Then the chief priests of the Jews said to Pilate, ‘Do not write, “The King of the Jews”, but, “This man said, I am King of the Jews.”’ ²² Pilate answered, ‘What I have written I have written.’

Fifth Candle Extinguished

Hymn #353 Were You There, verses 1, 2 & 5

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SIXTH READING: John 19:23-29 - The Darkness of Crucifixion (*Marlene Rosselli*)

²³When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. ²⁴So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfil what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' ²⁵And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' ²⁷Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home. ²⁸After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), 'I am thirsty.' ²⁹A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth.

Sixth Candle Extinguished

Hymn #803 When I Survey the Wondrous Cross, verses 1-4

Public Domain; Sources: Text: Isaac Watts, 1674-1748; Music: Lowell Mason, 1792-1872

SEVENTH READING: John 19:30, Matthew 27:51, 54 - The Darkness of Death (*Marlene Rosselli*)

³⁰When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit. ⁵¹At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split . . . ⁵⁴Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

The Old Rugged Cross (sung by Alan Jackson)

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Size A

Christ Candle Exits

You may linger to Pray or Meditate, as you wish, before Departing in Silence

THIS WEEK AT FAITH

Saturday, the 4th: Donation drop off is from 9:00-12:00; Blanket Brigade meets from 10:00-12:00.

Sunday, the 5th: Easter Sunday Worship begins at 9:30 with Pr. Ken Puccio.

Tuesday, the 7th: Worship & Music meets at 10:00

Wednesday, the 8th: Mary Circle Bible Study begins at 10:00

Thursday, the 9th: Cheer/Eucharistic Team meets at 4:00; Pr. Ken's Zoom Bible Study begins at 7:00

Friday, the 10th: Al-Anon meets at 10:30

THOSE WHO SERVED TODAY:

ASSISTING MINISTER: Joanne

LECTORS: Candy, David M., Lorna, Mars

COMMUNION SERVER: N/A

POWER POINT: Mike

USHER:

ATTENDANCE: Freddericka

GREETER: Jean

ALTAR GUILD: Kandie, Debbie, Jean

SOUND: Mars

LIVE STREAM: Madeline

To give directly to Faith Lutheran Church electronically, you may use one of the below QR codes.

NO FEES
to Faith Lutheran



Zelle
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