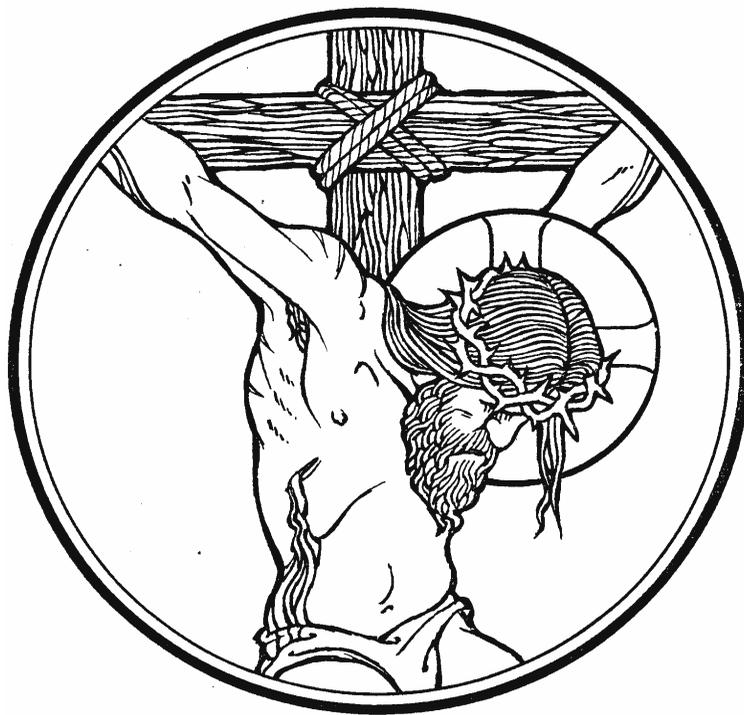


Good Friday

Surely he has borne our griefs and carried our sorrows.
He was wounded for our transgressions; he was crushed for our iniquities.

All we like sheep have gone astray;
And the LORD has laid on him the iniquity of us all.



REDEEMER Lutheran Church

202 West Rudisill Boulevard
Fort Wayne, Indiana 46807-2498
260-744-2585
www.redeemer-fortwayne.org

The Reverend David H. Petersen, Pastor
The Reverend Michael N. Frese, Pastor

Hymns

451 *LSB*

450 *LSB*

*Pange Lingua (refer to
page 9)*

448 *LSB*

Good Friday

Divine Service

10 April 2020 A ☩ D 12:30 p.m.
Divine Service III - *Lutheran Service Book*
In Nomine ☩ Jesu

The Preparation

Stand **THE HYMN** *Stricken, Smitten, and Afflicted* *LSB 451*

Kneel **THE CONFESSION AND ABSOLUTION** *LSB 184, left column*

The Service of the Word

Stand **THE INTROIT** *Isaiah 53:4a 5a, 6a,c; Psalm 102:1-2, 12*



|Surely| he hath borne our griefs and car- / ried our sorrows:
he was wounded for our transgression, he was bruised / for our iniquities.
All we like / sheep have gone astray:
and the LORD hath laid on him the in- / iquity of us all.
- / **Hear my prayer, O LORD,**
and let / my cry come unto thee.

Hide not thy face from me in the day when I / am in trouble;
incline thine ear unto me: in the day when I call / answer me speedily.
But thou, O LORD, shall en- / dure for ever;
and thy remembrance unto / all generations.

|Surely| he hath borne our griefs and car- / ried our sorrows:
he was wounded for our transgression, he was bruised / for our iniquities.
All we like / sheep have gone astray:
and the LORD hath laid on him the in- / iquity of us all.

The Gloria Patri is omitted in Passiontide.

THE KYRIE *LSB 186*

THE SALUTATION AND COLLECT *LSB 189*

THE OLD TESTAMENT READING

Isaiah 52:13-53:12

In those days the prophet Isaiah said, “Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high. Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men; So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider. Who has believed our report? And to whom has the arm of the LORD been revealed? For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him. He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. And they made His grave with the wicked—But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.”

THE GRADUAL

Isaiah 53:1, 11b



Who hath believed / our repôrt?

and to whom is the / arm of the LORD revealed?

**By his knowledge shall my righteous servant jus- / tify many;
for he shall / bear their iniquities.**

THE EPISTLE

2 Corinthians 5:14-21

Brethren: For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again. Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

THE TRACT

Psalm 140:1-7, 12-13



Deliver me, O LORD, / from the evil man:

preserve / me from the violent man;

Which imagine / mischiefs in their heart;

continually are they gathered to- / gether for war.-

They have sharpened their tongues / like a serpent;

adders' poison is / under their lips.-

Keep me, O LORD, from the hands of the wicked;

preserve me / from the violent man;

who have purposed to o- / ver throw my goings.

The proud have hid a snare for me, and cords; they have spread a net / by the wayside;

- / they have set traps for me.

I said unto the LORD, Thou / art my Gôd:

hear the voice of my suppli- / cations, O LORD.-

O GOD the LORD, the strength of / my salvation,

thou hast covered my head in / the day of battle.

I know that the LORD will maintain the cause of / the afflicted,

and the / right of the poor.-

Surely the righteous shall give thanks un- / to thy nâme:

the upright shall / dwell in thy presence.

✠ When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered. And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. Jesus therefore, knowing all things that would come upon Him, went forward and said to them, *“Whom are you seeking?”* They answered Him, **“Jesus of Nazareth.”** Jesus said to them, *“I am He.”* And Judas, who betrayed Him, also stood with them. Now when He said to them, *“I am He,”* they drew back and fell to the ground. Then He asked them again, *“Whom are you seeking?”* And they said, **“Jesus of Nazareth.”** Jesus answered, *“I have told you that I am He. Therefore, if you seek Me, let these go their way,”* that the saying might be fulfilled which He spoke, *“Of those whom You gave Me I have lost none.”* Then Simon Peter, having a sword, drew it and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. So Jesus said to Peter, *“Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?”* Then the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound Him. And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. Then the servant girl who kept the door said to Peter, **“You are not also one of this Man’s disciples, are you?”** He said, **“I am not.”** Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself. The high priest then asked Jesus about His disciples and His doctrine. Jesus answered him, *“I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said.”* And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, **“Do You answer the high priest like that?”** Jesus answered him, *“If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?”* Then Annas sent Him bound to Caiaphas the high priest. Now Simon Peter stood and warmed himself. Therefore they said to him, **“You are not also one of His disciples, are you?”** He denied it and said, **“I am not!”** One of the servants of the high priest, a relative of him whose ear Peter cut off, said, **“Did I not see you in the garden with Him?”** Peter then denied again; and immediately a rooster crowed. Then they led Jesus from Caiaphas to the

Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. Pilate then went out to them and said, **“What accusation do you bring against this Man?”** They answered and said to him, **“If He were not an evildoer, we would not have delivered Him up to you.”** Then Pilate said to them, **“You take Him and judge Him according to your law.”** Therefore the Jews said to him, **“It is not lawful for us to put anyone to death,”** that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die. Then Pilate entered the Praetorium again, called Jesus, and said to Him, **“Are You the King of the Jews?”** Jesus answered him, *“Are you speaking for yourself about this, or did others tell you this concerning Me?”* Pilate answered, **“Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?”** Jesus answered, *“My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.”* Pilate therefore said to Him, **“Are You a king then?”** Jesus answered, *“You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.”* Pilate said to Him, **“What is truth?”** And when he had said this, he went out again to the Jews, and said to them, **“I find no fault in Him at all. But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?”** Then they all cried again, saying, **“Not this Man, but Barabbas!”** Now Barabbas was a robber. So then Pilate took Jesus and scourged Him. And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe. Then they said, **“Hail, King of the Jews!”** And they struck Him with their hands. Pilate then went out again, and said to them, **“Behold, I am bringing Him out to you, that you may know that I find no fault in Him.”** Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, **“Behold the Man!”** Therefore, when the chief priests and officers saw Him, they cried out, saying, **“Crucify Him, crucify Him!”** Pilate said to them, **“You take Him and crucify Him, for I find no fault in Him.”** The Jews answered him, **“We have a law, and according to our law He ought to die, because He made Himself the Son of God.”** Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, **“Where are You from?”** But Jesus gave him no answer. Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?” Jesus answered, *“You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin.”* From then on Pilate sought to release Him, but the Jews cried out, saying, **“If you let this Man go, you are not Caesar’s friend. Whoever makes himself a king speaks against Caesar.”** When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation

Day of the Passover, and about the sixth hour. And he said to the Jews, **“Behold your King!”** But they cried out, **“Away with Him, away with Him! Crucify Him!”** Pilate said to them, **“Shall I crucify your King?”** The chief priests answered, **“We have no king but Caesar!”** Then he delivered Him to them to be crucified. Then they took Jesus and led Him away. And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center. Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, KING OF THE JEWS. Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin. Therefore the chief priests of the Jews said to Pilate, **“Do not write, ‘The King of the Jews,’ but, ‘He said, ‘I am the King of the Jews.’”** Pilate answered, **“What I have written, I have written.”** Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, **“Let us not tear it, but cast lots for it, whose it shall be,”** that the Scripture might be fulfilled which says: **“THEY DIVIDED MY GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS.”** Therefore the soldiers did these things. Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, *“Woman, behold your son!”* Then He said to the disciple, *“Behold your mother!”* And from that hour that disciple took her to his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, *“I thirst!”* Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. So when Jesus had received the sour wine, He said, *“It is finished!”* And bowing His head, He gave up His spirit.

Kneel

Kneel and pause for Reflection. The bell tolls 33 times.

Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, **“NOT ONE OF HIS BONES SHALL BE BROKEN.”** And again another Scripture says, **“THEY SHALL LOOK ON HIM WHOM THEY PIERCED.”** After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the

body of Jesus; and Pilate gave him permission. So he came and took the body of Jesus. And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby.

Stand **THE NICENE CREED** *LSB 191*

Sit **THE HYMN OF THE DAY** *O Sacred Head, Now Wounded* *LSB 450*

THE SERMON

Stand **THE OFFERTORY AND FOLLOWING** *LSB 192*

Sit **THE COMMUNION HYMNS**
The Pange Lingua *Refer to page 9*
O Darkest Woe *LSB 448*

Stand **THE NUNC DIMITTIS** *The Gloria Patri is omitted in Passiontide.* *LSB 199*

THE POST-COMMUNION COLLECT

Oh, give thanks unto the Lord, for He is good:

And His mercy endureth forever.

Let us pray. Almighty God, who has given Your only begotten Son to be unto us both a sacrifice for sin and also an example of godly life: Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ, Your Son, Our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Amen.

THE SALUTATION, BENEDICAMUS, AND BENECTION *LSB 201*

Silent Prayer

Soli Deo Gloria

Communicants are invited to pray the following prayers:

Before receiving the Sacrament

O Lord, I am not worthy that You should enter under my roof; but speak only Your Word, and my soul will be healed. I will take the Bread of Heaven and call upon the Name of the Lord.

What shall I give to the Lord for all that He has given to me? I will take the Cup of Salvation and call upon the Name of the Lord.

During the distribution of the Sacrament

The Lord was made flesh and dwelt among us, and we beheld His glory; glory as of the only-begotten Son of the Father, full of grace and truth. Amen.

After receiving the Sacrament

I live, and yet not I, but Christ lives in me.

What we have received with our mouths, O Lord, let us keep with faithful hearts, that this Gift given us in earthly time may bring us to eternal salvation. Amen.

Abide with us, O Lord, that we may abide in You until the end; let not sin and need separate us from You, until we, through the strength of Your Holy Sacrament, enter into heaven, and eternal blessing. Amen.

Pastor - The Reverend David H. Petersen

Pastor - The Reverend Michael N. Frese

Kantor - The Reverend Dr. Daniel Reuning

Archdeacon - The Reverend Professor Robert Roethemeyer

Seminarian Field Workers - Aaron Schultz; Nicholas Belcher

Deaconess Field Worker - Meghan Holst

Elders - Patrick Casey, Keith Frank, Kurt Munding, Rev. Benjamin Pollock, Jason Thompson

Dean of Acolytes - Oscar Matter

Instrumentalists - Dr. Jason L. Thompson, *director, violin, viola*; Emily J. Thompson, *violin*; Hildie Felton, *flute*; Oscar Matter, *recorders, saxophones*; Rev. Dr. Benjamin Mayes, *trombone*

John M, Neale *Tune: LSB 454*

1. Sing, my tongue, the glorious battle,
Sing the ending of the fray;
Now above the cross, the trophy,
Sound the loud triumphant lay:
Tell how Christ the world's Redeemer,
As a victim won the day.

2. He, our Maker, deeply grieving
That the first made Adam fell,
When he ate the fruit forbidden
Whose reward was death and hell,
Marked e'en then this Tree the ruin
Of the first tree to dispel.

3. When at length th' appointed fullness
of the sacred time was come,
He was sent, the world's Creator,
from the Father's heavenly home,
and was found in human fashion,
offspring of the virgin's womb.

4. Lo! He lies an Infant weeping,
Where the narrow manger stands,
While the Mother-Maid His members
Wraps in mean and lowly bands,
And the swaddling clothes is winding
Round His helpless feet and hands.

5. Thus, with thirty years accomplished,
Went He forth from Nazareth,
Destined, dedicated, willing,
Wrought His work, and met His death.
Like a lamb He humbly yielded
On the cross His dying breath.

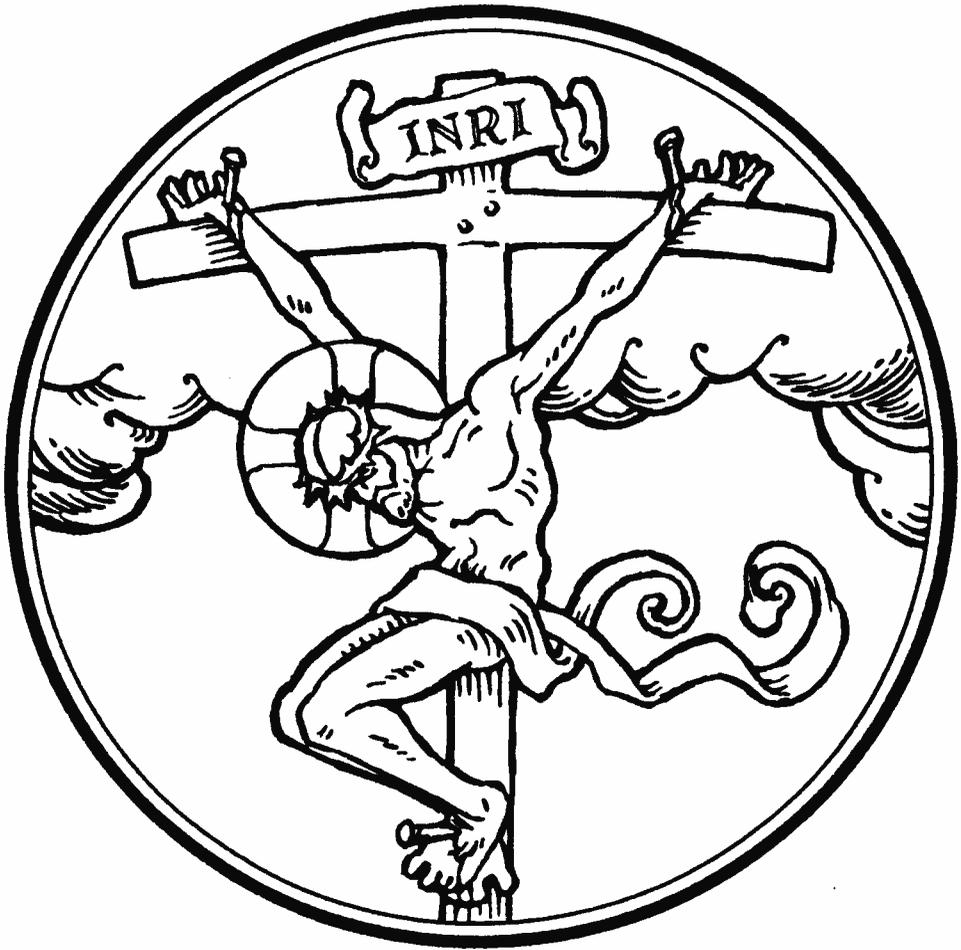
6. There the nails and spears He suffers,
Vinegar, and gall, and reed;
From His sacred body pierced
Blood and water both proceed;
Precious flood, which all creation
From the stain of sin hath freed.

7. Faithful cross, thou sign of triumph,
Now for us the noblest tree,
None in foliage, none in blossom,
None in fruit thy peer may be;
Symbol of the world's redemption,
For the weight that hung on thee!

8. Bend thy boughs, O tree of glory!
Thy relaxing sinews bend;
For awhile the ancient rigor
That thy birth bestowed, suspend;
And the King of heavenly beauty
On thy bosom gently tend!

9. Thou alone wast counted worthy
This world's ransom to sustain,
That a shipwrecked race forever
Might a port of refuge gain,
With the sacred blood anointed
Of the Lamb for sinners slain.

10. To the Trinity be glory
Everlasting, as is meet:
Equal to the Father, equal
To the Son, and Paraclete:
God the Three in One, whose praises
All created things repeat.



ANIMA CHRISTI

Soul of Christ hallow me;
Body of Christ, save me;
Blood of Christ, refresh me;
Water from the side of Christ, wash me;
Passion of Christ, strengthen me;
O good Jesu, hear me;
Within Thy wounds, hide me;
Suffer me not to be separated from Thee;
From the malicious enemy, defend me;
In the hour of death, call me;
And bid me come to Thee;
That with Thy Saints I may praise Thee
For all eternity. Amen.