

**Holy Week | Good Friday**  
**The Passion of Our Lord**  
**April 3, 2026 | 7 PM | Onsite & Online**



God Loves. We Love.  
Everyone!  
Dios Ama. Amamos.  
Todos!

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## **EVERYONE IS WELCOME. THIS MEANS YOU.**

Welcome to First English Lutheran Church. We are a congregation of the Southwestern Texas Synod of the Evangelical Lutheran Church in America (ELCA). You are invited to fully participate in a community of faith and friendship that gathers for worship, relationship building, personal growth, and service in the community and the world. Following the example of Christ, this congregation welcomes you exactly as you are.

Worship is at the heart of the Christian life. It is in worship that we encounter God, express our adoration, define our identity, and are formed and transformed as the people of God. As we are gathered together, we receive the Word of God, give thanks, and are sent to be living, active images of divine love.

FELC is committed to the work of racial equity, justice, and advocating for marginalized groups. We welcome people in all places on the journey of faith and life. We celebrate differences in age, appearance, economic status, ethnic origin, nationality, race, family configuration, marital or relationship status, political leaning, religious background, and those who are differently abled physically or mentally. Since 1989, FELC has openly welcomed persons of all sexual orientations and gender identities and expressions to full participation in the church and society. For more on our welcome and life, visit [www.felcaustin.org](http://www.felcaustin.org).

As we gather, we acknowledge the presence of God's people living on this land long before European conquest. These lands and waters have sustained the Coahuiltecan, Comanche, Jumanos, Lipan Apache, Sana, Tonkawa, and other indigenous peoples for thousands of years. Gathering today to worship on ancestral homelands, we acknowledge and honor our indigenous sisters, siblings, and brothers who continue to care for the land and water and call this land home.

**All Gender Restrooms**, with infant changing tables, are located in the hallway off of the sanctuary near the fellowship hall. **Hearing assistance devices** are available for the sanctuary, with two options: an earpiece, or a hearing loop for those who use hearing aids; please connect with an usher for a hearing assistance device. **Seat cushions**, for use on our wood pews, are available from an usher.

First English Lutheran Church broadcasts its services and events and records them for distribution via the internet. Your attendance at a service or event constitutes your consent to be included in any filming, photographing, audio recording, or broadcast and for any other use in whole or in part, including publicity. If you prefer to avoid being filmed, please participate from the back pews on the side aisles.

# ✠ GATHERING RITE ✠

Holy Friday

## Gathering Silence

*As we departed the liturgy on Holy Thursday in silence, we gather again in silence to continue with the Holy Friday liturgy and Adoration of the Cross.*

*The portions of the liturgy spoken or sung by everyone are printed in bold.*

*At the direction of the ministers, we stand, as able.*

## Gathering Hymn

**Jesus, In Thy Dying Woes**

1 Je - sus, in thy dy - ing woes, e - ven while thy life - blood flows,  
2 Sav - ior, for our par - don sue when our sins thy pangs re - new,  
3 Oh, may we, who mer - cy need, be like thee in heart and deed,

crav - ing par - don for thy foes:  
for we know not what we do: hear us, ho - ly Je - sus.  
when with wrong our spir - its bleed:

Text: Thomas B. Pollock, 1836–1896

Music: ACK, VAD ÄR DOCK LIVET HÄR, Koralspsalmboken, Stockholm, 1697

## Prayer of the Day

Merciful God, long ago your Son was lifted high upon a cross, drawing all people to himself. Through Christ's ultimate love, may we know the fullness of your mercy and grace; for he lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

*Be seated.*

## ✝ WORD & STORY ✝

### Anthem

***Jesus, My Sweet Pleasure*** (BWV 227)

Music: Johann Cruger, 1598-1662; arr. J. S. Bach, 1685-1750

Text: Johann Franck, 1618-1677

Jesus, my sweet pleasure, perfect, joyful leisure, jewel bright and true:  
how my heart has fretted, my desire so whetted, longing after you!  
Lamb of God, my own betrothed, nothing in this life so moves me,  
holds me gently, soothes me.

You provide my refuge from the driving deluge of the devil's band.  
Let the tempter trail me, enemies assail me, Jesus is at hand!  
When the rain of fear and pain, when the storms of hell beset me,  
Jesus will protect me.

*The servant pours themselves out to death and is numbered with the transgressors, images that the early Christian communities saw as important signs for experiencing the story of the death of Jesus.*

<sup>13</sup>See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. <sup>14</sup>Just as there were many who were astonished at him —so marred was his appearance, beyond human semblance, and his form beyond that of mortals—<sup>15</sup>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. <sup>53:1</sup>Who has believed what we have heard? And to whom has the arm of the LORD been revealed? <sup>2</sup>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. <sup>3</sup>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. <sup>4</sup>Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. <sup>5</sup>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. <sup>6</sup>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. <sup>7</sup>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. <sup>8</sup>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. <sup>9</sup>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. <sup>10</sup>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. <sup>11</sup>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. <sup>12</sup>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.

The Word of the Lord. **Thanks be to God.**

## **Anthem**

## ***What Wondrous Love Is This***

Southern Harmony, 1835: arr. by Anthony Giamanco

Text for meditation: ELW, hymn 666

## **Poem**

## ***Good Friday*** by Christina Rossetti, 1830-1894

Am I a stone, and not a sheep,  
That I can stand, O Christ, beneath Thy cross,  
To number drop by drop Thy blood's slow loss,  
And yet not weep?

Not so those women loved  
Who with exceeding grief lamented Thee;  
Not so fallen Peter, weeping bitterly;  
Not so the thief was moved;

Not so the Sun and Moon  
Which hid their faces in a starless sky,  
A horror of great darkness at broad noon –  
al, only I.  
Yet give not o'er,  
But seek Thy sheep, true Shepherd of the flock;  
Greater than Moses, turn and look once more  
And smite a rock.

## **Anthem**

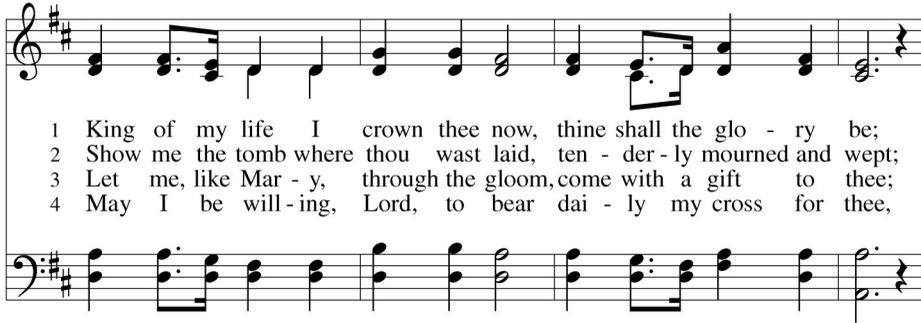
## ***The Crown***

Text: Thomas Shepherd, 1665-1739; Music: Leland Saterem, 1913-2007

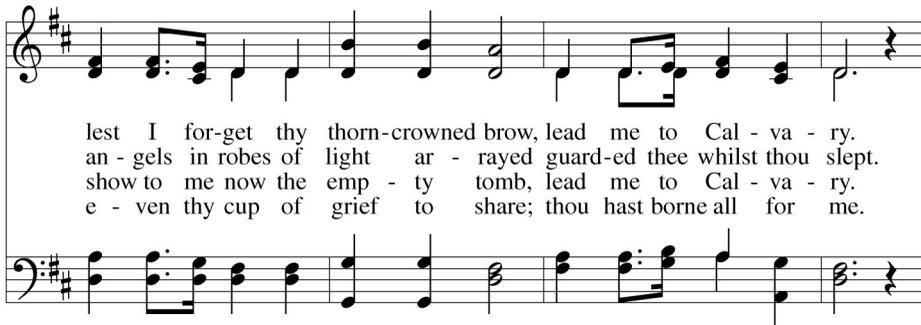
Must Jesus bear the cross alone,  
and all the world go free?  
No, there's a cross for everyone,  
and there's a cross for me.

O precious cross, O glorious crown. O resurrection day!  
When Christ the Lord from heaven comes down  
and bears my soul away.  
O precious cross, O glorious crown.

*We remain seated to sing the hymn.*

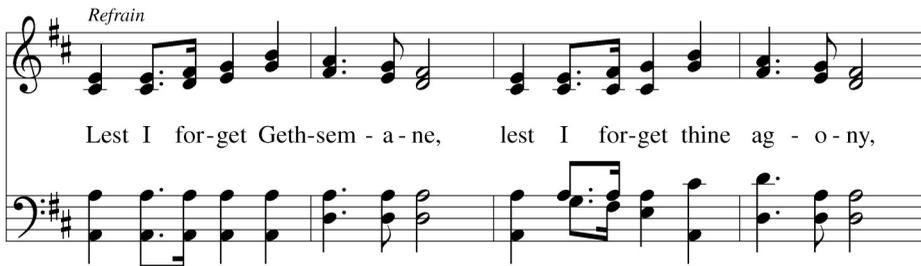


1 King of my life I crown thee now, thine shall the glo - ry be;  
 2 Show me the tomb where thou wast laid, ten - der - ly mourned and wept;  
 3 Let me, like Mar - y, through the gloom, come with a gift to thee;  
 4 May I be will - ing, Lord, to bear dai - ly my cross for thee,



lest I for - get thy thorn - crowned brow, lead me to Cal - va - ry.  
 an - gels in robes of light ar - rayed guard - ed thee whilst thou slept.  
 show to me now the emp - ty tomb, lead me to Cal - va - ry.  
 e - ven thy cup of grief to share; thou hast borne all for me.

*Refrain*



Lest I for - get Geth - sem - a - ne, lest I for - get thine ag - o - ny,



lest I for - get thy love for me, lead me to Cal - va - ry.

# The Passion of Our Lord Jesus Christ

**John 18:1 - 19:42**

NRSV, adapted

*In reverence for a portion of the passion story, we will be invited to stand at the motioning of a reader.*

This translation of the passion story is based on the New Revised Standard Version, Update Edition. Changes have been made to minimize anti-Jewish interpretations of the text. A number of the suggestions by Texas Lutheran University Professor Emeritus, Dr. Norm Beck in his book “The New Testament: A Translation and Redaction” have been used, as well as other changes.

*Be seated.*

## **Sermon**

## **Time of Reflection**

*A time of quiet reflection is kept as we open space for the Spirit to work in us. It is not necessarily meant to be a silent experience, but one of space and resting in the messages received through the Spirit’s work in community.*

*Following the reflection, we stand to sing the hymn.*

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;  
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;  
 3 In thy most bit - ter pas - sion my heart to share doth cry,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:  
 2 thy power is all ex - pir - ed, and quenched the light of light.  
 3 with thee for my sal - va - tion up - on the cross to die.

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?  
 2 Ah me! for whom thou di - est, hide not so far thy grace:  
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,

1 O coun - te - nance whose splen - dor the hosts of heav'n a - dore!  
 2 show me, O Love most high - est, the bright - ness of thy face.  
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.

*All stand.*

*Turn to face the main entrance of the nave and the cross in procession.*

**Procession of the Cross**

Behold the life-giving cross, on which was hung the Savior of the whole world,  
Jesus Christ, our Lord.

**Oh come, let us worship him.**

Behold the life-giving cross, on which was hung the Savior of the whole world,  
Jesus Christ, our redeemer.

**Oh come, let us worship him.**

Behold the life-giving cross, on which was hung the Savior of the whole world,  
Jesus Christ, our savior and friend.

**Oh come, let us worship him.**

*This wood cross, used for our adoration, is fashioned from a previous Christmas tree. It will be wrapped and adorned with flowers on Easter Sunday.*

*We remain standing, as able, to sing.*

1 There in God's gar - den stands the Tree of Wis - dom,  
 2 Its name is Je - sus, name that says, "Our Sav - ior!"  
 3 Thorns not its own are tan - gled in its fo - liage;  
 4 See how its branch - es reach to us in wel - come;

whose leaves hold forth the heal - ing of the na - tions:  
 There on its branch - es see the scars of suf - f'ring;  
 our greed has starved it, our de - spite has choked it.  
 hear what the Voice says, "Come to me, ye wea - ry!

Tree of all knowl - edge, Tree of all com -  
 see there the ten - drills of our hu - man  
 Yet, look! it lives! its grief has not de -  
 Give me your sick - ness, give me all your

pas - sion, Tree of all beau - ty.  
 self - hood feed on its life - blood.  
 stroyed it nor fire con - sumed it.  
 sor - row, I will give bless - ing."

Text: Király Imre von Pécselyi, c. 1590–c. 1641; tr. Erik Routley, 1917–1982

Music: K. Lee Scott, b. 1950

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## Lord's Prayer

Jesus, 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.**

*Be seated.*

## ✠ ADORATION OF THE CROSS ✠

At the cross God invites us to bring all of our brokenness and pain, our suffering and grief, our wonder, dreams, joy, and fear, and all the needs and desires of the world—everything. The cross removes our denial and our need to pretend. God is with us in Christ in our humanity. Bring your true, full self to the cross—this is all that God desires.

*Worshippers may light a candle in the sand boxes around the cross.  
Worshippers may bow in reverence, and may touch or kiss the cross.  
Cushions are near the cross for use in prayer and meditation.  
Worshippers may come to the cross and return to a seat.*

*Worshippers are invited to pray for our suffering and beautiful world—  
creation, nations, the church, communities, and individuals in body, mind, spirit, and relationships.*

## Anthem

### **Ah, Holy Jesus**

Johann Heermann, 1585-1647; tr. Robert Bridges, 1844-1930, alt.  
Arranged by Sandra Caffey Falkenberg, July 28, 1948–April 4, 2025

Ah, holy Jesus, how hast thou offended  
that man to judge thee hath in hate pretended?  
By foes derided, by thine own rejected,  
O most afflicted.

For me, kind Jesus, was thine incarnation,  
thy mortal sorrow, and thy life's oblation;  
thy death of anguish and thy bitter passion,  
for my salvation.

**Crucem Tuam** (repeated)

text: Latin text (540); music: Taizé, France

*mf*  $\text{♩} = 63$  B Em B Em Bm Am D G E Am D

*mf*

Cru - cem tu - am a - do - ra - mus Do - mi - ne, re - sur - re - cti - o - nem  
 O Lord, your cross, we a - dore and glo - ri - fy, for your ho - ly re - sur -

G Am<sup>7</sup> B Em E Am E Am E

tu - am lau - da - mus Do - mi - ne. Lau - da - mus et glo - ri - fi - ca - mus.  
 rection, we praise you Lord of life. We praise you and we glo - ri - fy you.

Am D G Am<sup>7</sup> B Em *fine* B Em B

Re - sur - re - cti - o - nem tu - am lau - da - mus Do - mi - ne. Cru - cem tu -  
 For your ho - ly re - sur - rection, we praise you Lord of life. O Lord, your

*mf* *fine*

## Anthem

## Temporary

Richard Slaid Cleaves, b. 1964  
Arranged by Leigh Northcutt-Benson, b. 1966

Fall down on your knees hear the whisper through the trees  
No one's come to save you let fade the little lies  
The sentimental cries behold what nature gave you  
All you see every love and every dream temporary  
As the morning dew will turn to steam.

Battered by the years we'll quit this vale of tears and leave the world to turn  
The voice of midnight comes and spoken on its tongue:  
Man's infinite concern  
All you see every joy and every sting temporary as the blooming of the rose in spring.

Live well and learn to die soon in the dust you'll lie with everything you know  
Cruel death will not spare the wise, the young or fair let us drain this cup of woe  
All you see every thing and every friend temporary  
A love you thought would never end.  
Every love and every dream and every joy and every sting temporary  
The lullaby your mother would sing.

## ✠CONCLUDING RITE✠

*We sit for the concluding rite of the adoration. You may continue in adoration at the cross.*

## Poem

**whisper.** by Ullie-Kaye, b. 1962

My love, when you whisper to yourself  
(and I know you do), don't forget to remind  
yourself how far you've come, okay?  
Don't forget to say thank you to every  
ounce of you that wanted to let go but  
held on instead. Don't forget to tell  
yourself how beautiful you find all of  
the changes that you've made.  
All of the baby steps you took.  
And all of the times you could have sunk low  
but the spirit kept glowing.  
Bless the kindness that you so desperately  
needed, but choose instead, to give away.

*A minister continues and we respond:*

We adore you, O Christ, and we bless you.

**By your holy cross you have redeemed the cosmos.**

We adore you, O Christ, and we bless you.

**By your holy cross you have redeemed every living thing.**

We adore you, O Christ, and we bless you.

**By your holy cross you have redeemed me.**

We adore you, O Christ, and we bless you.

**We adore you, O Christ, and we bless you. Amen.**

## **Sending Silence**

*The liturgy concludes in silence. You may remain for prayer and reflection.  
Conversation is not held. All depart in quietly.*

## **Holy Week**

The season of Lent culminates with Holy Week—the ritual participation in the passion, death, and resurrection of Christ. Through ancient liturgies and contemporary experience, we not only hear the story of Jesus, we become part of it now. The heart of the Christian faith is the paschal mystery—through the life, death, and resurrection of Christ, God brings transformation, salvation, and renewal for us and the whole creation. Holy Week is the time of deep contemplation that our lives are caught up in this mystery. Palm Sunday was the celebration of Jesus’ entry into Jerusalem when he is hailed as the new king. Holy Week is the centerpiece of the entire Christian year, forming one worship event over three days. Holy Thursday (sometimes called ‘Maundy’ an English form of ‘mandate’ from the Latin name ‘mandatum’) connects us to the events of Jesus’ Last Supper. This liturgy includes the foot washing ritual that leads us to participate in Jesus’ own humility and loving service to others. Holy (Good) Friday is the solemn day of honoring Jesus’ death, receiving in the way of the cross—rejection, suffering, death—the power of God to redeem and transform us. At Easter (and for 50 days after) we celebrate that Christ renews all of life.

# WELCOME TO FIRST ENGLISH LUTHERAN CHURCH

Visit [felcaustin.org](https://felcaustin.org) to learn more about the FELC welcome, worship, music, community life, learning, engagement, racial justice, and reconciliation ministries. To subscribe to a weekly email Newsletter or connect with the staff or ministry leaders, contact [office@felcaustin.org](mailto:office@felcaustin.org). If you are new to the FELC community, use the QR code to connect.



## LEADERS IN LITURGY

Assisting Minister	Shannon Aguirre
Building Open/Close	Leigh Northcutt-Benson
Lectors	Trish Karli, Betsy Appleton, Jerry Don Aguirre, Pastor Katie Rode, Nancy Baden
Livestream Minister	JP Northcutt-Benson
Music Ministers	Cantor Bryan Rust, FELC Choir; Margaret Bruesch, flute; Ajit D'Sa, piano; Norvell Northcutt, percussion; Leigh Northcutt-Benson, Nikki Northcutt, duet
Presiding & Preaching	Pastor Katie Rode
Usher	Terry Porter

## CELEBRATE HOLY WEEK & EASTER

### The Easter Vigil at Home | April 4

*A take-home liturgy to prepare for Christ's resurrection. Available at the Welcome Tables & online*

### Easter Sunday Worship, Hospitality, & Egg Hunt | April 5 | 10 AM

*Flowering of the indoor cross before worship (bring your cut flowers)*

*Resurrection story, Holy Communion, choral & instrumental music*

*Hospitality & Egg Hunt after worship (bring a basket)*

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