

**Holy Week: Three Days**  
**Good Friday: The Passion of Our Lord**  
**April 18, 2025 | 7 PM | Onsite & Online**



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

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a congregation of the Evangelical Lutheran Church in America—a sanctuary church body in the United States

## Everyone is welcome. This means you.

Welcome to First English Lutheran Church & Child Development Center (FELC). 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 theology, 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.

We are 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).

**If this is one of your first times with FELC**, please use the online **Welcome Visitors information form** and provide feedback on your visit <http://www.felcaustin.org/forms/visitors>.

When we gather in the **Chapel of the Saints**, we gather as the saints of God in prayer, worship, and community. We gather with the saints of the past that we remember in various ways: the names engraved on the Columbarium, the Cloud of Witnesses mobile hanging in the Chapel containing the names of all who have died at FELC since 1936, and the icons displayed on the walls that remind us of people who inspire our faith and action today. The icons in the Chapel, by artist Kelly Latimore, are diverse saints, ancient and contemporary, and eight more are installed in the hallway outside the north transept entrance. The Columbarium consists of separate niches that can hold up to two urns each.

**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 and chairs are available from an usher in the narthex.

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.

A diversity of music is an important part of our witness, including the outstanding acoustics of our nave. As we grow our music ministry, we embark on a significant restoration campaign for our valued and aged pipe organ.

# ✠ GATHERING ✠

Holy Friday, Year C

## Gathering Silence

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

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

At the direction of the minister, the assembly stands, as willing and able.

## Gathering Hymn

## We Sing the Praise of Him Who Died

Thomas Kelly (1769-1855); Breslau (1844)

1 We sing the praise of him who died, of  
 2 In - scribed up - on the cross we see in  
 3 The cross: it takes our guilt a - way, and  
 4 It makes the cow - ard spi - rit of brave, and  
 5 The balm of life, the cure of woe, the

1 him who died up - on the cross; the sin - ner's hope let  
 2 shin - ing let - ters, God is love: he bears our sins up -  
 3 holds the faint - ing spi - rit up; it cheers with hope the  
 4 nerves the fee - ble arm for fight; it takes its ter - ror  
 5 mea - sure and the pledge of love, the sin - ner's re - fuge

1 sin de - ride: for this we count the world but loss.  
 2 on the tree: he brings us mer - cy from a - bove.  
 3 gloom - y day, and sweet - ens ev - ery bit - ter cup.  
 4 from the grave, and gilds the bed of death with light.  
 5 here be - low, the an - gels' theme in heaven a - bove.

## Prayer of the Day

The Lord be with you. **And also with you.**

Let us pray.

Merciful God, your Son was lifted up on the cross to draw all people to himself.

Behold now your family for which Jesus died and rose.

Grant that we who have been born out of his wounded side

may find the fullness of love and mercy in him,

who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

*The assembly is seated.*

## ✠WORD✠

### Anthem

### **Loving Lamb**

usimc: Ruth Krusemark (b. 1950)

Alas! and did my Savior bleed and did my Sovereign die?

Would He devote that sacred head for sinners such as I?

Was it for sins that I had done, he groaned upon the tree?

Amazing pity! Grace unknown! And love beyond degree!

O the Lamb, the loving Lamb, the Lamb on Calvary;

The Lamb that was slain, that liveth again to intercede for me.

But drops of grief can ne'er repay the debt of love I owe:

Here, Lord, I give my self away 'tis all that I can do.

Text: Isaac Watts (1674-1748)

### First Reading

### **Isaiah 52:13—53:12**

New Revised Standard Version - English Updated

*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.**

## Psalm Response

## *Up to the Hills I Lift My Eyes*

Normand Gouin (b. 1970)

Up to the hills I lift my eyes, from where shall come my strength and help?  
My hope rests in the Lord, my God, the Maker of the earth and skies.

God guides our steps and guards our way. He never slumbers, never sleeps.  
God's love and grace fill all our days, the guard and hope of Israel.

No sun shall cause you harm by day, nor moonbeams in the dark of night.  
The Lord will ever keep you safe till you ascend to heaven's height.

The Lord will guard your soul from death; from every foe God sets you free.  
The Lord will guide your every step from now until eternity.

text: Psalm 121, adapted

## Second Reading

## Hebrews 10:16-25

NRSV

After the Holy Spirit says, <sup>16</sup>“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,” <sup>17</sup>he also adds, “I will remember their sins and their lawless deeds no more.” <sup>18</sup>Where there is forgiveness of these, there is no longer any offering for sin.

<sup>19</sup>Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, <sup>20</sup>by the new and living way that he opened for us through the curtain (that is, through his flesh), <sup>21</sup>and since we have a great priest over the house of God, <sup>22</sup>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. <sup>23</sup>Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. <sup>24</sup>And let us consider how to provoke one another to love and good deeds, <sup>25</sup>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.

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

*The assembly stands to sing.*

## Hymn

### ***There Is a Green Hill Far Away***

Text: Cecil Alexander (1823-1898) Music: William Horsley (1774-1858)

1 There is a green hill far a - way, out - side a cit - y wall,  
2 We may not know, we can - not tell, what pains he had to bear,  
3 He died that we might be for - giv'n; he died to make us good,

where the dear Lord was cru - ci - fied, who died to save us all.  
but we be - lieve it was for us he hung and suf - fered there.  
that we might go at last to heav'n, saved by his pre - cious blood.

*The assembly is seated.*

## **The Passion of Our Lord Jesus Christ**

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

NRSV, adapted

*In reverence for a portion of the passion story, the assembly 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.

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.

*The assembly is 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, the assembly stands to sing the hymn.*

# Hymn of the Day


# O Sacred Head, Sore Wounded

text: Paul Gerhardt (1607-1676)

based on Arnulf of Louvain (c. 1250); *Herzlich Tut Mich Verlagen* (c. 1500), J. S. Bach (1665-1750)



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 heaven 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.



*The assembly turns 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.*

*The assembly remains standing, as able, to sing.*

# Hymn

## Cross of Jesus, Cross of Sorrows

text: W. J. Sparrow (1859-1952)

music: John Stainer (1840-1901)

1 Cross of Je - sus, cross of sor - row, where the  
 2 Here the King of all the a - ges, throned in  
 3 O mys - ter - ious con - de - scend - ing! O a -  
 4 Cross of Je - sus, cross of sor - row, where the

blood of Christ was shed, per - fect Man on  
 light ere worlds could be, robed in mor - tal  
 ban - don - ment sub - lime! Ve - ry God him -  
 blood of Christ was shed, per - fect Man on

thee did suf - fer, per - fect God on thee has bled!  
 flesh is dy - ing, cru - ci - fied by sin for me.  
 self is bear - ing, all the suf - fer - ings of time!  
 thee did suf - fer, per - fect God on thee has bled!

## 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**

**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.**

**Padre nuestro que estás en el  
cielo, santificado sea tu  
nombre. Venga tu reino.**

**Hágase tu voluntad en la tierra  
como en el cielo. Danos hoy  
nuestro pan de cada día.**

**Perdona nuestras ofensas  
como también nosotros  
perdonamos a los que nos  
ofenden. No nos dejes caer en  
tentación y líbranos del mal.  
Porque tuyo es el reino, tuyo es  
el poder, y tuya es la gloria,  
ahora y siempre. Amén.**

**Our Creator in heaven, holy is  
your name, your kin-dom  
come, your will be done, on  
earth as in heaven. Give us  
today our daily bread. Forgive  
us our sin, as we forgive those  
who sin against us. Save us  
from the time of trial, and  
deliver us from evil. For the  
kin-dom, the power, and the  
glory are yours, now and  
forever. Amen.**

## ✝ 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.*

### **As a faith community, First English prays for...**

the citizens, immigrants, and refugees of the United States;  
the national, state, local leaders of the United States;  
the people of Ukraine, Russia, and the Middle East, and all places of war and oppression;  
all communities and families, including those living with gun violence;  
all in need of safe shelter, nourishing food, and quality care, and for those who offer it;  
FELC care ministers;  
all who offer protection, defense, and advocacy, in this community and in our nation;  
all who advocate for safety, justice, and equity;  
God's guidance for our faith community in this time of transition and renewal;  
FELC staff, child development center board of directors, and congregation council;  
FELC child development center students and families;  
all people seeking healing and justice;  
all in any need and thanksgiving.

## Music at the Adoration

## *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.

# **Crucem Tuam** (repeated)

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

*mf* = 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.  
rec - tion, 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 - rec - tion, we praise you Lord of life. O Lord, your

*mf* *fine*

Jesus keep me near the cross, there a precious fountain; free to all, a healing stream flows from Calvary's mountain. In the cross be my glory ever, till my ransomed soul shall find rest beyond the river.

Fanny Crosby (1869)

## God Is Suffering, Too

text/music: Paul Damico-Carper (b. 1981)

The musical score is written on four staves in 4/4 time, with a key signature of three flats (B-flat, E-flat, A-flat). The melody is simple, using half notes and quarter notes. The lyrics are written below the staves, with some words stacked vertically to align with the notes.

In our suff' - ring God is suff' - ring, too,  
their your my  
hold - ing pain our hands can-not un - do,  
their your my  
by Christ's off' - ring car - ry-ing us through, cra - dl - ing our  
them you me their your my  
sor - row and mak - ing us new.  
them you me

## Concluding Rite

*The assembly kneels or is seated for the concluding portion of the adoration.*

*A minister continues, with the assembly responding:*

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

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

## Sending Silence

*The liturgy concludes in silence. You may remain for silent prayer and reflection.*

*Conversation is not held. All depart in silence.*

**CELEBRATE THE RESURRECTION!**

**Holy Saturday: The Easter Vigil | April 19, 2025 | 8:01PM (sunset)**

*Candlelight procession, stories of salvation, baptismal renewal, Holy Communion, & special music  
Champagne & chocolate reception*

**Easter Sunday Worship, Hospitality, & Egg Hunt | April 20, 2025 | 10AM**

*Flowering of the indoor cross before worship (bring your cut flowers)  
Worship with the resurrection story, Holy Communion, baptismal renewal, &  
choral & instrumental music  
Festive Hospitality & Easter Egg Hunt after worship (bring a basket)*

**LEADERS IN LITURGY | APRIL 18**

Ministers	All the People of God
Assisting Minister	Shannon Aguirre
Building Open/Close	Leigh Northcutt-Benson
Lector	Leigh Northcutt-Benson
Livestream Minister	JP Northcutt-Benson
Music Ministers	FELC Choir; Leigh Northcutt & Nikk Northcutt, duet; Cantor Bryan Rust
Presiding & Preaching	The Rev. Robert Karli
Usher	Monica Lund

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