



**PLUM Worship**  
**GOOD FRIDAY**  
**March 29, 2024**  
**7:00 p.m.**

**in person & live stream via Facebook**

**<https://www.facebook.com/POPLutheranPH/events>**

**PRINCE OF PEACE LUTHERAN CHURCH**

Pleasant Hills

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*We are the Church,  
gathered and equipped,  
sent and scattered,  
for faith in action.*

*Welcome! In this Tenebrae service, the extinguishing of candles has been placed within the reading of John's passion account, which sees Jesus' death as his glorification. Rather than "mourning" the dying or dead Jesus on Good Friday, the cross is acclaimed as the sign of the world's redemption. The procession of the cross and adoration of the crucified Christ become the primary symbolic action of this day. We offer honor and reverence to the one who, lifted up from the earth, draws all people to himself. This service does not end in darkness and sadness, as if the assembly were reenacting the death of Christ. Rather, the liturgy ends with Christ exalted on the cross, an image from John's gospel.*

*A: Welcome*

**LET US PREPARE OUR HEARTS FOR  
WORSHIP DURING THE PRELUDE**

**PRAYER OF THE DAY**

P: You went willingly to a painful and humiliating death, a proclamation of a love far deeper than we deserve and far more powerful than we can imagine. Hold us in our doubt and grief as we bear witness to what you endured.

**C: Amen.**

**THE PASSION ACCORDING TO ST. JOHN**

*On Good Friday, the story of Jesus' passion—from his arrest to his burial—is read in its entirety from the Gospel of John.*

**A: John 18:1-11 (Donna)**

<sup>1</sup>[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.<sup>2</sup>Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. <sup>3</sup>So 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. <sup>4</sup>Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?"<sup>5</sup>They answered, "Jesus of Nazareth." Jesus

replied, "I am he." Judas, who betrayed him, was standing with them. <sup>6</sup>When Jesus said to them, "I am he," they stepped back and fell to the ground. <sup>7</sup>Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." <sup>8</sup>Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." <sup>9</sup>This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." <sup>10</sup>Then 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. <sup>11</sup>Jesus 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 may be extinguished.*

**HYMN GO TO DARK GETHSEMANE, # 347 ( VS. 1)**

**1** *Go to dark Gethsemane,  
all who feel the tempter's pow'r;  
your Redeemer's conflict see.  
Watch with him one bitter hour;  
turn not from his griefs away;  
learn from Jesus Christ to pray*

**John 18:12-27 (Donna)**

<sup>12</sup>So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. <sup>13</sup>First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. <sup>14</sup>Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

<sup>15</sup>Simon 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, <sup>16</sup>but 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. <sup>17</sup>The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." <sup>18</sup>Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming

themselves. Peter also was standing with them and warming himself.

<sup>19</sup>Then the high priest questioned Jesus about his disciples and about his teaching. <sup>20</sup>Jesus 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. <sup>21</sup>Why do you ask me? Ask those who heard what I said to them; they know what I said." <sup>22</sup>When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" <sup>23</sup>Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" <sup>24</sup>Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup>Now 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." <sup>26</sup>One 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?" <sup>27</sup>Again Peter denied it, and at that moment the cock crowed.

*Second candle may be extinguished.*

**HYMN O SACRED HEAD, NOW WOUNDED, #351 ( VS. 1)**

**1** *O sacred head, now wounded,  
with grief and shame weighed down,  
now scornfully surrounded  
with thorns, thine only crown;  
O sacred head, what glory,  
what bliss till now was thine!  
Yet, though despised and gory,  
I joy to call thee mine.*

**John 18:28-40 (Casey)**

<sup>28</sup>Then 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. <sup>29</sup>So Pilate went out to them and said, "What accusation do you bring against this

man?" <sup>30</sup>They answered, "If this man were not a criminal, we would not have handed him over to you." <sup>31</sup>Pilate 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." <sup>32</sup>(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

<sup>33</sup>Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" <sup>34</sup>Jesus answered, "Do you ask this on your own, or did others tell you about me?" <sup>35</sup>Pilate 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?" <sup>36</sup>Jesus 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." <sup>37</sup>Pilate 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." <sup>38</sup>Pilate 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. <sup>39</sup>But 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?" <sup>40</sup>They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

*Third candle may be extinguished.*

**HYMN O SACRED HEAD, NOW WOUNDED,  
#351 (VS. 3)**

**3** *What language shall I borrow  
to thank thee, dearest friend,  
for this thy dying sorrow,  
thy pity without end?  
Oh, make me thine forever,  
and should I fainting be,  
Lord, let me never, never  
outlive my love to thee.*

## **John 19:1-16a (Casey)**

<sup>19:1</sup>Then Pilate took Jesus and had him flogged. <sup>2</sup>And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup>They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. <sup>4</sup>Pilate 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." <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" <sup>6</sup>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." <sup>7</sup>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."

<sup>8</sup>Now when Pilate heard this, he was more afraid than ever. <sup>9</sup>He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. <sup>10</sup>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?" <sup>11</sup>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." <sup>12</sup>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."

<sup>13</sup>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. <sup>14</sup>Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" <sup>15</sup>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." <sup>16</sup>Then he handed him over to them to be crucified.

*Fourth candle may be extinguished.*

**HYMN AH, HOLY JESUS, #349 (VS. 1)**

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

**John 19:16b-22 (Ed)**

So they took Jesus; <sup>17</sup>and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. <sup>18</sup>There they crucified him, and with him two others, one on either side, with Jesus between them. <sup>19</sup>Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." <sup>20</sup>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. <sup>21</sup>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.'" <sup>22</sup>Pilate answered, "What I have written I have written."

*Fifth candle may be extinguished.*

**HYMN WERE YOU THERE, #353 (VS. 1)**

***1 Were you there when they crucified my Lord?  
Were you there when they crucified my Lord?  
Oh, sometimes it causes me to tremble,  
tremble, tremble  
Were you there when they crucified my Lord?***

**John 19:23-30 (Ed)**

<sup>23</sup>When 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. <sup>24</sup>So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,  
"They divided my clothes among themselves,

and for my clothing they cast lots."

<sup>25</sup>And 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. <sup>26</sup>When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." <sup>27</sup>Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

<sup>28</sup>After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." <sup>29</sup>A 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. <sup>30</sup>When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

*Sixth candle may be extinguished.*

**HYMN AH, HOLY JESUS, #349 (VS. 2)**

***2 Who was the guilty?  
Who brought this upon thee?  
Alas, my treason,  
Jesus hath undone thee.  
Twas I, Lord Jesus,  
I it was denied thee;  
I crucified thee.***

**John 19:31-42 (Rev. Sue Devine)**

<sup>31</sup>Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. <sup>32</sup>Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup>But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup>Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup>(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) <sup>36</sup>These things occurred so that the scripture might be fulfilled,

“None of his bones shall be broken.” <sup>37</sup>And again another passage of scripture says, “They will look on the one whom they have pierced.”

<sup>38</sup>After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. <sup>39</sup>Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. <sup>40</sup>They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. <sup>41</sup>Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. <sup>42</sup>And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

*Seventh candle may be extinguished.*

**HYMN**        WERE YOU THERE, #353 (VS 5)

**5**    *Were you there when they laid him in the tomb?  
Were you there when they laid him in the tomb?  
Oh, sometimes it causes me to tremble, tremble,  
tremble.  
Were you there when they laid him in the tomb?*

**\*Children’s Sermon & Sermon**

*(Assembly stands)*

**THE CALVARY CREDO**

*The presiding minister leads the responsive creed.*

P: I believe that almost two thousand years ago, there lived a man such as the world had never seen before and has never seen since. This man was a master teacher, who displayed an immense power for good, and showed genuine concern for all people.

**C: I believe that his power was feared by some, and misunderstood by others. The distinct spiritual quality of his life made it inevitable that opposition should mount against him.**

P: I believe that he was put through the mockery of a trial, sentenced without justification, and hurriedly put to death in order to get him out of the way.

**C: I believe that he did indeed die on a cross, between two thieves, with some of his friends and his enemies watching. His body was laid in a borrowed tomb which was then sealed and guarded.**

P: I believe that on the morning of the third day following his death – his friends came, intending to take care of his lifeless body, but instead found an empty tomb.

**C: I believe he showed himself alive again to his followers on a number of occasions- enough to convince them beyond a doubt that it was he.**

P: I believe that he is the Son of God, and that his death paid the price of reconciliation, and that his resurrection has opened the door of eternal life to all who believe in him.

**C: I believe that Jesus Christ lives now and is my Lord forever and that the overwhelming love of God is clearly seen once again on Good Friday, 2024.**

**BIDDING PRAYER**

*The assisting minister leads the invitations to prayer (the bids). Silence for prayer follows each bid. The presiding minister leads the prayers that conclude the silence.*

A: Let us pray, brothers and sisters, for the holy church throughout the world.        (Donna)



*Silent prayer.*

Almighty and eternal God,  
you have shown your glory to all nations in Jesus  
Christ. By your Holy Spirit guide the church  
and gather it throughout the world.  
Help it to persevere in faith, proclaim your name,  
and bring the good news of salvation in Christ to all  
people. We ask this through Christ our Lord.  
**C: Amen.**

A: Let us pray for Elizabeth and Kurt, our bishops,  
for John, Brenda, Sue, Elizabeth, and Martin, our  
pastors, for Janet, Bob, Anna, Sandi, Jack and Jen  
lay worship leaders, for all servants of the church,  
and for all the people of God.

*Silent prayer.*

Almighty and eternal God,  
your Spirit guides the church and makes it holy.  
Strengthen and uphold our bishops, pastors, other  
ministers, and lay leaders. Keep them in health and  
safety for the good of the church, and help each of  
us in our various vocations to do faithfully the  
work to which you have called us.  
We ask this through Christ our Lord.  
**C: Amen.**

A: Let us pray for those preparing for baptism.

*Silent prayer.*

Almighty and eternal God, you continue to bless the  
church. Increase the faith and understanding of those  
preparing for baptism. Give them new birth as your  
children, and keep them in the faith and communion  
of your holy church. We ask this through Christ our  
Lord.  
**C: Amen.**

A: Let us pray for our sisters and brothers who  
share our faith in Jesus Christ.

*Silent prayer.*

Almighty and eternal God, you give your church  
unity.  
Look with favor on all who follow Jesus your Son.  
Make all the baptized one in the fullness of faith,  
and keep us united in the fellowship of love.  
We ask this through Christ our Lord.  
**C: Amen.**

A: Let us pray for the Jewish people, the first to  
hear the word of God.

*Silent prayer.*

Almighty and eternal God,  
long ago you gave your promise to Abraham and  
your teaching to Moses. Hear our prayers that the  
people you called and elected as your own may  
receive the fulfillment of the covenant's promises.  
We ask this through Christ our Lord.  
**C: Amen.**

(Ed)

A: Let us pray for those who do not share our faith  
in Jesus Christ.

*Silent prayer.*

Almighty and eternal God, gather into your embrace  
all those who call out to you under different names.  
Bring an end to inter-religious strife,  
and make us more faithful witnesses  
of the love made known to us in your Son.  
We ask this through Christ our Lord.  
**C: Amen.**

A: Let us pray for those who do not believe in God.

*Silent prayer.*

Almighty and eternal God, you created humanity so that all may long to know you and find peace in you. Grant that all may recognize the signs of your love and grace in the world and in the lives of Christians, and gladly acknowledge you as the one true God. We ask this through Christ our Lord.

**C: Amen.**

A: Let us pray for God's creation.

*Silent prayer.*

Almighty and eternal God,  
you are the creator of a magnificent universe.  
Hold all the worlds in the arms of your care  
and bring all things to fulfillment in you.  
We ask this through Christ our Lord.

**C: Amen.**

A: Let us pray for those who serve in public office.

*Silent prayer.*

Almighty and eternal God,  
you are the champion of the poor and oppressed.  
In your goodness, give wisdom to those in  
authority,  
so that all people may enjoy justice, peace, freedom,  
and a share in the goodness of your creation.  
We ask this through Christ our Lord.

**C: Amen.**

A: Let us pray for those in need.

*Silent prayer.*

Almighty and eternal God,  
you give strength to the weary and new courage to  
those who have lost heart.  
Heal the sick, comfort the dying, give safety to  
travelers, free those unjustly deprived of liberty,  
and deliver your world from falsehood, hunger, and  
disease.

Hear the prayers of all who call on you in any  
trouble, that they may have the joy of receiving  
your help in their need. We ask this through Christ  
our Lord.

**C: Amen.**

P: Finally, let us pray for all those things for which  
our Lord would have us ask.

**C: 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.**

## PROCESSION OF THE CROSS

*A large cross is carried in procession through the  
church and placed before the assembly. The  
assembly stands and faces the cross as it is brought  
forward.*

*The following dialogue is said three times, the  
assembly echoing the presiding minister, at the  
beginning, midpoint, and end of the procession.*

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

*The assembly is seated.*



**HYMN WHAT WONDROUS LOVE IS THIS  
#666 (VS 1 & 2)**

*During the singing of this hymn, worshipers may come to the large cross to make a sign of reverence. Reverencing the cross may include actions such as pausing before the cross, bowing, kneeling before it for prayer, or touching it. Please take a nail in remembrance of his suffering.*

**1 What wondrous love is this,  
O my soul, O my soul!  
What wondrous love is this, O my soul!  
What wondrous love is this  
that caused the Lord of bliss  
to bear the dreadful curse  
for my soul, for my soul,  
to bear the dreadful curse for my soul?**

**2 When I was sinking down,  
sinking down, sinking down,  
when I was sinking down, sinking down,  
when I was sinking down  
beneath God's righteous frown,  
Christ laid aside his crown  
for my soul, for my soul,  
Christ laid aside his crown for my soul.**

*The assisting minister leads the "We glory in your cross."*

A: We glory in your cross, O Lord,  
and we praise your holy resurrection,  
for by your cross joy has come into the world.

**C: May God be merciful and bless us;  
may the light of God's face shine upon us.  
Let your way be known upon earth,  
your saving health among all nations.**

A: We glory in your cross, O Lord,  
and we praise your holy resurrection,  
for by your cross joy has come into the world.

**C: Let the peoples praise you, O God;  
let all the peoples praise you.  
May God give us blessing,  
and may all the ends of the earth stand in awe.**

A: We glory in your cross, O Lord,  
and we praise your holy resurrection,  
for by your cross joy has come into the world.

*A brief silence.*

A: We adore you, O Christ, and we bless you.  
**C: By your holy cross you have redeemed the world.**

*All stand and sing, proclaiming the triumph of the cross.*

**HYMN IN THE CROSS OF CHRIST I GLORY  
#324 (VS 1 & 2)**

**1 In the cross of Christ I glory,  
tow'ring o'er the wrecks of time.  
All the light of sacred story  
gathers round its head sublime.**

**2 When the woes of life o'ertake me,  
hopes deceive, and fears annoy,  
never shall the cross forsake me;  
lo, it glows with peace and joy.**

*All depart in silence.*

*Offerings may be placed in the plate in the back of the church.*