



## Immanuel Lutheran Church

122 East 88<sup>th</sup> Street, New York, NY 10128

212-289-8128

[www.immanuelnyc.org](http://www.immanuelnyc.org)

[www.facebook.com/ImmanuelLutheranChurchNYC](https://www.facebook.com/ImmanuelLutheranChurchNYC)

Immanuel's YouTube Channel:

<https://www.youtube.com/channel/UCixDAacoJS7umLndrBnugmw>

You can tune in at 7 p.m. for the service  
or later for a recording.

## Good Friday

11 a.m., Sunday, March 29, 2024

**W**arm welcome, everyone, to Immanuel Lutheran Church. Yesterday evening we began the Triduum (the "Three Holy Days") with the Maundy Thursday liturgy. This evening we observe Good Friday, and then tomorrow evening at 7 p.m. the Easter Vigil. Our Holy Week worship culminates with the great Easter morning liturgy at 11 a.m. this Sunday.

We are honored and delighted that you are here and hope that you will return. If you do not already have a church home in our city, please consider joining this congregation. We would rejoice to have you. Just send me an email ([gp Fryer@gmail.com](mailto:gp Fryer@gmail.com)) or speak with Pastor Carol Fryer ([ceafryer@gmail.com](mailto:ceafryer@gmail.com)) or with Pastor Lara Bhasin ([lara.bhasin@tsm.edu](mailto:lara.bhasin@tsm.edu)).

God be with you this Holy Week and always.

In Christ,

Pastor Gregory P. Fryer

*Please stand when the minister approaches the center aisle.*

☞ In the name of the Father and of the ✠ Son and of the Holy Spirit.

☞ **Amen.**

PRAYER

☞ Let us pray. Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed and to be given over to the hands of sinners and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and forever.

☞ **Amen.**

*Sit*

FIRST LESSON ..... Isaiah 52:13 - 53:12, RSV  
*The Fourth Servant Song promises ultimate vindication for the servant, who made his life an offering for sin. The early church saw in the servant's pouring himself out to death and being numbered with the transgressors important keys for understanding the death of Jesus.*

<sup>52:13</sup>Behold, my servant shall prosper,  
he shall be exalted and lifted up,  
and shall be very high.

<sup>14</sup>As many were astonished at him —  
his appearance was so marred,  
beyond human semblance,  
and his form beyond that of the sons of men —

<sup>15</sup>so shall he startle many nations;  
kings shall shut their mouths because of him;  
for that which has not been told them they shall see,  
and that which they have not heard they shall understand.

<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 comeliness that we should look at him,  
and no beauty that we should desire him.

<sup>3</sup>He was despised and rejected by men;  
a man of sorrows, and acquainted with grief;  
and as one from whom men hide their faces  
he was despised, and we esteemed him not.

<sup>4</sup>Surely he has borne our griefs

and carried our sorrows;  
yet we esteemed him stricken,  
smitten by God, and afflicted.

<sup>5</sup>But he was wounded for our transgressions,  
he was bruised for our iniquities;  
upon him was the chastisement that made us whole,  
and with his stripes we are healed.

<sup>6</sup>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.

<sup>7</sup>He was oppressed, and he was afflicted,  
yet he opened not his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its shearers is dumb,  
so he opened not his mouth.

<sup>8</sup>By oppression and judgment he was taken away;  
and as for his generation, who considered  
that he was cut off out of the land of the living,  
stricken for the transgression of my people?

<sup>9</sup>And they made his grave with the wicked  
and with a rich man in his death,  
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 bruise him;  
he has put him to grief;  
when he makes himself an offering for sin,  
he shall see his offspring, he shall prolong his days;  
the will of the LORD shall prosper in his hand;

<sup>11</sup>he shall see the fruit of the travail of his soul and be satisfied;  
by his knowledge shall the righteous one, my servant,  
make many to be accounted righteous;  
and he shall bear their iniquities.

<sup>12</sup>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 to death,  
and was numbered with the transgressors;  
yet he bore the sin of many,  
and made intercession for the transgressors.

**A** The word of the Lord.

**C** Thanks be to God.



Cantors <sup>1</sup>My God, my God, why have you for- | saken me\*  
and are so far from my cry, and from the words of | my distress?

All <sup>2</sup>**O my God, I cry in the daytime, but you | do not answer;\*  
by night as well, but I | find no rest.**

Cantors <sup>3</sup>Yet you are the | Holy One,\*  
enthroned upon the prais- | es of Israel.

All <sup>4</sup>**Our forefathers put their | trust in you;\*  
they trusted, and you de- | livered them.**

Cantors <sup>5</sup>They cried out to you and | were delivered;\*  
they trusted in you and were not | put to shame.

All <sup>6</sup>**But as for me, I am a worm | and no man,\*  
scorned by all and despised | by the people.**

Cantors <sup>7</sup>All who see me laugh | me to scorn;\*  
they curl their lips and wag | their heads, saying,

All <sup>8</sup>**"He trusted in the Lord; let him de- | liver him;\*  
let him rescue him, if he de- | lights in him."**

Cantors <sup>9</sup>Yet you are he who took me out | of the womb,\*  
and kept me safe upon my | mother's breast.

All <sup>10</sup>**I have been entrusted to you ever since | I was born;\*  
you were my God when I was still in my | mother's womb.**

Cantors <sup>11</sup>Be not far from me, for trou- | ble is near,\*  
and there is | none to help.

All <sup>12</sup>**Many young bulls en- | circle me;\*  
strong bulls of Ba- | shan surround me.**

Cantors <sup>13</sup>They open wide their | jaws at me,\*  
like a ravening and a | roaring lion.

All <sup>14</sup>**I am poured out like water; all my bones are | out of joint;\*  
my heart within my breast is | melting wax.**

*(Continued, next page)*



Cantors <sup>15</sup>My mouth is dried out like a pot-sherd;  
my tongue sticks to the roof | of my mouth;\*  
and you have laid me in the dust | of the grave.

**All** <sup>16</sup>**Packs of dogs close me in, and gangs of evildoers cir- | cle around me;\*  
they pierce my hands and my feet, I can count | all my bones.**

Cantors <sup>17</sup>They stare and gloat | over me;\*  
they divide my garments among them; they cast lots | for my clothing.

**All** <sup>18</sup>**Be not far a- | way, O LORD;\*  
you are my strength; hast- | en to help me.**

Cantors <sup>19</sup>Save me | from the sword,\*  
my life from the power | of the dog.

**All** <sup>20</sup>**Save me from the | lion's mouth,\*  
my wretched body from the horns | of wild bulls.**

Cantors <sup>21</sup>I will declare your name | to my brethren;\*  
in the midst of the congregation | I will praise you.

**All** <sup>22</sup>**Praise the Lord, | you that fear him;\*  
stand in awe of him, O offspring of Israel; all you of Jacob's | line, give  
glory.**

SECOND LESSON .....Hebrews 10:15-25, NRSV

*In the death of Jesus, forgiveness of sins is worked and access to God is established. Hence, when we gather together for worship and when we love others, we experience anew the benefits of Jesus' death.*

<sup>15</sup>And the Holy Spirit also testifies to us, for after saying,

<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.

**A** The word of the Lord.

**G** Thanks be to God.

*Please continue sitting for Congregational Reading of St. John's Passion*

## The Passion According to St. John

John 18:1-19:42 (RSV)

*We are all invited to read the People in unison. The passages are marked in bold.*

When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them,

*Jesus* Whom do you seek?

They answered him

*People* **Jesus of Nazareth.**

Jesus said to them,

*Jesus* I am he.

Judas, who betrayed him, was standing with them. When he said to them, "I am he," they drew back and fell to the ground. Again he asked them,

*Jesus* Whom do you seek?

And they said,

*People* **Jesus of Nazareth.**

Jesus answered,

*Jesus* I told you that I am he; so, if you seek me, let these men go.

This was to fulfill the word which he had spoken, "Of those whom thou gavest me I lost not one."

Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

*Jesus* Put your sword into its sheath; shall I not drink the cup which the Father has given me?

So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter,

*Woman* Are not you also one of this man's disciples?

He said,

*Peter* I am not.

Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself.

The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him,

*Jesus* I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said.

When he had said this, one of the officers standing by struck Jesus with his hand, saying,

*Witness* Is that how you answer the high priest?

Jesus answered him,

*Jesus* If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?

Annas then sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They said to him,

**People** Are not you also one of his disciples?

He denied it and said,

*Peter* I am not.

One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked,

*Witness* Did I not see you in the garden with him?

Peter again denied it; and at once the cock crowed.

Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said,

*Pilate* What accusation do you bring against this man?

They answered him,

**People** If this man were not an evildoer, we would not have handed him over.

Pilate said to them,

*Pilate* Take him yourselves and judge him by your own law.

The Jews said to him,

**People** It is not lawful for us to put any man to death.

This was to fulfil the word which Jesus had spoken to show by what death he was to die.

Pilate entered the praetorium again and called Jesus, and said to him,

*Pilate* Are you the King of the Jews?

Jesus answered,

*Jesus* Do you say this of your own accord, or did others say it to you about me?

Pilate answered,

*Pilate* Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?



Jesus answered,

*Jesus* My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.

Pilate said to him,

*Pilate* So you are a king?

Jesus answered,

*Jesus* You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice.

Pilate said to him,

*Pilate* What is truth?

After he had said this, he went out to the Jews again, and told them,

*Pilate* I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?

They cried out again,

*People* **Not this man, but Barabbas!**

Now Barabbas was a robber.

Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying,

*People* **Hail, King of the Jews!**

and struck him with their hands. Pilate went out again, and said to them,

*Pilate* See, I am bringing him out to you, that you may know that I find no crime in him.

So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

*Pilate* Behold the man!

When the chief priests and the officers saw him, they cried out,

*People* **Crucify him, crucify him!**

Pilate said to them,

*Pilate* Take him yourselves and crucify him, for I find no crime in him.

The Jews answered him,

*People* **We have a law, and by that law he ought to die, because he has made himself the Son of God.**

When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus,

*Pilate* Where are you from?

But Jesus gave no answer. Pilate therefore said to him,

*Pilate* You will not speak to me? Do you not know that I have power to release you, and power to crucify you?

Jesus answered him,

*Jesus* You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin.

Upon this Pilate sought to release him, but the Jews cried out,

*People* **If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar.**

When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews,

*Pilate* Behold your King!

They cried out,

*People* **Away with him, away with him, crucify him!**

Pilate said to them,

*Pilate* Shall I crucify your King?

The chief priests answered,

*People* **We have no king but Caesar.**

Then he handed him over to them to be crucified.

So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put

it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then said to Pilate,

**People** Do not write, "The King of the Jews," but, "This man said, I am King of the Jews."

Pilate answered,

*Pilate* What I have written I have written.

When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another,

**People** Let us not tear it, but cast lots for it to see whose it shall be.

This was to fulfil the scripture, "They parted my garments among them, and for my clothing they cast lots." So the soldiers did this.

*Pause. Then please stand for the conclusion of the reading.*

But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother,

*Jesus* Woman, behold, your son!

Then he said to the disciple,

*Jesus* Behold, your mother!

And from that hour the disciple took her to his own home. After this Jesus, knowing that all was now finished, said (to fulfil the scripture),

*Jesus* I thirst.

A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said,

*Jesus* It is finished;

and he bowed his head and gave up his spirit.

*(Silence)*

Since it was the day of Preparation, in order to prevent the bodies from remaining 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. So the soldiers came

and broke the legs of the first, and of the other who had been 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 at once there came out blood and water. He who saw it has borne witness -- his testimony is true, and he knows that he tells the truth -- that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced."

After this Joseph of Arimathea, who was 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 leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

*Stand.*

HYMN LBW 123

*Ah, Holy Jesus*  
*(Next page)*

HERZLIEBSTER JESU

## Ah, Holy Jesus, How Hast Thou Offended



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that man to  
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my  
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath  
 4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal  
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



judge thee hath in hate pre - tend - ed? By foes de - rid - ed,  
 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
 sin - ned, and the Son hath suf - fered; for man's a - tone - ment,  
 sor - row, and thy life's ob - la - tion; thy death of an - guish  
 dore thee, and will ev - er pray thee; think on thy pit - y



by thine own re - ject - ed, O most af - flict - ed.  
 I it was de - nied thee; I cru - ci - fied thee.  
 while he noth - ing heed - eth, God in - ter - ced - eth.  
 and thy bit - ter pas - sion, for my sal - va - tion.  
 and thy love un - swerv - ing, not my de - serv - ing.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.  
 Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

SERMON *Please sit after the minister's opening invocation.*

ANTHEM *Chorale Herzliebster Jesu from St. Matthew Passion, BWV 244*

J.S. Bach (1685-1750)

Herzliebster Jesu, was hast du  
 verbrochen,  
 dass man ein solch scharf Urteil hat  
 gesprochen?  
 Was ist die Schuld, in was für Missetaten  
 bist du geraten?

*O dearest Jesus, what law hast thou broken?  
 That such sharp sentence should on Thee be  
 spoken?  
 Of what great crime hast Thou to make  
 confession, --  
 What dark transgression?*

## THE BIDDING PRAYER

**A** Let us pray, brothers and sisters, for the holy Church of God throughout the world.

*Silent prayer.*

**P** 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 salvation in Christ to all people. We ask this through Christ our Lord. **Amen**

**A** Let us pray for Bishop Dan, Carol, Lara, and Gregory, our pastors, for all servants of the Church, and for all the people of God.

*Silent prayer.*

**P** 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.*

**P** Almighty and eternal God, you continue to bless the Church with new members. Increase the faith and understanding of those preparing for Baptism. Give them a 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 all our brothers and sisters who share our faith in Jesus Christ.

*Silent prayer.*

**P** 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.*

**P** 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**

**A** Let us pray for those who do not believe in Christ Jesus.

*Silent prayer.*

**P** 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.*

**P** Almighty and eternal God, you created humanity so that all may long to know you and find peace in you. Grant that, in spite of the hurtful things that stand in their way, they may all recognize in the lives of Christians the tokens of your love and mercy, and gladly acknowledge you as the one true God and Father of us all. We ask this through Christ our Lord.

**C Amen**

**A** Let us pray for God's creation.

*Silent prayer.*

**P** Almighty and eternal God, you are the creator of a magnificent universe. Hold all the world 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.*

**P** 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.*

**P** 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

**A** 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**

*Please stand and face the cross as it is brought forward in procession.*

#### PROCESSION OF THE CROSS

*A large cross is carried in procession through the church and placed before the assembly. The following dialogue is sung three times, once at the start, then midpoint, and finally when the cross is laid against the altar:*

The image shows three staves of musical notation in G-clef, treble clef, with a key signature of one sharp (F#). The notes are quarter notes, with some beamed together. The lyrics are written below the notes.

P: Be - hold the life - giv - ing cross on which  
was hung the sal - va - tion of the whole world.  
C: Oh \_\_\_\_ come. let us wor - ship him. \_\_\_\_

*Sit*

#### SOLEMN REPROACHES (*Christ's lament over the faithlessness of his people.*)

**P** O my people, O my Church, what have I done to you? How have I offended you? Answer me. I led you out of slavery into freedom, and delivered you through the waters of rebirth, but you have prepared a cross for you Savior.

**C** **Holy God, holy and mighty, holy and immortal, have mercy on us.**



☐ I opened the sea before you and you have opened my side with a spear. I led you on your way in a pillar of cloud and fire, but you led me to the judgment hall of Pilate; I fed you with manna in the desert, and you have beaten me with blows and scourges. I gave you water from the rock, and you have given me gall and vinegar to drink. I poured out my life and gave you the new covenant in my blood, but you have prepared a cross for your Savior.

☑ **Holy God, holy and mighty, holy and immortal, have mercy on us.**

☐ I struck down the kings of Canaan for your sake, and you struck my head with a rod. I gave you a royal scepter, and you have given me a crown of thorns. I raised you on high with great power, and you have hanged me on the gallows of the Cross.

☑ **Holy God, holy and mighty, holy and immortal, have mercy on us.**

☐ I planted you as my fairest vineyard, but you brought forth bitter fruit; I made you branches of the vine and never left your side, but you have prepared a cross for your Savior.

☑ **Holy God, holy and mighty, holy and immortal, have mercy on us.**

☐ I gave you my peace which the world could not give, and you draw the sword and strike in my name. I washed your feet as the sign of my love, and you seek high places in my kingdom. I offered you my Body and Blood, and you deny me, scatter, and abandon me.

☑ **Holy God, holy and mighty, holy and immortal, have mercy on us.**

☐ I send you the Spirit of truth to guide you, and you close your hearts to the Counselor. I pray that you be one as the Father and I are one, but you continue to quarrel and divide. I chose you out of the world to go and bring forth fruit, and you hate me and break my commandments.

☑ **Holy God, holy and mighty, holy and immortal, have mercy on us.**

☐ I lifted you up to the heights, but you lifted me high on a cross; I redeemed you from death and prepared for you everlasting life, but you have prepared a cross for your Savior.

☑ **Holy God, holy and mighty, holy and immortal, have mercy on us.**

☐ Oh my people, O my Church, what more could I have done for you? Answer me. I came to you in the least of your brothers and sisters, but I was hungry and you gave me no food, thirsty and you gave me no drink, a stranger and you did not welcome

me, naked and you did not clothe me, sick and in prison and you did not visit me, and you have prepared a cross for your Saviour.

**☞ Holy God, holy and mighty, holy and immortal, have mercy on us.**

*Silence is kept for meditation on the mystery of the crucified Savior, the mystery of redemption.*

*Congregation remains seated for "O Sacred Head, Now Wounded," LBW 117*

## O Sacred Head, Now Wounded



1 O sa - cred head, now wound - ed, with grief and shame weighed down,  
2 How art thou pale with an - guish, with sore a - buse and scorn;  
3 What lan - guage shall I bor - row to thank thee, dear - est friend,  
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;  
how does that vis - age lan - guish which once was bright as morn!  
for this thy dy - ing sor - row, thy pit - y with - out end?  
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!  
Thy grief and bit - ter pas - sion were all for sin - ners' gain;  
Oh, make me thine for - ev - er, and should I faint - ing be,  
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.  
mine, mine was the trans - gres - sion, but thine the dead - ly pain.  
Lord, let me nev - er, nev - er out - live my love to thee.  
for he who dies be - liev - ing dies safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, c. 1250; tr. composite  
Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500, adapt. Hans L. Hassler, 1564–1612

*Kneel/sit*

CLOSING PRAYER (from the *Book of Common Prayer*):

☐ Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgement and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. Amen.

*All depart in silence.*

---

**P**lease join us for the remaining liturgies of Holy Week: The great Easter Vigil will be tomorrow evening, Holy Saturday, at 7 p.m. The liturgy includes the Service of Light, Readings of Holy Scripture, the first Eucharist of Easter, and the Renewal of Baptism by the whole assembly. After that, we enjoy a pot luck supper down in the undercroft. Then join us on Sunday morning for the festive Easter Sunday Eucharist at 11 a.m. Welcome always to Immanuel Lutheran Church!

## Service Notes

Organist and Choirmaster..... Zac Schurman  
Cantors ..... Teresa Castillo, Kerrigan Bigelow, Tony Beck  
Greeters/Ushers..... Luz Ortiz and Jazo Ichikawa  
Lector..... Deirdre Grant  
Preacher ..... Rev. Carol E. A. Fryer  
Presiding Minister..... Rev. Gregory P. Fryer  
Assisting Minister ..... Rev. Lara Bhasin

## Intercessions

FAIRLY NEW TO THE PRAYER LIST: Dorothy Leung and Dakota Chin (family to Priscilla O'Carroll), Wolfgang Hahn, Richard Ortiz, his wife, Maria, and their daughter, Damaris (Richard is Luz Ortiz's cousin), Edna Szmodis, Carole Smith, Davida Goldman, Clifford Rose, Susan McIntosh (Richard McIntosh's sister), Stephen and Jean Fischer, Sally Gaudons, Timna Rosenheimer (friend of David Kiehl)

# Welcome always to Immanuel Lutheran Church!

COPYRIGHTS: Parts of the liturgy and scripture introductions come from or are based on those from *Sundays and Seasons*, Copyright © 2024 Augsburg Fortress, license SAS022429. Permission to reprint, podcast, and or stream the music in this service obtained from ONE LICENSE with license #A-713464. Readings of Holy Scripture are often downloaded from Bible Gateway: <https://www.biblegateway.com/>. Copyright information for the various translations is included on the Bible Gateway website.

## Some Notes on Our Church Nave and Liturgy

- ✦ Our congregation is one of the historic Lutheran churches in town, going back to the middle of the Civil War, 1863. We are a member of the North American Lutheran Church (NALC). The national bishop of the NALC is Rev. Daniel Selbo.
- ✦ You might be interested to hear about our reredos — the wooden altarpiece at the front of our church. It was hand carved by artists in Germany's Black Forest. The left statue is Moses, with the Ten Commandments in his left arm and the two horn-like rays of light shining forth from his face after his encounter with the Lord on Mt. Sinai (Exodus 34:29-30). The right-hand statue is St. John the Evangelist, with a quill pen in his hand and an eagle at his feet. And the center statue is Jesus Christ, the personal unity and the most perfect meaning of the Law (Moses) and the Gospel (St. John).
- ✦ Our painting of the Transfiguration of Our Lord, above the reredos, pays tribute to the founding liturgy of our congregation, Transfiguration Sunday, February 11, 1863. Our painting shows Jesus, Moses, and Elijah elevated above the ground, so that at first glance you might think that it is a painting of the Ascension. But the saintly company with Jesus — Moses and Elijah on either side, with Peter, James, and John fallen down in awe at the sight — point to the Transfiguration. Heaven knows and gives credit to the anonymous painter of our painting, but we note that it is in the style of Raphael's painting of *The Transfiguration* (1517-1520). Raphael also placed Jesus, Moses, and Elijah elevated above the disciples.
- ✦ Our church windows were installed in 1973 and constitute a visual meditation on an ancient hymn of the Church, the *Te Deum*. Pamphlets are available in the rear of the church explaining the windows one by one.

- ✦ Our church bells, named *Glaube*, *Hoffnung*, and *Liebe* for Faith, Hope, and Love, were a gift from German Empress Augusta Viktoria.
- ✦ A hint about acoustics: you will be able to hear the choir and organ better if you sit toward the front half of the church. The overhanging choir balcony obscures some of the beauty of the music for those sitting under it.
- ✦ Our worship book is the green hymnal, the *Lutheran Book of Worship* (“LBW”).

- This book contains both liturgies and hymns, with liturgies in the first half and hymns in the second. Sometimes we include hymns from *With One Voice* (“WOV”) or from *Evangelical Lutheran Worship* (“ELW”).
- ✦ If you have a cell phone, please silence it for the liturgy. And please finish coffee or other drinks out in the narthex rather than in the main nave.

## Immanuel Lutheran Church

122 East 88th Street ❖ New York, NY 10128 ❖ (212) 289-8128

Office Hours: 10 a.m. – 3 p.m. Monday - Friday


[www.immanuelnyc.org](http://www.immanuelnyc.org)

[www.facebook.com/ImmanuelLutheranChurchNYC](https://www.facebook.com/ImmanuelLutheranChurchNYC)

LITURGY OF HOLY COMMUNION.....	11 a.m. Sundays
MIDWEEK HOLY COMMUNION.....	6:30 p.m. Wednesdays
SUNDAY SCHOOL.....	10 a.m. Sundays
BIBLE STUDY.....	Thursdays, 6:30 p.m. in the Martin Luther Room and Zoom
PARISH SECRETARY .....	Karen Katz-Shea
SEXTON .....	Gerry Britton
PARISH BOOKKEEPER .....	Charles Derderian
ORGANIST AND CHOIRMASTER.....	Zac Schurman
CANTOR.....	Olivia Ericsson <a href="mailto:oliviaer@umich.edu">oliviaer@umich.edu</a>
SEMINARY INTERN .....	Vicar Lara Bhasin
PASTORAL ASSOCIATE .....	Rev. Carol E. A. Fryer
PASTOR .....	Rev. Gregory P. Fryer

### *Some Parish Ministry Opportunities:*

CHOIR.....	Organist and Choirmaster Zac Schurman <a href="mailto:zac.schurman@juilliard.edu">zac.schurman@juilliard.edu</a>
MEALS ON HEELS .....	Barbara Chomko ( <a href="mailto:bchomko@nyc.rr.com">bchomko@nyc.rr.com</a> )

e extend to you a cordial welcome and hope that you will return. If you are a visitor, please fill out one of the cards in the pew rack and place it in the offering plate or hand it to Pastor Carol Fryer. If you are interested in membership here at Immanuel,

please contact the church office for an appointment with Pastor Carol. Or you can email her at [ceafryer@gmail.com](mailto:ceafryer@gmail.com).

- ✦ HOLY COMMUNION is offered to all baptized Christians who have been instructed in the Church's faith, who confess it with us (as in the Creeds), and who may in good conscience receive the Sacrament in keeping with the understanding with which it is celebrated here: namely, that the Body and Blood of Christ are truly present in the consecrated bread and wine and are distributed to and received by all who commune.
- ✦ IF YOU OR SOMEONE YOU KNOW IS ILL, hospitalized, homebound, or otherwise in need of the ministry of the Church, let us know. Please call one of the Pastors (212-289-8128) or email them: [gp Fryer@gmail.com](mailto:gp Fryer@gmail.com) or [ceafryer@gmail.com](mailto:ceafryer@gmail.com).
- ✦ We mean for PRIVATE CONFESSION to be available as often as you need. Please call one of the Pastors (212-289-8128) or email them: [gp Fryer@gmail.com](mailto:gp Fryer@gmail.com) or [ceafryer@gmail.com](mailto:ceafryer@gmail.com).
- ✦ LAYING ON OF HANDS AND ANOINTING WITH OIL FOR THE SICK is available. Again, simply contact either Pastor Fryer.
- ✦ FINANCIAL STEWARDSHIP: There is a long line of Christians, both rich and poor, who have disciplined themselves to budget a portion of their income, put it into an offering envelope first thing, and give it to the church. Pastors Carol and Gregory Fryer live by that tradition and commend it to you. Online giving is also available through our website, or by following this QR code with your phone camera:

