

Good Friday

April 3, 2026

12:00 p.m.

The congregation is asked to gather in silence in respect to others, using this as a time of prayer.

GATHERING

The liturgy begins after all have been seated.

The Christ Candle, last lit on Christmas Eve signifying Christ as the light of the world, is placed on the altar.

PRAYER

Lord Jesus, you carried our sins in your own body on the tree so that we might live. May we all who remember this day find new life in you now and in the world to come, where you live and reign with the Father and the Holy Spirit, now and forever. Amen.

READING Isaiah 52:13-53:12

See, my servant shall prosper;

he shall be exalted and lifted up
and shall be very high.

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—
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.

Who has believed what we have heard?

And to whom has the arm of the Lord been revealed?

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.

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.

Surely he has borne our infirmities
and carried our diseases,
yet we accounted him stricken,
struck down by God, and afflicted.
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.
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.
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.
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.
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.
Yet it was the will of the Lord to crush him with affliction.
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.
Out of his anguish he shall see;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.
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.

Silence is observed.

in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.” 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?” Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” Then Annas sent him bound to Caiaphas the high priest. 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.” 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?” Again Peter denied it, and at that moment the cock crowed.

Tranquillo on “Passion Chorale”

Setting by Paul Fey

Jesus before Pilate: John 18:28-19:16a

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. So Pilate went out to them and said, “What accusation do you bring against this man?” They answered, “If this man were not a criminal, we would not have handed him over to you.” Pilate said to them, “Take him yourselves and judge him according to your law.” The Jewish leaders replied, “We are not permitted to put anyone to death.” (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” Jesus answered, “Do you ask this on your own, or did others tell you about me?” 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?” Jesus answered, “My kingdom does not belong to this world. If my kingdom belonged to this world, my followers would be fighting to keep me from being handed over to the Jewish leaders. But as it is, my kingdom is not from here.” 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.” Pilate asked him, “What is truth?” After he had said this, he went out to the Jewish leaders again and told them, “I find no case against him. 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?” They shouted in reply, “Not this man but Barabbas!” Now Barabbas was a rebel. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. 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.” So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” 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.” They 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.” Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. 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?” 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.” From then on Pilate tried to release him, but the Jewish leaders cried out, “If you release this man, you are no friend of Caesar. Everyone who claims to be a king sets himself against Caesar.” 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. Now it was the day of Preparation for the Passover, and it was about noon. He said to the them, “Here is your King!” 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 Caesar.” Then he handed him over to them to be crucified.

At the organ introduction, stand as able, for the hymn.

† HYMN 286 “O Sacred Head, Now Wounded”

Be seated.

Jesus goes to Calvary: John 19:16b-22

Then he handed him over to them to be crucified. So they took Jesus, and carrying the cross by himself he went out to what is called the Place of the Skull, which in Hebrew is called Golgotha. There they crucified him and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many 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. 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.’” Pilate answered, “What I have written I have written.”

“Behold the Lamb of God”

Healey Willan

Behold the Lamb of God, which taketh away the sin of the world. Surely He hath borne our griefs and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities.

Jesus is crucified: John 19:23-25a

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. 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.” And that is what the soldiers did.

At the organ introduction, stand as able, for the hymn.

† HYMN 425 “O Crucified Redeemer”

Be seated.

Jesus gives up his spirit: John 19:25b-30

Meanwhile, standing near 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 beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." 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. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

The lowest chime on the organ tolls 33 times, signifying each year of Christ's life.

The Christ Candle is extinguished and draped.

Jesus is placed in the tomb: John 19:31-42

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. Then 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. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth, so that you also may continue to believe.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced." After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jewish leaders, asked Pilate to let him take away the body of Jesus. Pilate gave him permission, so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 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. And so, because it was the Jewish day of Preparation and the tomb was nearby, they laid Jesus there.

"Who Is This?"

John Ferguson

Who is this? Who is this who walks among us? Who speaks such words? Is it Moses, or Elijah, or some prophet of the Lord? Can we name this suffering servant? Can we name the promised sun? Can we name the heir of David? Jesus, hidden, holy one. You are Christ, from God eternal! Living God, from human womb, our deliverer and redeemer, known by cross and empty tomb. Who is this? Hidden, holy one.

Please stand, as able.

Surely he was the Son of God: Matthew 27:51-54

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

Silence | Depart in silence and be mindful of those wishing to linger in prayer. The absence of a benediction and closing voluntary is to remind us that the story of Christ's passion and death continues on Holy Saturday.

MUSICIANS

The Chancel Choir

Dr. Kimberly Sparr, *Viola*

Holden Miller, *Associate Director of Music and Organist*

Lamar Drummonds, *Director of Music and Worship*

READERS

Cindy Mann

Robert Mann

Mary Elizabeth Hart

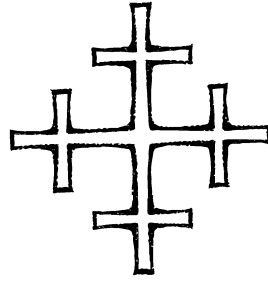
Lisa Burns

Reverend Brady Whitton

John F. Smith

Susan Burkhart

Dr. James Byo



EASTER SUNDAY SCHEDULE

Easter Vigil—April 4

This gathering at 6:30 p.m. will explore the mystery of the light of Christ around a campfire. Email Katie Davis at kdavis@firstmethodist.org for the location.

Easter Sunday—April 5

The 6:30 a.m. Easter Sunrise Service at Rhorer Plaza behind City Hall (230 St. Louis Street, 70802) will be led by the youth of FUMC. Bring your family, friends, and a lawn chair.

The 8:30 and 11:00 a.m. services in the sanctuary will proclaim “Christ Is Risen!” The Chancel Choir, Festival Brass, and Organ, will provide music at both services.

The 9:45 a.m. America Street Service will celebrate Christ’s resurrection through word and music led by the America Street Band.

There is no Sunday School or evening programming on Easter.

Easter Sunday, April 5, 2026, marks the centennial of the completion and dedication of the Baton Rouge First United Methodist Church sanctuary. In celebration we will receive a special offering to launch the Century Fund. This new fund is part of our 100th year in the sanctuary and will help First UMC provide lasting support to local nonprofit partners in Baton Rouge. Thank you for praying about your Easter gift.