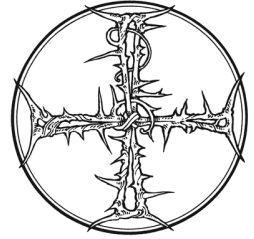


## + Good Friday, Service of the Word +

*The congregation and pastor(s) enter in silence.  
Three candles are lit (one-by-one extinguished when indicated below).*



*Kneel/Sit*

### Collect of the Day

**P** Almighty God, graciously behold this Your family for whom our Lord Jesus Christ was willing to be betrayed and delivered into the hands of sinful men to suffer death upon the cross; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

**C** Amen.

*Sit*

### Old Testament Reading

*Isaiah 52:13—53:12*

**A** The Old Testament Reading for Good Friday is from Isaiah, chapters 52 and 53.

Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. As many were astonished at you—his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—so shall he sprinkle many nations; kings shall shut their mouths because of him; for that which has not been told them they see, and that which they have not heard they understand. Who has believed what they heard from us? 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, and no beauty that we should desire him. 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. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the LORD has laid on him the iniquity of us all. 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 silent, so he opened not his mouth. 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? 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. Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for sin, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand.

Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, 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 makes intercession for the transgressors.

**A** This is the Word of the Lord.

**C** Thanks be to God.

*Silence*

*Kneel/Sit*

### Collect

**P** Let us pray. Merciful and everlasting God, You did not spare Your only Son but delivered Him up for us all to bear our sins on the cross. Grant that our hearts may be so fixed with steadfast faith in Him that we fear not the power of sin, death, and the devil; through the same Jesus Christ, our Lord.

**C** Amen.

*Sit*

*7:00 p.m. service only: Choral Anthem: **Go to Dark Gethsemane***

### Epistle

*Hebrews 4:14–16; 5:7–9*

**A** The Epistle is from Hebrews, chapters four and five.

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. . . .

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him.

**A** This is the Word of the Lord.

**C** Thanks be to God.

*Silence*

*Stand*

## Collect

- P** Let us pray. Almighty and everlasting God, You willed that Your Son should bear for us the pains of the cross and so remove from us the power of the adversary. Help us so to remember and give thanks for our Lord's passion that we may receive forgiveness of sin and redemption from everlasting death; through Jesus Christ, our Lord.
- C** Amen.

## The Passion of Our Lord Jesus Christ

### Hymn: 440 Jesus, I Will Ponder Now



1 Je - sus, I will pon - der now On Your ho - ly pas - sion;  
With Your Spir - it me en - dow For such med - i - ta - tion.  
Grant that I in love and faith May the im - age cher - ish  
Of Your suf - f'ring, pain, and death That I may not per - ish.

Text: Sigismund von Birken, 1626–81; tr. August Crull, 1845–1923, alt. Tune: Melchior Vulpus, c. 1570–1615 Text and tune: Public domain

*Sit*

## Introduction to Readings

- P** The Passion of Our Lord Jesus Christ according to St. John.

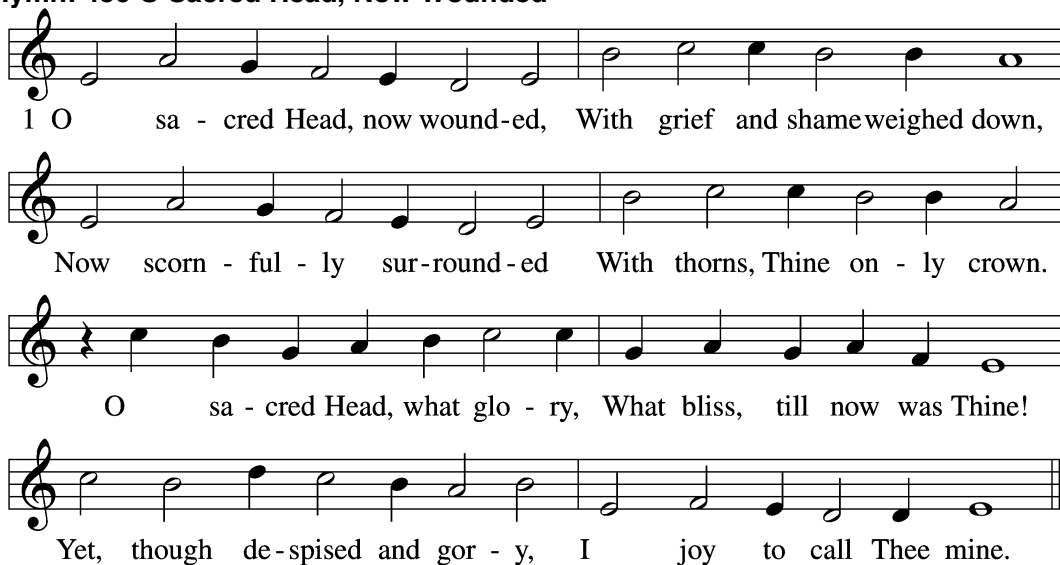
### The Betrayal and Arrest of Jesus

*John 18:1–11*

When Jesus had spoken these words, he went out 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, having procured 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 would happen to him, came forward and said to them, “Whom do you seek?” They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas, who betrayed

him, was standing with them. When Jesus said to them, “I am he,” they drew back and fell to the ground. So he asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So, if you seek me, let these men go.” This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.” Then Simon Peter, having a sword, drew it and struck the high priest’s servant and cut off his right ear. (The servant’s name was Malchus.) So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”

### Hymn: 450 O Sacred Head, Now Wounded



1 O sa - cred Head, now wound-ed, With grief and shame weighed down,  
 Now scorn - ful - ly sur-round-ed With thorns, Thine on - ly crown.  
 O sa - cred Head, what glo - ry, What bliss, till now was Thine!  
 Yet, though de-spised and gor - y, I joy to call Thee mine.

Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt. Tune: Hans Leo Hassler, 1564–1612  
 Text: © 1941 Concordia Publishing House. Used by permission: LSB Hymn License no. 110020024 Tune: Public domain

### Jesus Before the High Priest and the Denial of Peter

*John 18:12–27*

So the band of soldiers and their captain and the officers of the Jews arrested 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 advised the Jews that it would be expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the court of the high priest, but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. The servant girl at the door said to Peter, “You also are not one of this man’s disciples, are you?” He said, “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, “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 in secret. 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 these things, one of the officers standing by struck Jesus with his hand, saying, “Is that how you answer the high priest?” Jesus answered him, “If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?” Annas then sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. So they said to him, “You also are not one of his disciples, are you?” He denied it and said, “I am not.” One of the servants 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?” Peter again denied it, and at once a rooster crowed.

### Hymn: 439 O Dearest Jesus, What Law Hast Thou Broken



The musical notation is written on four staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The lyrics are: "I O dear - est Je - sus, what law hast Thou bro - ken That such sharp sen - tence should on Thee be spo - ken? Of what great crime hast Thou to make con - fes - sion, What dark trans - gres - sion?"

Text: Johann Heermann, 1585–1647; tr. Catherine Winkworth, 1827–78, alt. Tune: Johann Crüger, 1598–1662 Text and tune: Public domain

### Jesus Before Pilate

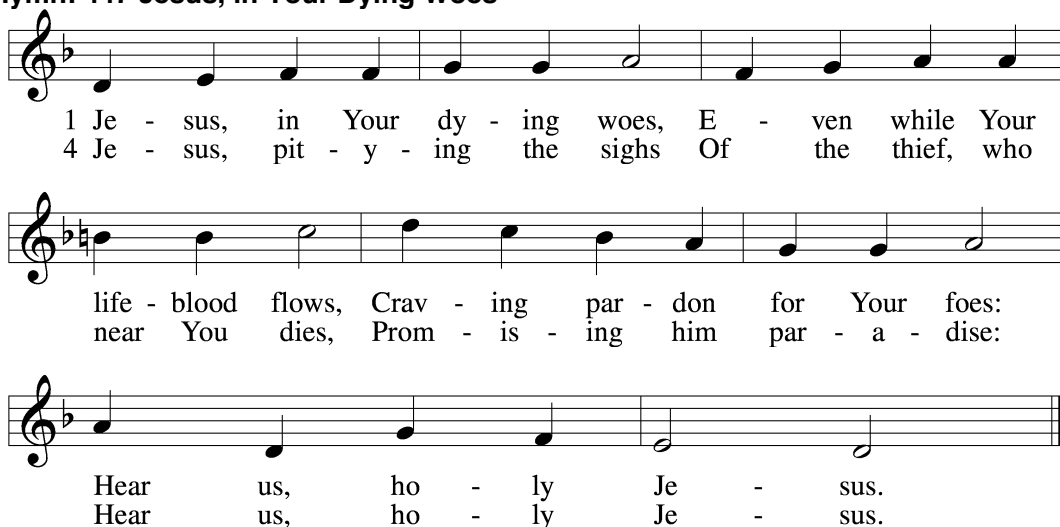
*John 18:28–40*

Then they led Jesus from the house of Caiaphas to the governor’s headquarters. It was early morning. They themselves did not enter the governor’s headquarters, so that they would not be defiled, but could eat the Passover. So Pilate went outside to them and said, “What accusation do you bring against this man?” They answered him, “If this man were not doing evil, we would not have delivered him over to you.” Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.” This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” Pilate said to him, “What is truth?”

After he had said this, he went back outside to the Jews and told them, “I find no guilt in him. But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?” They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber.

### Hymn: 447 Jesus, in Your Dying Woes



1 Je - sus, in Your dy - ing woes, E - ven while Your  
 4 Je - sus, pit - y - ing the sighs Of the thief, who

life - blood flows, Crav - ing par - don for Your foes:  
 near You dies, Prom - is - ing him par - a - dise:

Hear us, ho - ly Je - sus.  
 Hear us, ho - ly Je - sus.

Text: Thomas B. Pollock, 1836–96, alt. Tune: Bernhard Schumacher, 1886–1978 Text: Public domain  
 Tune: © 1941 Concordia Publishing House. Used by permission: LSB Hymn License no. 110020024

### Jesus Prepared for Crucifixion

*John 19:1–16a*

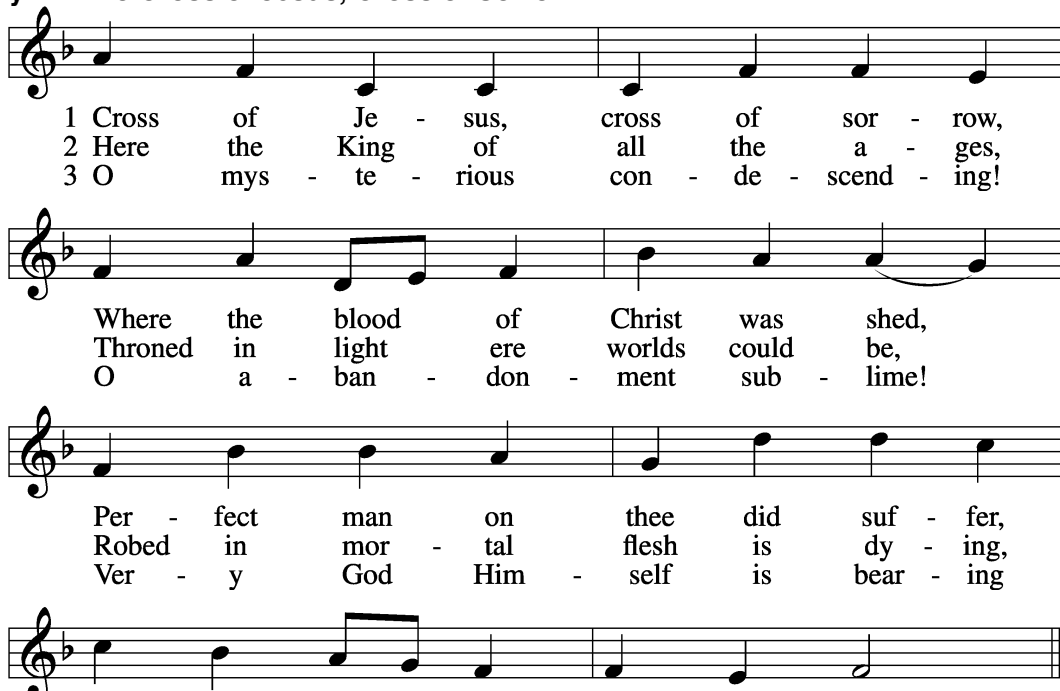
Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in 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 officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no guilt in him.” The Jews answered him, “We have a law, and according to that

law he ought to die because he has made himself the Son of God.” When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer. So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?” Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.”

From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.” So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!” They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” So he delivered him over to them to be crucified.

*An altar candle (#1) is extinguished.*

### Hymn: 428 Cross of Jesus, Cross of Sorrow



1 Cross of Je - sus, cross of sor - row,  
2 Here the King of all the a - ges,  
3 O mys - te - rious con - de - scend - ing!

Where the blood of Christ was shed,  
Throned in a light ere don - ment could be,  
O a - ban - don - ment sub - lime!

Per - fect man on thee did suf - fer,  
Robed in mor - tal flesh is dy - ing,  
Ver - y God Him - self is bear - ing

Per - fect God on thee has bled!  
Cru - ci - fied by sin for me.  
All the suf - fer - ings of time!

Text: William J. Sparrow Simpson, 1860–1952 Tune: John Stainer, 1840–1901 Text and tune: Public domain

## Stand

### The Crucifixion of Jesus

*John 19:16b–24*

So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.”

When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says,

“They divided my garments among them,  
and for my clothing they cast lots.”

So the soldiers did these things.

*An altar candle (#2) is extinguished.*

### Hymn: 453 Upon the Cross Extended

3 Who is it, Lord, that bruised You? Who has so  
sore a - bused You And caused You all Your woe?  
We all must make con - fes - sion Of sin and dire trans -  
gres - sion While You no ways of e - vil know.

Text: Paul Gerhardt, 1607–76; tr. John Kelly, 1833–90, alt. Tune: Heinrich Isaac, c. 1450–1517 Text and tune: Public domain

### Jesus' Mother and His Death

*John 19:25–30*

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 nearby, he said to his mother, “Woman, behold, your son!” Then he said

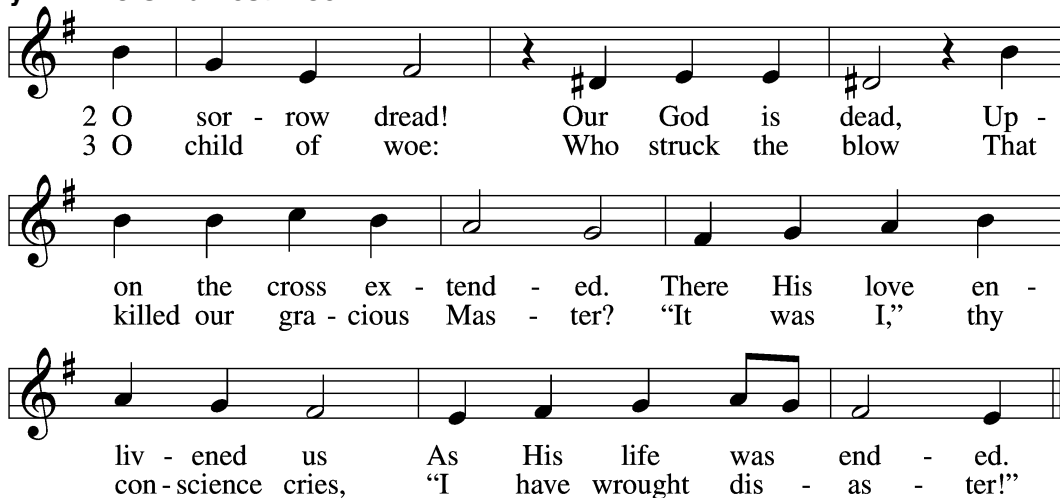


to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

*The Paschal candle is extinguished.*

### Hymn: 448 O Darkest Woe



2 O sor - row dread! Our God is dead, Up -  
3 O child of woe: Who struck the blow That  
on the cross ex - tend - ed. There His love en -  
killed our gra - cious Mas - ter? “It was I,” thy  
liv - ened us As His life was end - ed.  
con - science cries, “I have wrought dis - as - ter!”

Text: Johann Rist, 1607–67; tr. Joseph Herl, 1959 Tune: Himmlische Harmony, 1628, Mainz  
Text: © Joseph Herl. Used by permission: LSB Hymn License no. 110020024 Tune: Public domain

### Jesus’ Side is Pierced

*John 19:31–42*

Since it was the day of Preparation, and so that the bodies would not remain 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 is telling the truth—that you also may believe. For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” And again another Scripture says, “They will look on him whom they have pierced.”

After these things 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 permission. So he came and took away his body. Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. So 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 in which no one had yet been laid. So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

### Hymn: 448 O Darkest Woe



1 O dark - est woe! Ye tears, forth flow! Has  
earth so sad a won - der? God the Fa - ther's  
on - ly Son Now is bur - ied yon - der.

Text: Friedrich von Spee, 1591–1635; tr. Catherine Winkworth, 1827–78, alt. Tune: Himmlische Harmony, 1628, Mainz  
Text and tune: Public domain

*Sit*

+ Sermon +

*Stand*

### Hymn: 438 A Lamb Goes Uncomplaining Forth



1 A Lamb goes un - com - plain - ing forth, The  
guilt of sin - ners bear - ing And, lad - en with the  
sins of earth, None else the bur - den shar - ing; Goes  
pa - tient on, grows weak and faint, To slaugh - ter led with -



Text: Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt. Tune: Wolfgang Dachstein, c. 1487–1553

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## Bidding Prayer

*Kneel/Sit*

**A** (Each petition) Let us pray ... through Jesus Christ, our Lord. **C** **Amen.**

**A** Finally, let us pray for all those things for which our Lord would have us ask, saying:

**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;**

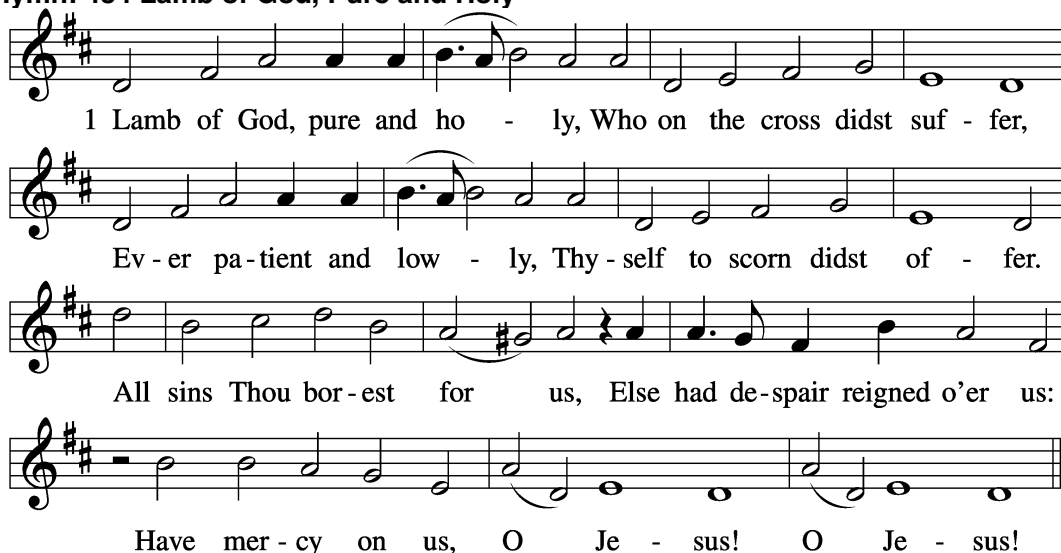
**and lead us not into temptation,**

**but deliver us from evil.**

**For Thine is the kingdom and the power and the glory forever and ever. Amen.**

*Stand*

## Hymn: 434 Lamb of God, Pure and Holy



1 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,  
Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.  
All sins Thou bor - est for us, Else had de - spair reigned o'er us:  
Have mer - cy on us, O Je - sus! O Je - sus!

Text: tr. The Lutheran Hymnal, 1941 Text and tune: Nicolaus Decius, c. 1485–after 1546 Text and tune: Public domain

## Adoration of Christ

**☞ We adore You, O Lord,  
and we praise and glorify Your holy passion, death, and resurrection.  
God be merciful to us and bless us,  
and cause His face to shine upon us, and have mercy upon us.  
We adore You, O Lord,  
and we praise and glorify Your holy passion, death, and resurrection.**

*Sit*

*All the lights now are extinguished reminding us of the darkness on the earth during the three final hours of the Lord's crucifixion (noon to 3:00 p.m.).*

*After a time of silent prayer, the loud sound of tomb closing is heard.  
All leave in silence.*

Easter Vigil (Saturday) Service at 6:00 p.m. with Rite of Baptism and Adult Confirmation  
The Resurrection of Our Lord (Easter Sunday Divine Services) at 8:30 a.m. and 11:00 a.m.  
with Easter Breakfast starting at 9:00 a.m.

## Acknowledgments

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