



Church of the Savior
LUTHERAN

GOOD FRIDAY

April 18, 2025



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Evangelical Lutheran Church in America

God's work. Our hands.

GOOD FRIDAY

We begin our liturgy as we ended the Maundy Thursday Liturgy gathering in silence.

What was begun then continues this day as we journey with our Savior from the Last Supper, the stripping and humiliation, to the cross and tomb. Good Friday is the second day of the Triduum, the "Three Sacred Days" of Maundy Thursday, Good Friday, and Holy Saturday with its Vigil of Easter.

The Good Friday Liturgy is marked with austerity, silence and reflection. The chancel itself is bare from the Maundy Thursday stripping. There is no organ music except to accompany the hymns. Our piano prelude is designed to remind us of this solemn day yet knowing Easter is coming. Everything focuses on our adoration of the crucified Christ, reigning from the throne of the cross.

The opening portion of the liturgy includes no praise. It proceeds directly to the Prayer of the Day. It is a simplified version of our Sunday Liturgy of the Word. The chief acts are the reading of the Passion of St. John and the Bidding Prayer for the needs of our world.

A large cross, which vividly and dramatically portrays the events of this day, is at the front of the sanctuary. The cross is central to our meditations in word and in silence. To help us in our remembrance, we are using an Order of Worship based on a medieval prayer service called "Tenebrae" - a Latin word meaning "darkness" or "shadows." Good Friday Tenebrae is not a liturgical "funeral" for Jesus, marked by gloom, but a solemn service of reflection, intercession, and adoration for God's Son as he offers up his life as the Lamb of God.

The Candles on the altar will be extinguished as we read the Passion of Jesus according to the Gospel of John. One by one the Tenebrae candles are extinguished and the lights in the church are gradually dimmed. This loss of light symbolizes the ebbing of Jesus' life and the darkness which surrounded the cross at Calvary on Good Friday.

After the final Scripture reading, the central candle, called the Christ Candle, is removed from the church's sanctuary to signify the Savior's death and burial. The Christ Candle, however, is never extinguished because death did not conquer our Lord Jesus. It will appear again on Easter Sunday, just as Jesus returned to life on Easter Sunday.

In the darkness at the end of the service we hear the closing of the Bible on the altar and a loud noise, called the "strepitus," which symbolizes the earthquake that occurred when Jesus died and the closing of the Savior's tomb.

All then depart in silence without benediction. Christ's death is not God's final word. Our three days conclude at our Easter Vigil to be held at 7pm on Saturday evening.

THE PRELUDE: Lift High the Cross

PRAYER OF THE DAY

Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, 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 ever. Amen.

OPENING HYMN: The Old Rugged Cross



1 On a hill far a - way stood an old rug - ged cross,
2 Oh, that old rug - ged cross so de - spised by the world,
3 In the old rug - ged cross, stained with blood so di - vine,
4 To the old rug - ged cross I will ev - er be true,



the em - blem of suf - f'ring and shame;
has a won - drous at - trac - tion for me;
a won - drous beau - ty I see;
its shame and re - proach glad - ly bear;



and I love that old cross where the dear - est and best
for the dear Lamb of God left his glo - ry a - bove,
for 'twas on that old cross Je - sus suf - fered and died,
Christ will call me some day to my home far a - way,



for a world of lost sin - ners was slain.
to . . . bear it to dark Cal - va - ry.
to . . . par - don and sanc - ti - fy me.
where his glo - ry for - ev - er I'll share.



So I'll cher - ish the old rug - ged cross, till my



tro - phies at last I lay down; I will cling to the old rug - ged



cross, and ex - change it some day for a crown.

THE PRAYERS *(Seated or kneeling)*

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

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. **Amen.**

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. **Amen.**

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. **Amen.**

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. **Amen.**

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. **Amen.**

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. **Amen.**

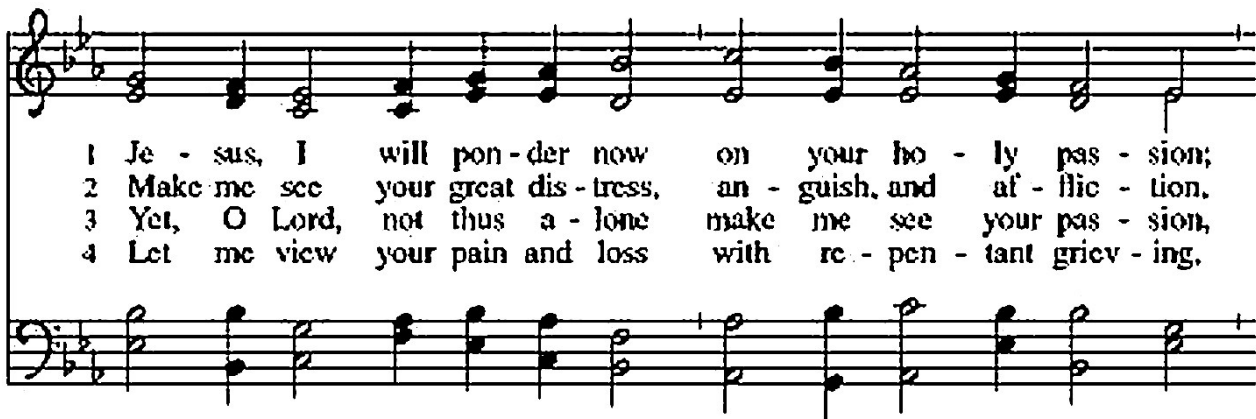
Almighty and eternal God, you are the creator of a magnificent universe. Hold all the worlds in the arms of your care and bring all things to fulfillment in you. We ask this through Christ our Lord. **Amen.**

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. **Amen.**

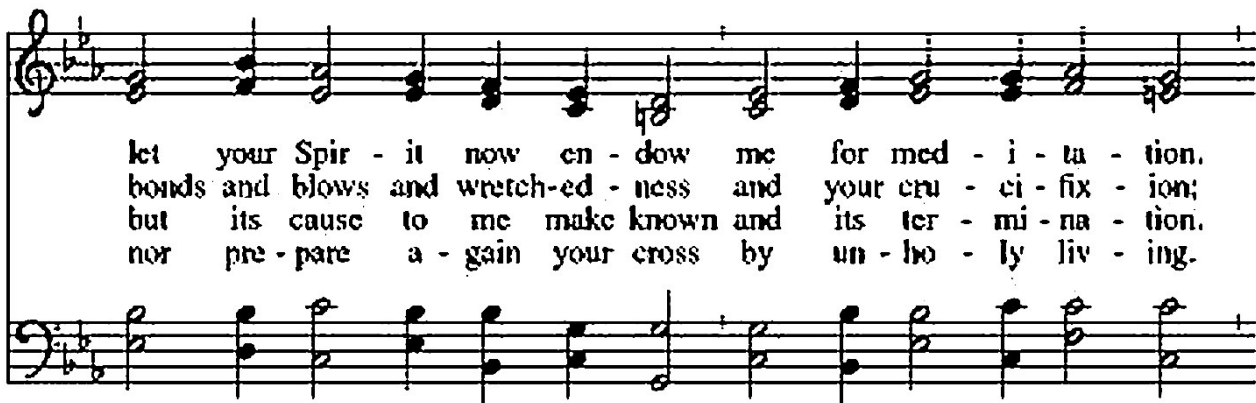
Almighty and eternal God, you give strength to the weary and new courage to those who have lost heart. Heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and deliver your world from falsehood, hunger, and disease. Hear the prayers of all who call on you in any trouble, that they may have the joy of receiving your help in their need. We ask this through Christ our Lord. **Amen.**

SERMON

HYMN: Jesus, I Will Ponder Now



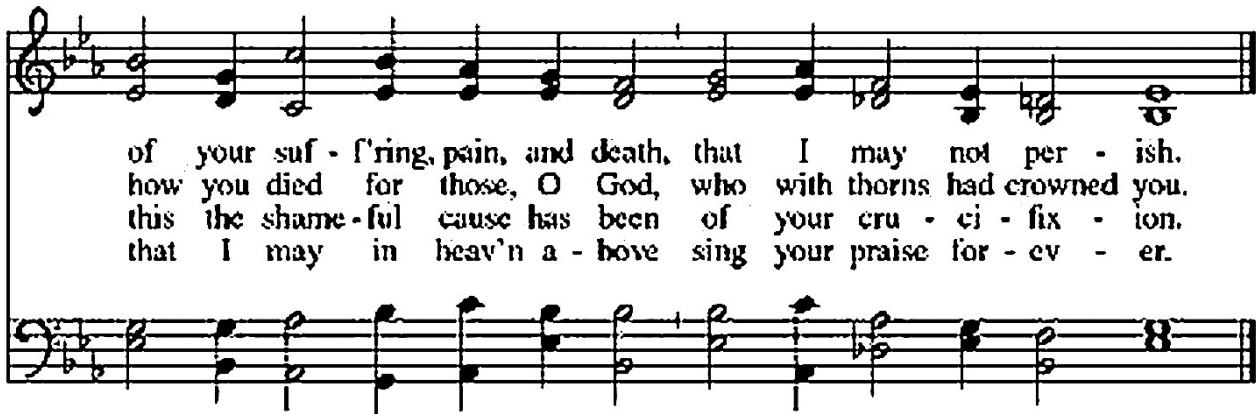
1 Je - sus, I will pon - der now on your ho - ly pas - sion;
2 Make me see your great dis - tress, an - guish, and af - flic - tion,
3 Yet, O Lord, not thus a - lone make me see your pas - sion,
4 Let me view your pain and loss with re - pen - tant griev - ing,



let your Spir - it now en - dow me for med - i - ta - tion,
bonds and blows and wretch - ed - ness and your cru - ci - fix - ion;
but its cause to me make known and its ter - mi - na - tion,
nor pre - pare a - gain your cross by un - ho - ly liv - ing.



Grant that I in love and faith may the im - age cher - ish
make me see how scourge and rod, spear and nails, did wound you,
For I al - so and my sin wrought your deep af - flic - tion;
May I give you love for love! Hear me, O my Sav - ior.



of your suf - f'ring, pain, and death, that I may not per - ish,
how you died for those, O God, who with thorns had crowned you,
this the shame - ful cause has been of your cru - ci - fix - ion,
that I may in heav'n a - bove sing your praise for - ev - er.

THE GOSPEL: John 18:1--19:42

The Betrayal and Arrest of Jesus

¹⁸ After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. ² Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³ 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. ⁴ Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" ⁵ They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. ⁶ When Jesus said to them, "I am he," they stepped back and fell to the ground. ⁷ Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." ⁸ Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." ⁹ This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." ¹⁰ 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. ¹¹ Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?" *(Candle Extinguished)*

Jesus before the High Priest

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

Peter Denies Jesus

¹⁵ 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, ¹⁶ 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. ¹⁷ The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." ¹⁸ 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. *(Candle Extinguished)*

The High Priest Questions Jesus

¹⁹ Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰ 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. ²¹ Why do you ask me? Ask those who heard what I said to them; they know what I said." ²² 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?" ²³ Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" ²⁴ Then Annas sent him bound to Caiaphas the high priest.

Peter Denies Jesus Again

²⁵ 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." ²⁶ 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?" ²⁷ Again Peter denied it, and at that moment the cock crowed. (*Candle Extinguished*)

THEY CRUCIFIED MY LORD

The musical score is written for a choir or solo voice with piano accompaniment. It consists of three systems of music. The first system contains five numbered lines of lyrics. The second system contains five lines of lyrics, each corresponding to the first line of the first system. The third system contains three lines of lyrics, each corresponding to the first line of the first system. The music is in a key with two flats (B-flat and E-flat) and a common time signature. The melody is primarily in the treble clef, with the piano accompaniment in the bass clef. The lyrics are: 1 They cru - ci - fied my Lord, and he nev - er said a mum - ba - lin' word; 2 They nailed him to a tree, and he nev - er said a mum - ba - lin' word; 3 They pierced him in the side, and he nev - er said a mum - ba - lin' word; 4 The blood came stream - in' down, and he nev - er said a mum - ba - lin' word; 5 He hung his head and died, and he nev - er said a mum - ba - lin' word; they cru - ci - fied my Lord, and he nev - er said a mum - ba - lin' word; they nailed him to a tree, and he nev - er said a mum - ba - lin' word; they pierced him in the side, and he nev - er said a mum - ba - lin' word; the blood came stream - in' down, and he nev - er said a mum - ba - lin' word; he hung his head and died, and he nev - er said a mum - ba - lin' word; not a word, not a word, not a word.

1 They cru - ci - fied my Lord, and he nev - er said a mum - ba - lin' word;
2 They nailed him to a tree, and he nev - er said a mum - ba - lin' word;
3 They pierced him in the side, and he nev - er said a mum - ba - lin' word;
4 The blood came stream - in' down, and he nev - er said a mum - ba - lin' word;
5 He hung his head and died, and he nev - er said a mum - ba - lin' word;

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the blood came stream - in' down, and he nev - er said a mum - ba - lin' word;
he hung his head and died, and he nev - er said a mum - ba - lin' word;

not a word, not a word, not a word.

Jesus Before Pilate

²⁸ 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. ²⁹ So Pilate went out to them and said, "What accusation do you bring against this man?" ³⁰ They answered, "If this man were not a criminal, we would not have handed him over to you." ³¹ 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." ³² (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) ³³ Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" ³⁴ Jesus answered, "Do you ask this on your own, or did others tell you about me?" ³⁵ 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?" ³⁶ 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." ³⁷ 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." ³⁸ Pilate asked him, "What is truth?" (*Candle Extinguished*)

Jesus Sentenced to Death

After he had said this, he went out to the Jews again and told them, "I find no case against him." ³⁹ 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?" ⁴⁰ They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

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

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

¹³ 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^[1] Gabbatha. ¹⁴ Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" ¹⁵ 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." ¹⁶ Then he handed him over to them to be crucified. **(Candle Extinguished)**

The Crucifixion of Jesus

So they took Jesus; ¹⁷ and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸ There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹ Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰ 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. ²¹ 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.'" ²² Pilate answered, "What I have written I have written." ²³ 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. ²⁴ 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."

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

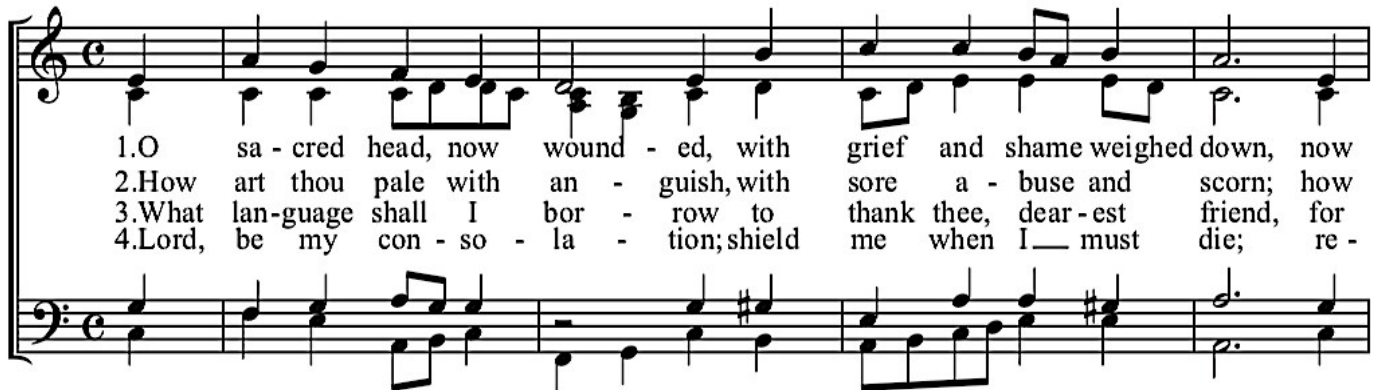
²⁸ After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." ²⁹ A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. ³⁰ When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit. **(Candle Extinguished)**

HYMN: O Sacred Head Now Wounded

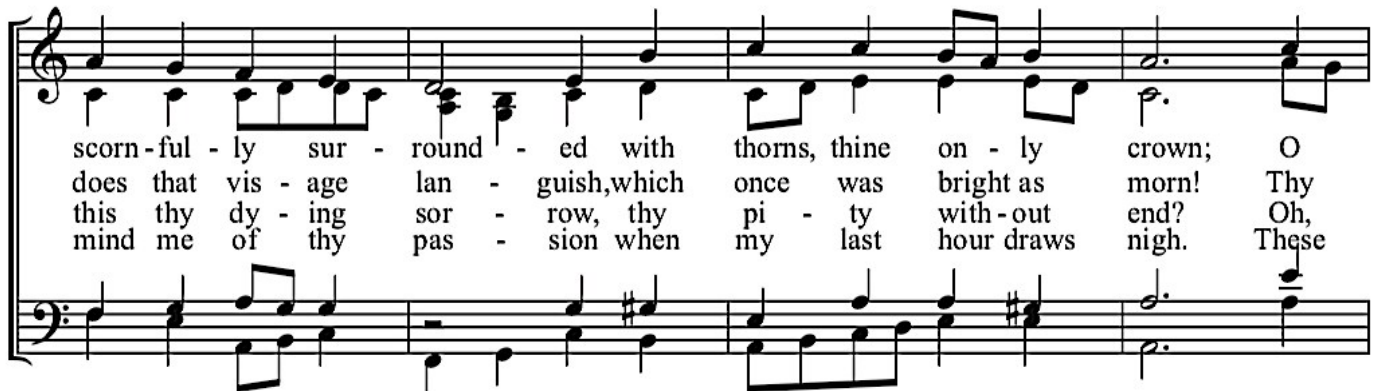
O Sacred Head Now Wounded

Hans Leo Hassler

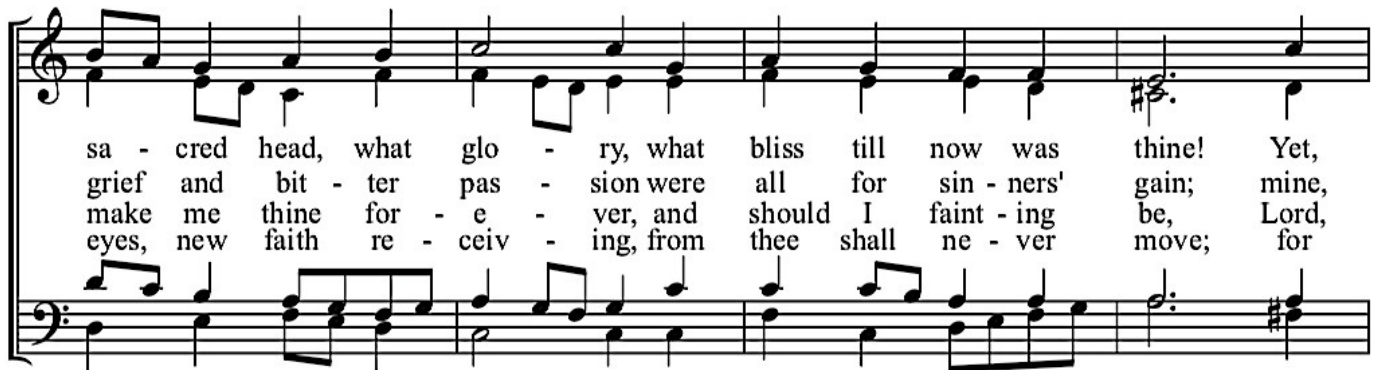
arr. J.S. Bach



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



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



sa - cred head, what glo - ry, what bliss till now was thine! Yet,
grief and bit - ter pas - sion were all for sin - ners' gain; mine,
make me thine for - e - ver, and should I faint - ing be, Lord,
eyes, new faith re - ceiv - ing, from thee shall ne - ver move; for



though de - spised and go - ry, I joy to call thee mine.
mine — was the trans - gres - sion, but thine the dead - ly pain.
let — me ne - ver, ne - ver out - live my love to thee.
all — who die be - liev - ing die safe - ly in thy love.

Jesus' Side Is Pierced

³¹ 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. ³² Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³ But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴ Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵ (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) ³⁶ These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." ³⁷ And again another passage of scripture says, "They will look on the one whom they have pierced."

The Burial of Jesus

³⁸ 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. ³⁹ Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰ They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹ 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. ⁴² And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there. (Candle Extinguished)
body was laid. ⁵⁶ Then they returned, and prepared spices and ointments.
On the sabbath they rested according to the commandment. (***Candle Extinguished***)

People: Praise to you, O Christ.



The Christ Candle is removed.

Closing Meditation: David Kline: Were you There?

The Christ Candle is Returned.

John 1: 1-5

¹In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things came into being through him, and without him not one thing came into being. What has come into being ⁴in him was life, and the life was the light of all people. ⁵The light shines in the darkness, and the darkness did not overcome it.

People: Praise to you, O Christ.

The Lord's Prayer Whispered.

Depart in Silence

The service concludes at our Easter Vigil at 7pm on Saturday

