

GOOD FRIDAY: SERVICE OF THE CROSS OF CHRIST

The service will begin in silence.

BOW YOUR HEAD OR KNEEL.

PRAYER FOR GOOD FRIDAY

M: Let us pray.

God Most Holy, look with mercy on this your family, for whom our Lord Jesus Christ was willing to be betrayed, be given over into the hands of the wicked, and suffer death upon the cross. Keep us always faithful to him, our only Savior, who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

C: Amen.

BE SEATED

THE WORD

LESSON

Isaiah 52:13–53:12 (CSB)

¹³ See, my servant will be successful;
he will be raised and lifted up and greatly exalted.

¹⁴ Just as many were appalled at you—
his appearance was so disfigured
that he did not look like a man,
and his form did not resemble a human being—

¹⁵ so he will sprinkle many nations.
Kings will shut their mouths because of him,
for they will see what had not been told them,
and they will understand what they had not heard.

53 Who has believed what we have heard?
And to whom has the arm of the LORD been revealed?

² He grew up before him like a young plant
and like a root out of dry ground.

He didn't have an impressive form
or majesty that we should look at him,
no appearance that we should desire him.

³ He was despised and rejected by men,
a man of suffering who knew what sickness was.
He was like someone people turned away from;
he was despised, and we didn't value him.

⁴ Yet he himself bore our sicknesses,
and he carried our pains;
but we in turn regarded him stricken,
struck down by God, and afflicted.

⁵ But he was pierced because of our rebellion,
crushed because of our iniquities;
punishment for our peace was on him,
and we are healed by his wounds.

⁶ We all went astray like sheep;
we all have turned to our own way;
and the LORD has punished him
for the iniquity of us all.

⁷ He was oppressed and afflicted,
yet he did not open his mouth.
Like a lamb led to the slaughter
and like a sheep silent before her shearers,
he did not open his mouth.

⁸ He was taken away because of oppression and judgment;
and who considered his fate?
For he was cut off from the land of the living;
he was struck because of my people's rebellion.

⁹ He was assigned a grave with the wicked,
but he was with a rich man at his death,
because he had done no violence
and had not spoken deceitfully.

¹⁰ Yet the LORD was pleased to crush him severely.
When you make him a guilt offering,
he will see his seed, he will prolong his days,
and by his hand, the LORD's pleasure will be accomplished.

¹¹ After his anguish, he will see light and be satisfied.
By his knowledge,
my righteous servant will justify many,
and he will carry their iniquities.

¹² Therefore I will give him the many as a portion,
and he will receive the mighty as spoil,
because he willingly submitted to death,
and was counted among the rebels;
yet he bore the sin of many
and interceded for the rebels.

Silence for prayer and meditation

HYMN "A Lamb Goes Uncomplaining Forth" (ELH 331vv. 1-4, 6)

1. A Lamb goes uncomplaining forth,
The guilt of all men bearing;
And laden with the sins of earth,
None else the burden sharing!
Goes patient on, grows weak and faint,
To slaughter led without complaint,
That spotless life to offer;
Bears shame and stripes, and wounds and
death,
Anguish and mockery, and saith,
"Willing all this I suffer."

2. This Lamb is Christ, the soul's great Friend,
The Lamb of God, our Savior;
Him God the Father chose to send
To gain for us His favor.
"Go forth, My Son," the Father saith,
"And free men from the fear of death,
From guilt and condemnation.
The wrath and stripes are hard to bear,
But by Thy Passion men shall share
The fruit of Thy salvation."

3. "Yea, Father, yea, most willingly
I'll bear what Thou commandest;
My will conforms to Thy decree,
I do what Thou demandest."
O wondrous Love, what hast Thou done!
The Father offers up His Son;
The Son, content, descendeth!
O Love, how strong Thou art to save!
Thou layest Him within the grave
Whose might the boulders rendeth.

4. Upon the cross Thou off'rest Him,
Nails, spear, deep wounds bestowing;
Thou slaught'rest Him e'en as a lamb,
His soul and veins are flowing;
From veins it is the crimson flood
Of His most holy, precious blood,

From soul His mighty sighing.
O dearest Lamb, what shall I do
To show Thee my devotion true
For such great good supplying?

6. From morn till eve my theme shall be
Thy mercy's wondrous measure;
To sacrifice myself for Thee
Shall be my aim and pleasure.
My stream of life shall ever be
A current flowing ceaselessly,
Thy constant praise outpouring.
I'll treasure in my memory,
O Lord, all Thou hast done for me,
Thy gracious love adoring.

GOSPEL

The History of Our Lord's Suffering and Death according to St. John (John 18:1–19:42) is read.

The congregation stands at John 19:17 and remains standing for the remainder of the reading. The congregation is seated at the conclusion of the reading.

John 18:1–19:42 (CSB)

18 After Jesus had said these things, he went out with his disciples across the Kidron Valley, where there was a garden, and he and his disciples went into it. ² Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³ So Judas took a company of soldiers and some officials from the chief priests and the Pharisees and came there with lanterns, torches, and weapons.

⁴ Then Jesus, knowing everything that was about to happen to him, went out and said to them, "Who is it that you're seeking?"

⁵ "Jesus of Nazareth," they answered.

"I am he," Jesus told them.

Judas, who betrayed him, was also standing with them. ⁶ When Jesus told them, "I am he," they stepped back and fell to the ground.

⁷ Then he asked them again, "Who is it that you're seeking?"

"Jesus of Nazareth," they said.

⁸ "I told you I am he," Jesus replied. "So if you're looking for me, let these men go." ⁹ This was to fulfill the words he had said: "I have not lost one of those you have given me."

¹⁰ Then Simon Peter, who had a sword, drew it, struck the high priest's servant, and cut off his right ear. (The servant's name was Malchus.)

¹¹ At that, Jesus said to Peter, "Put your sword away! Am I not to drink the cup the Father has given me?"

¹² Then the company of soldiers, the commander, and the Jewish officials arrested Jesus and tied him up.

¹³ First they led him to Annas, since he was the father-in-law of Caiaphas, who was high priest that year.

¹⁴ Caiaphas was the one who had advised the Jews that it would be better for one man to die for the people.

¹⁵ Simon Peter was following Jesus, as was another disciple. That disciple was an acquaintance of the high priest; so he went with Jesus into the high priest's courtyard. ¹⁶ But Peter remained standing outside by the door. So the other disciple, the one known to the high priest, went out and spoke to the girl who was the doorkeeper and brought Peter in.

¹⁷ Then the servant girl who was the doorkeeper said to Peter, "You aren't one of this man's disciples too, are you?"

"I am not," he said. ¹⁸ Now the servants and the officials had made a charcoal fire, because it was cold. They were standing there warming themselves, and Peter was standing with them, warming himself.

¹⁹ The high priest questioned Jesus about his disciples and about his teaching.

²⁰ "I have spoken openly to the world," Jesus answered him. "I have always taught in the synagogue and in the temple, where all the Jews congregate, and I haven't spoken anything in secret. ²¹ Why do you question me? Question those who heard what I told them. Look, they know what I said."

²² When he had said these things, one of the officials standing by slapped Jesus, saying, "Is this the way you answer the high priest?"

²³ "If I have spoken wrongly," Jesus answered him, "give evidence about the wrong; but if rightly, why do you hit me?" ²⁴ Then Annas sent him bound to Caiaphas the high priest.

²⁵ Now Simon Peter was standing and warming himself. They said to him, "You aren't one of his disciples too, are you?"

He denied it and said, "I am not."

²⁶ One of the high priest's servants, a relative of the man whose ear Peter had cut off, said, "Didn't I see you with him in the garden?"

²⁷ Peter denied it again. Immediately a rooster crowed.

²⁸ Then they led Jesus from Caiaphas to the governor's headquarters. It was early morning. They did not enter the headquarters themselves; otherwise they would be defiled and unable to eat the Passover.

²⁹ So Pilate came out to them and said, "What charge do you bring against this man?"

³⁰ They answered him, "If this man weren't a criminal, we wouldn't have handed him over to you."

³¹ Pilate told them, "You take him and judge him according to your law."

"It's not legal for us to put anyone to death," the Jews declared. ³² They said this so that Jesus's words might be fulfilled indicating what kind of death he was going to die.

³³ Then Pilate went back into the headquarters, summoned Jesus, and said to him, "Are you the King of the Jews?"

³⁴ Jesus answered, "Are you asking this on your own, or have others told you about me?"

³⁵ "I'm not a Jew, am I?" Pilate replied. "Your own nation and the chief priests handed you over to me. What have you done?"

³⁶ "My kingdom is not of this world," said Jesus. "If my kingdom were of this world, my servants would fight, so that I wouldn't be handed over to the Jews. But as it is, my kingdom is not from here."

³⁷“You are a king then?” Pilate asked.

“You say that I’m a king,” Jesus replied. “I was born for this, and I have come into the world for this: to testify to the truth. Everyone who is of the truth listens to my voice.”

³⁸“What is truth?” said Pilate.

After he had said this, he went out to the Jews again and told them, “I find no grounds for charging him. ³⁹You have a custom that I release one prisoner to you at the Passover. So, do you want me to release to you the King of the Jews?”

⁴⁰They shouted back, “Not this man, but Barabbas!” Now Barabbas was a revolutionary.

19 Then Pilate took Jesus and had him flogged. ²The soldiers also twisted together a crown of thorns, put it on his head, and clothed him in a purple robe. ³And they kept coming up to him and saying, “Hail, King of the Jews!” and were slapping his face.

⁴Pilate went outside again and said to them, “Look, I’m bringing him out to you to let you know I find no grounds for charging him.” ⁵Then Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!”

⁶When the chief priests and the temple servants saw him, they shouted, “Crucify! Crucify!”

Pilate responded, “Take him and crucify him yourselves, since I find no grounds for charging him.”

⁷“We have a law,” the Jews replied to him, “and according to that law he ought to die, because he made himself the Son of God.”

⁸When Pilate heard this statement, he was more afraid than ever. ⁹He went back into the headquarters and asked Jesus, “Where are you from?” But Jesus did not give him an answer. ¹⁰So Pilate said to him, “Do you refuse to speak to me? Don’t you know that I have the authority to release you and the authority to crucify you?”

¹¹“You would have no authority over me at all,” Jesus answered him, “if it hadn’t been given you from above. This is why the one who handed me over to you has the greater sin.”

¹²From that moment Pilate kept trying to release him. But the Jews shouted, “If you release this man, you are not Caesar’s friend. Anyone who makes himself a king opposes Caesar!”

¹³When Pilate heard these words, he brought Jesus outside. He sat down on the judge’s seat in a place called the Stone Pavement (but in Aramaic, *Gabbatha*). ¹⁴It was the preparation day for the Passover, and it was about noon. Then he told the Jews, “Here is your king!”

¹⁵They shouted, “Take him away! Take him away! Crucify him!”

Pilate said to them, “Should I crucify your king?”

“We have no king but Caesar!” the chief priests answered.

¹⁶Then he handed him over to be crucified.

Then they took Jesus away. ¹⁷Carrying the cross by himself, he went out to what is called Place of the Skull, which in Aramaic is called *Golgotha*.

STAND

¹⁸There they crucified him and two others with him, one on either side, with Jesus in the middle. ¹⁹Pilate also had a sign made and put on the cross. It said: Jesus of Nazareth, the King of the Jews. ²⁰Many of the Jews read this sign, because the place where Jesus was

crucified was near the city, and it was written in Aramaic, Latin, and Greek. ²¹ So the chief priests of the Jews said to Pilate, “Don’t write, ‘The King of the Jews,’ but that he said, ‘I am the King of the Jews.’ ”

²² Pilate replied, “What I have written, I have written.”

²³ When the soldiers crucified Jesus, they took his clothes and divided them into four parts, a part for each soldier. They also took the tunic, which was seamless, woven in one piece from the top. ²⁴ So they said to one another, “Let’s not tear it, but cast lots for it, to see who gets it.” This happened that the Scripture might be fulfilled that says: **They divided my clothes among themselves, and they cast lots for my clothing.** This is what the soldiers did.

²⁵ Standing by the cross of Jesus were his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother and the disciple he loved standing there, 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 home.

²⁸ After this, when Jesus knew that everything was now finished that the Scripture might be fulfilled, he said, “I’m thirsty.” ²⁹ A jar full of sour wine was sitting there; so they fixed a sponge full of sour wine on a hyssop branch and held it up to his mouth.

³⁰ When Jesus had received the sour wine, he said, “It is finished.” Then bowing his head, he gave up his spirit.

A brief silence will be observed.

³¹ Since it was the preparation day, the Jews did not want the bodies to remain on the cross on the Sabbath (for that Sabbath was a special day). They requested that Pilate have the men’s legs broken and that their bodies be taken away. ³² So the soldiers came and broke the legs of the first man and of the other one who had been crucified with him. ³³ When they came to Jesus, they did not break his legs since they saw that he was already dead. ³⁴ But 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 he is telling the truth. ³⁶ For these things happened so that the Scripture would be fulfilled: **Not one of his bones will be broken.** ³⁷ Also, another Scripture says: **They will look at the one they pierced.**

³⁸ After this, Joseph of Arimathea, who was a disciple of Jesus—but secretly because of his fear of the Jews—asked Pilate that he might remove Jesus’s body. Pilate gave him permission; so he came and took his body away. ³⁹ Nicodemus (who had previously come to him at night) also came, bringing a mixture of about seventy-five pounds of myrrh and aloes. ⁴⁰ They took Jesus’s body and wrapped it in linen cloths with the fragrant spices, according to the burial custom of the Jews. ⁴¹ There was a garden in the place where he was crucified. A new tomb was in the garden; no one had yet been placed in it. ⁴² They placed Jesus there because of the Jewish day of preparation and since the tomb was nearby.

Silence for prayer and meditation

BE SEATED

HYMN “O Sacred Head, Now Wounded” (ELH 334/335)

1. O sacred Head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, Thine only crown.
O sacred head, what glory,
What bliss, till now was Thine;
Yet, though despised and gory,
I joy to call Thee mine.

2. Men mock and taunt and jeer Thee,
Thou noble face of Christ;
Though mighty worlds shall fear Thee,
How art Thou now despised?
How art Thou pale with anguish,
With sore abuse and scorn!
How doth Thy face now languish
That once was bright as morn!

3. Now from Thy cheeks has vanished
Their color, once so fair;
From Thy red lips is banished
The splendor that was there.
Grim death, with cruel rigor,
Hath robbed Thee of Thy life;
Thus Thou hast lost Thy vigor,
Thy strength, in this sad strife.

4. What Thou, my Lord, hast suffered
Was all for sinners' gain:
Mine, mine was the transgression,
But Thine the deadly pain:
Lo, here I fall, my Savior!
'Tis I deserve Thy place;
Look on me with Thy favor,
Vouchsafe to me Thy grace.

6. What language shall I borrow
To thank Thee, dearest Friend,
For this, Thy dying sorrow,
Thy pity without end?
O make me Thine forever!
And should I fainting be,
Lord, let me never, never,
Outlive my love for Thee.

8. Be Thou my consolation,
My Shield when I must die;
Remind me of Thy Passion
When my last hour draws nigh.
Mine eyes shall then behold Thee,
Upon Thy cross shall dwell,
My heart by faith enfold Thee,
Who dieth thus dies well!

A sermon may follow.

BOW YOUR HEAD OR KNEEL

BIDDING PRAYER

The invitations to prayer (bids) may be said by a layman, and the petitions may be said by the presiding minister. If there is no assisting minister, the presiding minister says both the invitations to prayer and the petitions.

A moment of silence may follow each invitation to prayer.

A: Let us pray for the whole Church, that our gracious Father would defend her from the devil and keep her faithful to her Lord.

Silent prayer

M: Almighty and everlasting God, you have revealed your saving name to the world through Jesus Christ our Lord. Protect us from the assaults of the evil one, and help us remain faithful to your Word so that in every adversity, we may stand firm in our faith and give ourselves fully to our Savior's work, through Christ our Lord.

C: Amen.

A: Let us pray for those who serve in the public ministry and for all people of God.

Silent prayer

M: Almighty and everlasting God, you rule over all things for the good of your people. Preserve us from divisive spirits and false teachers. Give your servants the grace to proclaim Christ joyfully in word and deed so that all who hear them may come to know their Savior better and be strengthened for their lives of service, through Christ our Lord.

C: Amen.

A: Let us pray for those who are being instructed in the Word, that they remain firm in the simple faith of Baptism.

Silent prayer

M: Almighty and everlasting God, you make us your own dear children by the washing of rebirth and renewal in the Holy Spirit. Give strength to all who are buried with Christ in Baptism, that each day they may die to sin and rise again to live new and holy lives, through Christ our Lord.

C: **Amen.**

A: Let us pray for our earthly government, our rulers, and all who are in authority.

Silent prayer

M: Almighty and everlasting God, you have established earthly government to keep a measure of order in this dying world and to protect us from the disorder of sin. Give to all rulers the wisdom to govern well and to all citizens the desire to obey them, so that we may live peaceful lives in all godliness and holiness, through Christ our Lord.

C: **Amen.**

A: Let us pray that our gracious Father would protect us and our communities from the many earthly calamities that threaten us.

Silent prayer

M: Almighty and everlasting God, on all sides we are surrounded by danger from wars and famine, from disease and pestilence, with the devil begrudging us every minute of our lives. Protect us from all these miseries so that your name may still be glorified in them and so that we may safely pass through them to your heavenly kingdom, through Christ our Lord.

C: **Amen.**

A: Let us pray for those who are outside the Church, that they may come to know the one, true God and Jesus Christ, whom he has sent.

Silent prayer

M: Almighty and everlasting God, your Son was lifted up on the cross so that he might draw all people to himself. Through the proclamation of your Word, mercifully gather from the nations a people that are your very own, that we may join together around your throne in glory to praise and thank you forever, through Christ our Lord.

C: **Amen.**

A: Let us pray for our enemies and for all those who hate us.

Silent prayer

M: Almighty and everlasting God, no one can harm us without grieving you, whose name we bear. We ask that you would change the hearts of those who work against us and who hate us without reason. Give them repentance and faith so that they may be glad with us and find joy in your love, through Christ our Lord.

C: **Amen.**

A: Let us pray for all who suffer under cross and trial.

Silent prayer

M: Almighty and everlasting God, you sent your Son into the world to bear our grief and to carry our sorrows. Help those who are suffering for your name's sake and who are struggling against temptation, that they may not be overwhelmed with sadness but find relief in your grace, through Christ our Lord.

C: **Amen.**

A: Finally, let us pray for all those things for which our Lord would have us ask in the words he himself has taught us.

LORD'S PRAYER

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.

MEDITATION ON THE CROSS OF CHRIST

RESPONSES

If not in place before the service, the presiding minister or another person may carry a rough-finished wooden cross in procession through the church and place it before the altar.

If the cross is carried in procession, the following responsive verses are sung or said three times, once as the procession begins, then as the procession is halfway to the altar, finally as the procession ends at the altar. When there is no procession, the minister stands before the cross and the responses are simply repeated in sequence.

STAND

M: Behold, the life-giving cross on which was hung the salvation of the whole world.

C: Oh, come, let us worship him.

BE SEATED OR KNEEL

Silence for meditation

REPROACHES

The Reproaches (Improperia) are said or sung.

First Reproach

M: Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have raised you up out of the prison house of sin and death, and you have delivered up your Redeemer to be scourged. For I have redeemed you from the house of bondage, and you have nailed your Savior to the cross. O my people!

Cantor/choir: Holy Lord God, holy and mighty God, holy and most merciful Redeemer, God eternal, leave us not to bitter death. O Lord, have mercy.

Congregation:



Lamb of God, pure and ho - ly, who on the cross did suf - fer,



Ev - er pa-tient and low - ly, your-self to scorn did of - fer.



All sins you car-ried for us, else had de-spair reigned o'er us:



Have mer - cy on us, O Je - sus!



Your peace be with us, O Je - sus!

Second Reproach

M: Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have conquered all your foes, and you have given me over and delivered me to those who persecute me. For I have fed you with my Word and refreshed you with living water, and you have given me gall and vinegar to drink. O my people!

Cantor/choir: Holy Lord God, holy and mighty God, holy and most merciful Redeemer, God eternal, allow us not to lose hope in the face of death and hell. O Lord, have mercy.

C: Lamb of God, pure and holy, who on the cross did suffer,
Ever patient and lowly, yourself to scorn did offer.
All sins you carried for us, else had despair reigned o'er us:
Have mercy on us, O Jesus!

Third Reproach

M: Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? My people, is this how you thank your God? O my people!

Choir/cantor: Holy Lord God, holy and mighty God, holy and most merciful Redeemer, God eternal, keep us steadfast in the true faith. O Lord, have mercy.

**C: Lamb of God, pure and holy, who on the cross did suffer,
Ever patient and lowly, yourself to scorn did offer.
All sins you carried for us, else had despair reigned o'er us:
Your peace be with us, O Jesus!**

Silence for meditation

STAND

HYMN "O Darkest Woe" (ELH 332)

1. O darkest woe!
Ye tears, forth flow!
Has earth so sad a wonder,
That the Father's only Son
Now lies buried yonder!

2. O sorrow dread!
Our God is dead,
He paid our great redemption.
Jesus' death upon the cross
Gained for us salvation.

3. O sinful man!
It was the ban
Of death on thee that brought Him
Down to suffer for thy sins
And such woe hath wrought Him.

4. O ground of faith,
Laid low in death!
Sweet lips now silent sleeping:
Surely all that live must mourn
Here with bitter weeping.

5. O blest shall be
Eternally
Who oft in faith will ponder
Why the glorious Prince of Life
Should be buried yonder.

6. O Jesus blest,
My Help and Rest,
With tears I now entreat Thee:
Make me love Thee to the last,
Till in heav'n I greet Thee!

BE SEATED OR KNEEL

M: We adore you, O Christ, and we bless you.

C: **By your holy cross you have redeemed the world.**

The minister exits the chancel.

The congregation may remain for prayer and meditation before dispersing quietly.

Scripture is taken from the HOLY BIBLE, NIV. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

© 2004 Northwestern Publishing House. Reprinted by permission. All rights reserved.