

# *St. James Evangelical Lutheran Church*

## GOOD FRIDAY

### **Welcome**

*We welcome all visitors who come to worship with us today.  
We are delighted that you have come to share in the prayer  
and praise of our Lord and invite you to return and add your  
voice to ours in holy celebration. If you have a special need or  
prayer write it on the prayer card in the pew rack and place it in  
the offering plate. Before you leave us today, we ask that you  
please sign our guest book.*

**Pulpit: Mark Hoover  
Church Organist/Choir Director: Patricia McConnell  
Administrative Assistant: Tim Surkovich**

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**St. James Mission Statement: To make disciples of Jesus Christ  
through Word and Sacrament by the Holy Spirit.**

All Enter In Silence

Please Stand (as you are able)

**P:** Let us pray.

**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.**

GATHERING HYMN  
*\*Next Page*

Ah, Holy Jesus

ELW 349

# Ah, Holy Jesus

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we 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 have in hate pre - tend - ed? By foes de - rid - ed,  
 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
 sit - ned, and the Son hath suf - fered; for our 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 we noth - ing heed - ed, God in - ter - ced - ed.  
 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; fr. Robert Bridges, 1844–1930, alt.  
 Music: HERZLIEBSTER JESU, Johana Crüger, 1598–1662

First Reading:

Isaiah 52:13-53:12

A Reading from Isaiah.

<sup>13</sup>See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. <sup>14</sup>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—<sup>15</sup>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.

*Continued On Next Page*

<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 majesty that we should look at him, nothing in his appearance that we should desire him. <sup>3</sup>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. <sup>4</sup>Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. <sup>5</sup>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. <sup>6</sup>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. <sup>7</sup>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. <sup>8</sup>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. <sup>9</sup>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. <sup>10</sup>Yet it was the will of the LORD to crush him with pain. 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. <sup>11</sup>Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. <sup>12</sup>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.

The word of the Lord

**Thanks be to God**

P: Let Us Pray.

**Merciful God, your Son was lifted up on the cross to draw all people to himself. Grant that we who have been born out of his wounded side may at all times find mercy in him, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.**

<sup>1</sup>My God, my God, why have you forsaken me? Why so far from saving me, so far from the words of my groaning?

<sup>2</sup>**My God, I cry out by day, but you do not answer; by night, but I find no rest.**

<sup>3</sup>Yet you are the Holy One, enthroned on the praises of Israel.

<sup>4</sup>**Our ancestors put their trust in you, they trusted, and you rescued them.**

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

<sup>6</sup>**But as for me, I am a worm and not human, scorned by all and despised by the people.**

<sup>7</sup>All who see me laugh me to scorn; they curl their lips; they shake their heads.

<sup>8</sup>**"Trust in the LORD; let the LORD deliver; let God rescue him if God so delights in him."**

<sup>9</sup>Yet you are the one who drew me forth from the womb, and kept me safe on my mother's breast.

<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.**

<sup>11</sup>Be not far from me, for trouble is near, and there is no one to help.

<sup>12</sup>**Many young bulls encircle me; strong bulls of Bashan surround me.**

<sup>13</sup>They open wide their jaws at me, like a slashing and roaring lion.

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

<sup>15</sup>My strength is dried up like a potsherd; my tongue sticks to the roof of my mouth; and you have laid me in the dust of death.

<sup>16</sup>**Packs of dogs close me in, a band of evildoers circles round me; they pierce my hands and my feet.**

<sup>17</sup>I can count all my bones while they stare at me and gloat.

<sup>18</sup>**They divide my garments among them; for my clothing, they cast lots.**

<sup>19</sup>But you, O LORD, be not far away; O my help, hasten to my aid.

<sup>20</sup>**Deliver me from the sword, my life from the power of the dog.**

<sup>21</sup>Save me from the lion's mouth! From the horns of wild bulls you have rescued me.

P: Let us pray.

Into your hands, almighty God, we place ourselves: our minds to know you, our hearts to love you, our wills to serve you, for we are yours. Into your hands, incarnate Savior, we place ourselves: receive us and draw us after you, that we may follow your steps; abide in us and enliven us by the power of your indwelling. Into your hands, O hovering Spirit, we place ourselves: take us and fashion us after your image; let your comfort strengthen, your grace renew, and your fire cleanse us, soul and body, in life and in death, in this world of shadows and in your changeless world of light eternal, now and forever. Amen.

Hymn of the Day

Go to Dark Gethsemane  
Sing verses 1-3 Only

ELW 347

### Go to Dark Gethsemane

The musical score is written in a three-part setting with a soprano, alto, and bass line. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The melody is simple and hymn-like, with a steady rhythm. The lyrics are printed below the notes, with some words hyphenated across lines. The score includes a four-measure introduction, followed by three systems of music, each with four lines of lyrics. The final system ends with a double bar line.

1 Go to dark Geth-sem - a - ne, all who feel the tempt - er's pow'r;  
2 Fol - low to the judg - ment hall, view the Lord of life ar - rained;  
3 Cal - v'ry's mourn - ful moun - tain climb; there, a - dor - ing at his feet,  
4 Ear - ly has - ten to the tomb where they laid his breath - less clay;

your Re - deem - er's con - flict see. Watch with him one bit - ter hour;  
oh, the worm - wood and the gall! Oh, the pangs his soul sus - tained!  
mark that mir - a - cle of time, God's own sac - ri - fice com - plete.  
all is sol - i - tude and gloom. Who has tak - en him a - way?

turn not from his griefs a - way; learn from Je - sus Christ to pray.  
Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.  
"It is fin - ished!" hear him cry; learn from Je - sus Christ to die.  
Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

A Reading from Hebrews.

<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.

The word of the Lord  
**Thanks be to God**

P: Let us pray.

**Almighty and eternal God, so draw our hearts to you, so guide our minds, so fill our imaginations, so control our wills, that we may wholly be yours, utterly dedicated to you; and then use us, we pray, as you will, but always to your glory and the welfare of your people, through our Lord and Savior, Jesus Christ. Amen.**

<sup>1</sup>[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.<sup>2</sup> Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples.<sup>3</sup> 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.<sup>4</sup> Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?"<sup>5</sup> They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them.<sup>6</sup> When Jesus said to them, "I am he," they stepped back and fell to the ground.<sup>7</sup> Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth."<sup>8</sup> Jesus answered, "I told you that I am he. So if you are looking for me, let these men go."<sup>9</sup> This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me."<sup>10</sup> 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.<sup>11</sup> Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"<sup>12</sup> So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.<sup>13</sup> First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year.<sup>14</sup> Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.<sup>15</sup> 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,<sup>16</sup> 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.<sup>17</sup> The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not."<sup>18</sup> 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.<sup>19</sup> Then the high priest questioned Jesus about his disciples and about his teaching.<sup>20</sup> 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."<sup>21</sup> Why do you ask me? Ask



those who heard what I said to them; they know what I said.”<sup>22</sup> 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?”<sup>23</sup> Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?”<sup>24</sup> Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup> 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.”<sup>26</sup> 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?”<sup>27</sup> Again Peter denied it, and at that moment the cock crowed.

<sup>28</sup> 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.<sup>29</sup> So Pilate went out to them and said, “What accusation do you bring against this man?”<sup>30</sup> They answered, “If this man were not a criminal, we would not have handed him over to you.”<sup>31</sup> 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.”<sup>32</sup> (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

<sup>33</sup> Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?”<sup>34</sup> Jesus answered, “Do you ask this on your own, or did others tell you about me?”<sup>35</sup> 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?”<sup>36</sup> 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.”<sup>37</sup> 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.”<sup>38</sup> Pilate asked him, “What is truth?”

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

<sup>19:1</sup> Then Pilate took Jesus and had him flogged. <sup>2</sup> And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup> They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. <sup>4</sup> 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." <sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" <sup>6</sup> 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." <sup>7</sup> 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."

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

<sup>13</sup> 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. <sup>14</sup> Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" <sup>15</sup> 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." <sup>16</sup> Then he handed him over to them to be crucified.

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

<sup>22</sup>Pilate answered, "What I have written I have written." <sup>23</sup>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. <sup>24</sup>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."

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

<sup>28</sup>After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." <sup>29</sup>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. <sup>30</sup>When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

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

<sup>38</sup>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.

<sup>39</sup>Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. <sup>40</sup>They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. <sup>41</sup>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. <sup>42</sup>And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

P: The Gospel of the Lord

R: **Praise to you, O Christ**

Meditation on the Passion of our Lord

\*The 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.**

Sending Hymn  
*\*Next Page*

Were You There

ELW 353

Dismissal

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

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

# Were You There

1 Were you there when they cru - ci - fied my Lord? Were you there?  
 2 Were you there when they nailed him to the tree?  
 3 Were you there when they pierced him in the side?  
 4 Were you there when the sun re - fused to shine?  
 5 Were you there when they laid him in the tomb? Were you there?

Were you there when they cru - ci - fied my Lord? Were you there?  
 Were you there when they nailed him to the tree?  
 Were you there when they pierced him in the side?  
 Were you there when the sun re - fused to shine?  
 Were you there when they laid him in the tomb? Were you there?

## Refrain

Oh, some-times it caus-es me to trem-ble, trem-ble, trem-ble.

Were you there when they cru - ci - fied my Lord? Were you there?  
 Were you there when they nailed him to the tree?  
 Were you there when they pierced him in the side?  
 Were you there when the sun re - fused to shine?  
 Were you there when they laid him in the tomb? Were you there?

Text: African American spiritual  
 Music: WERE YOU THERE, African American spiritual  
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# Good Friday



## Good Friday

We gather at the foot of the cross to hear the words of Jesus's agonizing death for us and for our salvation. In this service of remembrance we ponder his trial, his torture, his carrying the cross, his crucifixion and burial through the use of Scripture and hymns. We also hear the final words of Jesus by candlelight and leave in darkness and silence this night.



# *St. James Evangelical Lutheran Church*

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**Evangelical Lutheran  
Church in America**

God's work. Our hands.

