



St. Luke's Lutheran Church

4801 Anderson Ave.
Manhattan, KS 66503
785-539-2604
www.stlukesmanhattan.org



Sharing Jesus Christ's love with those around us.

April 18, 2025 – 6:30 PM

*Rev. Michael J. Schmidt, Sr. Pastor
William Prann, Director of Christian Education
Gretchen Hartsook, Director of Music*

GOOD FRIDAY

WELCOME

We are glad you are here to worship our Savior with us. Please remember to turn your cell phone to silence. Restrooms are on the west side of the sanctuary. Prayer requests can be submitted to the church office through email, office@stlukesmanhattan.org, or by calling 785-539-2604. On Communion Sundays, if you need non-gluten wafers at communion, or need to have communion brought to you, please notify the elder who is serving. We hope you will join us again so that you may experience Jesus.

AS WE GATHER

On Good Friday, we celebrate the day that Jesus died. This is a death He died willingly. As we remember His suffering and death, we know that is not the end of the story. And because of Jesus' death and resurrection, it also isn't the end of the story for those who die in the Christian faith.

Come to Calvary's holy mountain, Sinners, ruined by the fall;
Here a pure and healing fountain Flows for you, for me, for all,
In a full, perpetual tide, Opened when our Savior died. (LSB 435:1)

TRIDUUM

This service is the second part of the Triduum (from the Latin for "three days") liturgies. There will be **no benediction today. *Please observe silence while departing.***

IMAGE ON THE COVER

He was delivered up to death; He was delivered for the sins of the people.
Responsory

The congregation and pastor enter in silence.

WELCOME

✠ PREPARATION ✠

435 COME TO CALVARY'S HOLY MOUNTAIN

1 Come to Cal - v'ry's ho - ly moun - tain, Sin - ners, ru - ined
 2 Come in pov - er - ty and mean - ness, Come de - filed, with -
 3 Come in sor - row and con - tri - tion, Wound - ed, im - po -

by the fall; Here a pure and heal - ing foun - tain
 out, with - in; From in - fec - tion and un - clean - ness,
 tent, and blind; Here the guilt - y, free re - mis - sion,

Flows for you, for me, for all, In a full, per -
 From the lep - ro - sy of sin, Wash your robes and
 Here the trou - bled, peace may find. Health this foun - tain

pet - ual tide, O - pened when our Sav - ior died.
 make them white; Ye shall walk with God in light.
 will re - store; They that drink shall thirst no more.

Text: James Montgomery, 1771–1854, alt.

Tune: Ludvig M. Lindeman, 1812–87

Text and tune: Public domain

Stand

CONFESSION AND ABSOLUTION

Hebrews 4:14–16; 5:7–9

- P** 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.
- C** 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.

P 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.

Silence for reflection and personal confession.

P Jesus, our High Priest,

C **We humbly confess to You that we are weak. In our weakness, we sin against You and one another with our words and actions, and in our thoughts and the lack thereof. Our sins cut us off from You. We know that the wages of sin is death, and we keep on sinning. We deserve death. Have mercy on us. Forgive us. Change our hearts and lives and conform them to Yours, so that we may delight in Your will and walk in Your ways, to the glory of Your holy name. Amen.**

P 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. Jesus freely gives us what we do not deserve: forgiveness, life, and salvation. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.

C **Amen.**

INTROIT

Psalm 38:1–4, 18, 22; antiphon: Isaiah 53:5

P 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.

C **O Lord, rebuke me not in Your anger, nor discipline me in Your wrath!**

P For Your arrows have sunk into me, and Your hand has come down on me.

C **There is no soundness in my flesh because of Your indignation; there is no health in my bones because of my sin.**

P For my iniquities have gone over my head; like a heavy burden, they are too heavy for me.

C **I confess my iniquity; I am sorry for my sin.**

P Make haste to help me, O Lord, my salvation!

C **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.**

KYRIE

Hebrews 12:1–2

P Jesus Christ, the light of the world, is about to be extinguished.

C **O Lord, have mercy.**

P Jesus Christ, the light of the world, is about to be extinguished.

C **O Christ, have mercy.**

P Jesus Christ, the light of the world, is about to be extinguished.

C **O Lord, have mercy.**

P Therefore, since we are surrounded by so great a cloud of witnesses,

C **let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us,**

P looking to Jesus, the founder and perfecter of our faith,

C **who for the joy that was set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God.**

SALUTATION

P The Lord be with you.

C And also with you.

PRAYER OF THE DAY

P Let us pray.

Heavenly Father, You sent Your Son to be crucified, die, and be buried so that through death He might destroy the one who has the power of death—that is, the devil—that we may have life; 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

SOLO – “*The Old Rugged Cross*” – by Max Peterson

OLD TESTAMENT READING

Isaiah 52:13-53:12

(The Messiah “was numbered with the transgressors” and “bore the sin of many.”)

¹³ Behold, my servant shall act wisely;
he shall be high and lifted up,
and shall be exalted.

¹⁴ As many were astonished at you—
his appearance was so marred, beyond human semblance,
and his form beyond that of the children of mankind—

¹⁵ 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.

¹Who has believed what they heard from us?
And to whom has the arm of the LORD been revealed?

²For 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.

³He 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.

⁴Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.

⁵But 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.

⁶All we like sheep have gone astray;
we have turned every one to his own way;
and the LORD has laid on him
the iniquity of us all.

⁷He 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.

⁸By 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?

⁹And 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.

¹⁰Yet 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.

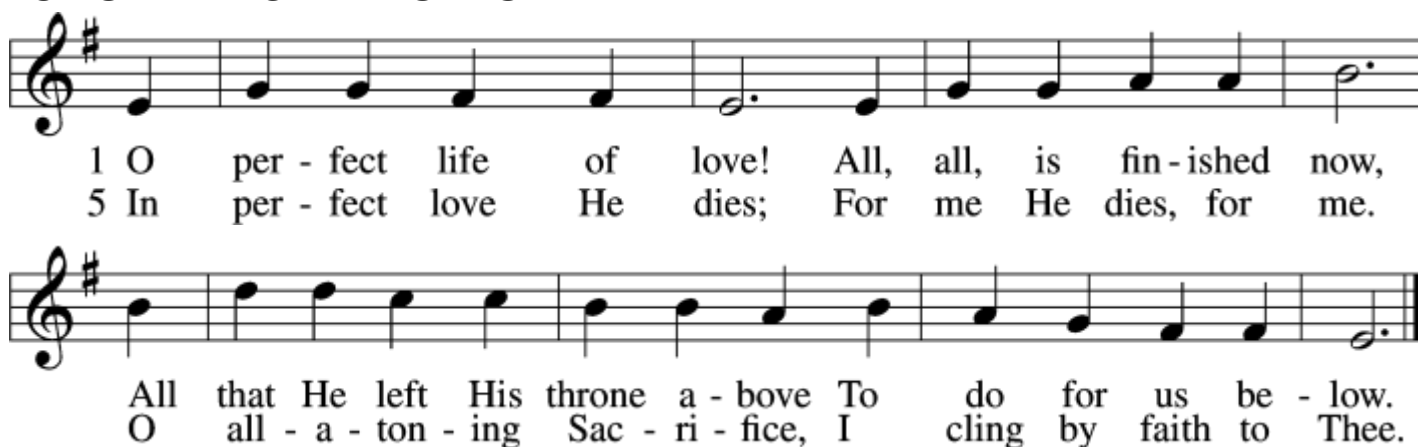
¹¹Out of the anguish of his soul he shall see and be satisfied;
 by his knowledge shall the righteous one, my servant,
 make many to be accounted righteous,
 and he shall bear their iniquities.

¹²Therefore 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.

L This is the Word of the Lord.

C Thanks be to God.

452 O PERFECT LIFE OF LOVE



1 O per - fect life of love! All, all, is fin - ished now,
 5 In per - fect love He dies; For me He dies, for me.

All that He left His throne a - bove To do for us be - low.
 O all - a - ton - ing Sac - ri - fice, I cling by faith to Thee.

Text: Henry W. Baker, 1821–77, alt.

Tune: William Daman, c. 1540–1591

Text and tune: Public domain

EPISTLE

Hebrews 4:14-16; 5:7-9

(Jesus, our High Priest, suffered for our salvation.)

¹⁴Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. ¹⁵For 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. ¹⁶Let 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. . . .

⁷In 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. ⁸Although he was a son, he learned obedience through what he suffered. ⁹And being made perfect, he became the source of eternal salvation to all who obey him.

L This is the Word of the Lord.

G Thanks be to God.

449 O SACRED HEAD, NOW WOUNDED



1 O sa - cred Head, now wound - ed, With grief and shame weighed down,
2 What Thou, my Lord, hast suf - fered Was all for sin - ners' gain;



Now scorn - ful - ly sur - round - ed With thorns, Thine on - ly crown.
Mine, mine was the trans - gres - sion, But Thine the dead - ly pain.



O sa - cred Head, what glo - ry, What bliss, till now was Thine!
Lo, here I fall, my Sav - ior! 'Tis I de - serve Thy place;



Yet, though de - spised and gor - y, I joy to call Thee mine.
Look on me with Thy fa - vor, And grant to me Thy grace.

SERMON

VOTUM

P The peace of God, which passes all understanding, keep your hearts and minds in Christ Jesus.

C Amen.

OFFERING

There are several ways to give.

1. **Offering plates** are available in the narthex as you exit.
2. **Electronic Funds Transfer**
Sign up through the church office.

Stand

437 ALAS! AND DID MY SAVIOR BLEED

1 A - las! And did my Sav - ior bleed, And
2 Was it for crimes that I had done He
3 Well might the sun in dark - ness hide And

did my sov - 'reign die? Would He de - vote that
groaned up - on the tree? A - maz - ing pit - y,
shut his glo - ries in When God, the might - y

sa - cred head For such a worm as I?
grace un - known, And love be - yond de - gree!
mak - er, died For His own crea - tures' sin.

Text and tune: Public domain

APOSTLES' CREED

P God has made us His people through our Baptism into Christ.
Living together in trust and hope, we confess our faith.

C **I believe in God, the Father Almighty,
maker of heaven and earth.**

**And in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried.
He descended into hell.
The third day He rose again from the dead.
He ascended into heaven
and sits at the right hand of God the Father Almighty.
From thence He will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy Christian Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life ✝ everlasting. Amen.**

BIDDING PRAYER

A Let us pray for the whole Christian Church, that our Lord God would defend her against all the assaults and temptations of the adversary and keep her perpetually on the true foundation, Jesus Christ:

P Almighty and everlasting God, since You have revealed Your glory to all nations in Jesus Christ and in the Word of His truth, keep, we ask You, in safety the works of Your mercy so that Your Church, spread throughout all the nations, may be defended against the adversary and may serve You in true faith and persevere in the confession of Your name; through Jesus Christ, our Lord.

C **Amen.**

A Let us pray for all the ministers of the Word, for all vocations in the Church, and for all the people of God:

P Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive the supplications and prayers which we offer before You for all Your servants in Your holy Church that every member of the same may truly serve You according to Your calling; through Jesus Christ, our Lord.

C **Amen.**

A Let us pray for our catechumens, that our Lord God would open their hearts and the door of His mercy that, having received the remission of all their sins by the washing of regeneration, they may be mindful of their Baptism and evermore be found in Christ Jesus, our Lord:

P Almighty God and Father, because You always grant growth to Your Church, increase the faith and understanding of our catechumens that, rejoicing in their new birth by the water of Holy Baptism, they may forever continue in the family of those whom You adopt as Your sons and daughters; through Jesus Christ, our Lord.

C **Amen.**

A Let us pray for all in authority that we may lead a quiet and peaceable life in all godliness and honesty:

P O merciful Father in heaven, because You hold in Your hand all the might of man and because You have ordained, for the punishment of evildoers and for the praise of those who do well, all the powers that exist in all the nations of the world, we humbly pray You graciously to regard Your servants, especially Donald Trump, our president; the Congress of the United States; Laura Kelley, our governor; and all those who make, administer, and judge our laws; that all who receive the sword as Your ministers may bear it according to Your Word; through Jesus Christ, our Lord.

C **Amen.**

A Let us pray our Lord God Almighty that He would deliver the world from all error, take away disease, ward off famine, set free those in bondage, and grant health to the sick and a safe journey to all who travel:

P Almighty and everlasting God, the consolation of the sorrowful and the strength of the weak, may the prayers of those who in any tribulation or distress cry to You graciously come before You, so that in all their necessities they may rejoice in Your manifold help and comfort; through Jesus Christ, our Lord.

C **Amen.**

A Let us pray for all who are outside the Church, that our Lord God would be pleased to deliver them from their error, call them to faith in the true and living God and His only Son, Jesus Christ, our Lord, and gather them into His family, the Church:

P Almighty and everlasting God, because You seek not the death but the life of all, hear our prayers for all who have no right knowledge of You, free them from their error, and for the glory of Your name bring them into the fellowship of Your holy Church; through Jesus Christ, our Lord.

C **Amen.**

A Let us pray for peace, that we may come to the knowledge of God's holy Word and walk before Him as is fitting for Christians:

P Almighty and everlasting God, King of Glory, and Lord of heaven and earth, by whose Spirit all things are governed, by whose providence all things are ordered, the God of peace and the author of all concord, grant us, we implore You, Your heavenly peace and concord that we may serve You in true fear, to the praise and glory of Your name; through Jesus Christ, our Lord.

C **Amen.**

A Let us pray for our enemies, that God would remember them in mercy and graciously grant them such things as are both needful for them and profitable for their salvation:

P O almighty, everlasting God, through Your only Son, our blessed Lord, You have commanded us to love our enemies, to do good to those who hate us, and to pray for those who persecute us. We therefore earnestly implore You that by Your gracious visitation all our enemies may be led to true repentance and may have the same love and be of one accord and one mind and heart with us and with Your whole Christian Church; through Jesus Christ, our Lord.

C Amen.

A Let us pray for the fruits of the earth, that God would send down His blessing upon them and graciously dispose our hearts to enjoy them according to His own good will:

P O Lord, Father Almighty, by Your Word You created and You continue to bless and uphold all things. We pray You so to reveal to us Your Word, our Lord Jesus Christ that, through His dwelling in our hearts, we may by Your grace be made ready to receive Your blessing on all the fruits of the earth and whatsoever pertains to our bodily need; through Jesus Christ, our Lord.

C Amen.

Sit

TENEBRAE SEQUENCE – Service of Darkness

440 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,



With Your Spir - it me en - dow For such med - i - ta - tion.
Bonds and stripes and wretch-ed - ness And Your cru - ci - fix - ion;



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,



Of Your suf - f'ring, pain, and death That I may not per - ish.
How for them You died, O God, Who with thorns had crowned You.

Text: Sigismund von Birken, 1626–81; tr. August Crull, 1845–1923, alt.

Tune: Melchior Vulpus, c. 1570–1615

Text and tune: Public domain

P The Passion of our Lord according to St. John, the eighteenth and nineteenth chapters.

READING

John 18:1-11

¹When 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. ²Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. ³So 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. ⁴Then Jesus, knowing all that would happen to him, came forward and said to them, *“Whom do you seek?”* ⁵They answered him, “Jesus of Nazareth.” Jesus said to them, *“I am he.”* Judas, who betrayed him, was standing with them. ⁶When Jesus said to them, *“I am he,”* they drew back and fell to the ground. ⁷So he asked them again, *“Whom do you seek?”* And they said, “Jesus of Nazareth.” ⁸Jesus answered, *“I told you that I am he. So, if you seek me, let these men go.”* ⁹This was to fulfill the word that he had spoken: *“Of those whom you gave me I have lost not one.”* ¹⁰Then 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.) ¹¹So Jesus said to Peter, *“Put your sword into its sheath; shall I not drink the cup that the Father has given me?”*

The first candle is extinguished during the next hymn.

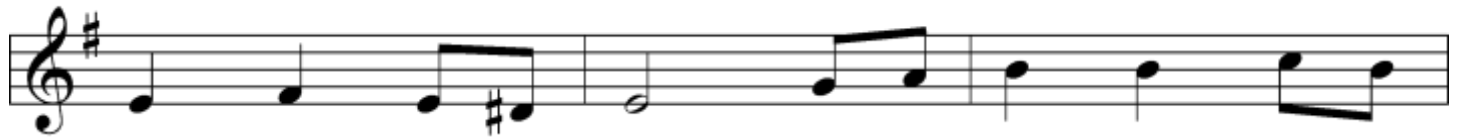
451 STRICKEN, SMITTEN, AND AFFLICTED



1 Strick-en, smit-ten, and af - flict - ed, See Him dy - ing on the
2 Tell me, ye who hear Him groan-ing, Was there ev - er grief like



tree! 'Tis the Christ, by man re - ject - ed; Yes, my
His? Friends through fear His cause dis - own - ing, Foes in -



soul, 'tis He, 'tis He! 'Tis the long - ex - pect - ed
sult - ing His dis - tress; Man - y hands were raised to



Proph - et, Da - vid's Son, yet Da-vid's Lord; Proofs I
wound Him, None would in - ter - vene to save; But the



see suf - fi - cient of it: 'Tis the true and faith - ful Word.
deep - est stroke that pierced Him Was the stroke that jus - tice gave.

Tune and text: Public domain

¹²So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. ¹³First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. ¹⁴It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

¹⁵Simon 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, ¹⁶but 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. ¹⁷The 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.” ¹⁸Now 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.

¹⁹The high priest then questioned Jesus about his disciples and his teaching. ²⁰Jesus 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.”* ²¹*“Why do you ask me? Ask those who have heard me what I said to them; they know what I said.”* ²²When 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?” ²³Jesus 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?”* ²⁴Annas then sent him bound to Caiaphas the high priest.

²⁵Now 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.” ²⁶One 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?” ²⁷Peter again denied it, and at once a rooster crowed.

The second candle is extinguished during the next hymn.

421 JESUS, GRANT THAT BALM AND HEALING

1 Je - sus, grant that balm and heal - ing In Your ho - ly
2 Should some lust or sharp temp - ta - tion Fas - ci - nate my

wounds I find, Ev - 'ry hour that I am feel - ing Pains of
sin - ful mind, Draw me to Your cross and pas - sion, And new

bod - y and of mind. Should some e - vil thought with - in
cour - age I shall find. Or should Sa - tan press me hard,

Tempt my treach-'rous heart to sin, Show the per - il, and from
Let me then be on my guard, Say - ing, "Christ for me was

sin - ning Keep me from its first be - gin - ning.
wound - ed," That the tempt - er flee con - found - ed.

Text: Johann Heermann, 1585–1647; tr. composite, alt.

Tune: Johann Balthasar König, 1691–1758

Text and tune: Public domain

²⁸Then 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. ²⁹So Pilate went outside to them and said, “What accusation do you bring against this man?” ³⁰They answered him, “If this man were not doing evil, we would not have delivered him over to you.” ³¹Pilate 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.” ³²This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

³³So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” ³⁴Jesus answered, *“Do you say this of your own accord, or did others say it to you about me?”* ³⁵Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” ³⁶Jesus 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.”* ³⁷Then 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.”* ³⁸Pilate 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. ³⁹But 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?” ⁴⁰They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber.

The third candle is extinguished during the next hymn.

439 O DEAREST JESUS, WHAT LAW HAST THOU BROKEN



1 O dear - est Je - sus, what law hast Thou bro - ken
 2 They crown Thy head with thorns, they smite, they scourge Thee;
 3 Whence come these sor - rows, whence this mor - tal an - guish?



That such sharp sen - tence should on Thee be spo - ken?
 With cru - el mock - ings to the cross they urge Thee;
 It is my sins for which Thou, Lord, must lan - guish;



Of what great crime hast Thou to make con -
 They give Thee gall to drink, they still de -
 Yea, all the wrath, the woe, Thou dost in -



fes - sion, What dark trans - gres - sion?
 cry Thee; They cru - ci - fy Thee.
 her - it, This I do mer - it.

Text: Johann Heermann, 1585–1647; tr. Catherine Winkworth, 1827–78, alt.

Tune: Johann Crüger, 1598–1662

Text and tune: Public domain

¹Then Pilate took Jesus and flogged him. ²And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. ³They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. ⁴Pilate 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." ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" ⁶When 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." ⁷The 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." ⁸When Pilate heard this statement, he was even more afraid. ⁹He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. ¹⁰So 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?" ¹¹Jesus 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."* ¹²From 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." ¹³So 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. ¹⁴Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!" ¹⁵They 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." ¹⁶So he delivered him over to them to be crucified.

The fourth candle is extinguished during the next hymn.

450 O Sacred Head, Now Wounded

1 O sa - cred Head, now wound-ed, With grief and shame weighed down,
7 Be Thou my con - so - la - tion, My shield, when I must die;

Now scorn - ful - ly sur-round-ed With thorns, Thine on - ly crown.
Re - mind me of Thy pas - sion When my last hour draws nigh.

O sa - cred Head, what glo - ry, What bliss, till now was Thine!
Mine eyes shall then be-hold Thee, Up - on Thy cross shall dwell,

Yet, though de-spised and gor - y, I joy to call Thee mine.
My heart by faith en-fold Thee. Who di - eth thus dies well.

The image shows a musical score for the hymn 'O Sacred Head, Now Wounded'. It consists of four staves of music in G-clef, 4/4 time. The melody is written in a simple, hymn-like style. The lyrics are printed below the notes, with some words hyphenated across lines. The first line of music corresponds to the first two lines of the first verse. The second line of music corresponds to the next two lines. The third line of music corresponds to the next two lines. The fourth line of music corresponds to the final two lines. The score is presented in a clean, black-and-white format.

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

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Tune: Public domain

So they took Jesus, ¹⁷and he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, and Jesus between them. ¹⁹Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” ²⁰Many 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. ²¹So 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.’” ²²Pilate answered, “What I have written I have written.” ²³When 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, ²⁴so 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,

The fifth candle is extinguished during the next hymn.

427 IN THE CROSS OF CHRIST I GLORY



1 In the cross of Christ I glo - ry, Tow'r - ing
2 When the woes of life o'er - take me, Hopes de -

o'er the wrecks of time. All the light of sa - cred
ceive, and fears an - noy, Nev - er shall the cross for -

sto - ry; Gath - ers round its head sub - lime.
sake me; Lo, it glows with peace and joy.

Text: John Bowring, 1792–1872
Tune: Ithamar Conkey, 1815–67
Text and tune: Public domain

²⁵but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "*Woman, behold, your son!*" ²⁷Then he said to the disciple, "*Behold, your mother!*" And from that hour the disciple took her to his own home.

²⁸After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "*I thirst.*" ²⁹A 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. ³⁰When Jesus had received the sour wine, he said, "*It is finished,*" and he bowed his head and gave up his spirit.

The sixth candle is extinguished during the next hymn.

425 WHEN I SURVEY THE WONDROUS CROSS

The musical score is written on three staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with a key signature of one sharp (F#) and a common time signature of 4/4. The lyrics are written below the notes, with some words hyphenated across measures. The first staff contains the first two lines of the hymn, the second staff contains the next two lines, and the third staff contains the final two lines. The melody is written in a single voice part, with a treble clef and a key signature of one sharp (F#).

1 When I sur - vey the won - drous cross On which the
3 See, from His head, His hands, His feet Sor - row and
Prince of Glo - ry died, My rich - est gain I
love flow min - gled down! Did e'er such love and
count but loss And pour con - tempt on all my pride.
sor - row meet Or thorns com - pose so rich a crown?

Text: Isaac Watts, 1674–1748

Tune: Lowell Mason, 1792–1872

Text and tune: Public domain

³¹Since 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. ³²So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴But one of the soldiers pierced his side with a spear, and at once there came out blood and water. ³⁵He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. ³⁶For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” ³⁷And again another Scripture says, “They will look on him whom they have pierced.”

³⁸After 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. ³⁹Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. ⁴⁰So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. ⁴¹Now 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. ⁴²So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

The Christ Candle is carried out of the chancel during the next hymn.

456 WERE YOU THERE



1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed Him to the tree? Were you
 3 Were you there when they laid Him in the tomb? Were you



there when they cru - ci - fied my Lord? Oh ...
 there when they nailed Him to the tree? Oh ...
 there when they laid Him in the tomb? Oh ...



Some - times it caus - es me to trem - ble, trem - ble, trem - ble.
 Some - times it caus - es me to trem - ble, trem - ble, trem - ble.
 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 when they nailed Him to the tree?
 Were you there when they laid Him in the tomb?

Text and tune: African American spiritual, 19th cent., alt.

Text and tune: Public domain

Stand

LORD'S PRAYER

P Lord, remember us in Your kingdom and teach us to pray:

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.

801 HOW GREAT THOU ART

3 But when I think that God, His Son not spar - ing, Sent Him to
die, I scarce can take it in— That on the cross my bur - den glad - ly
bear - ing He bled and died to take a - way my sin;
Refrain
Then sings my soul, my Sav - ior God, to Thee, How great Thou
art! How great Thou art! Then sings my soul, my Sav - ior God, to
Thee, How great Thou art! How great Thou art!

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STREPITUS

Most of the lights are dimmed. The final candle is taken out of the sanctuary as the lights are completely turned off. After a brief time, a loud noise (strepitus) symbolizes the closing of the tomb, the earthquake at the time of Christ's death, and the "closing of the book" on Jesus' sacrifice. After the loud noise, the Christ Candle is returned to its place at the altar, symbolizing that our redemption is complete. Some of the lights are brought back on.

All leave the church in silence.

Acknowledgments

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