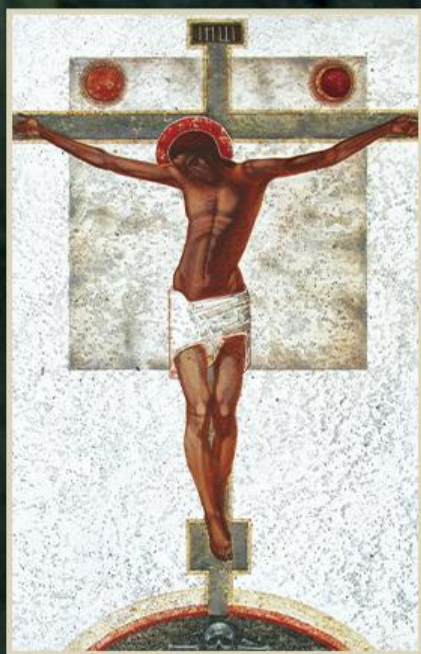


Lutheran Community

Good Friday Service

April 3rd, 2026



It is finished

JOHN 19:30

Life and death stand side by side as we enter into Good Friday. In John's passion account, Jesus reveals the power and glory of God, even as he is put on trial and sentenced to death. Standing with the disciples at the foot of the cross, we pray for the whole world in the ancient bidding prayer, as Christ's death offers life to all. We gather in solemn devotion, but always with the promise that the tree around which we assemble is indeed a tree of life. We depart silently, and we anticipate the culmination of the Three Days in the Easter Vigil.

WE GATHER IN SILENCE

PRAYER OF THE DAY

The Lord be with you.

And also with you.

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.

Anthem: Thy Will Be Done- Craig Courtney (b. 1954)

Our cup was filled with darkness; our cup was filled with death. Christ took our cup and drank it and gave us life and gave us hope, gave us Himself. "My Father, let this cup pass from me, My Father, let this cup pass from me, yet not my will, O Lord, yet not my will, O Lord, but Thine be done." In blackest night we hear Him in dark Gethsemane, pleading with the Father for one more way, for one more hope, for one more day. "My Father, let this cup pass from me, My Father, let this cup pass from me, yet not my will, O Lord, yet not my will, O Lord, but Thine be done." Then they took our Savior and led Him to a tree and there they broke His body, poured out His life, put Him to death, to RISE AGAIN! "My Father, let this cup pass from me, My Father, let this cup pass from me, yet not my will, O Lord, yet not my will, O Lord, but Thine be done. Thy will be done, Thy will be done."

FIRST LESSON

Isaiah 52:13-53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. 14 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-- 15 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. 53:1 Who has believed what we have heard? And to whom has the arm of the LORD been revealed? 2 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. 3 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. 4 Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. 5 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. 6 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. 7 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. 8 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. 9 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. 10 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. 11 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. 12 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

SECOND LESSON

Hebrews 10:16-25

"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," 17 he also adds, "I will remember their sins and their lawless deeds no more." 18 Where there is forgiveness of these, there is no longer any offering for sin. 19 Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, 20 by the new and living way that he opened for us through the curtain (that is, through his flesh), 21 and since we have a great priest over the house of God, 22 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. 23 Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. 24 And let us consider how to provoke one another to love and good deeds, 25 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



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



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
 how does that vis - age lan - guish which once was bright as morn!
 for this thy dy - ing sor - row, thy pit - y with - out end?
 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!
 Thy grief and bit - ter pas - sion were all for sin - ners' gain;
 Oh, make me thine for - ev - er, and should I faint - ing be,
 These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
 mine, mine was the trans - gres - sion, but thine the dead - ly pain.
 Lord, let me nev - er, nev - er out - live my love to thee.
 for he who dies be - liev - ing dies safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, c. 1250; tr. composite

Music: HERZLICH TUT MICH VERLANGEN. German melody, c. 1500, adapt. Hans L. Hassler, 1564–1612

THE READING OF THE PASSION

John 18:1-19:42

P The Holy Gospel according to John the eighteenth and nineteenth chapters.

C **Glory to you, O Lord.**

¹[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So 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. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” ⁵They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. ⁶When Jesus said to them,

“I am he,” they stepped back and fell to the ground. ⁷Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” ⁸Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” ⁹This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” ¹⁰Then 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. ¹¹Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

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

¹⁵Simon 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, ¹⁶but 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. ¹⁷The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” ¹⁸Now 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.

¹⁹Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰Jesus 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. ²¹Why do you ask me? Ask those who heard what I said to them; they know what I said.” ²²When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” ²³Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” ²⁴Then Annas sent him bound to Caiaphas the high priest.

²⁵Now 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.” ²⁶One 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?” ²⁷Again Peter denied it, and at that moment the cock crowed.

²⁸Then 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. ²⁹So Pilate went out to them and said, “What accusation do you bring against this man?” ³⁰They answered, “If this man were not a criminal, we would not have handed him over to you.” ³¹Pilate 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.)

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

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.

^{19:1} 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 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.

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.”

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

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

³¹Since 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. ³²Then 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. ³⁴Instead, 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.) ³⁶These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." ³⁷And again another passage of scripture says, "They will look on the one whom they have pierced."

³⁸After 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. ³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹Now 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. ⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

After the reading.

P The Gospel of our Lord.

C Praise to you, O Christ.

SERMON

Rev. Ash Welch

HYMN OF THE DAY

O Sacred Head Now Wounded

ELW 351

Vs 3-4

THE SOLEMN REPROACHES

This ancient text puts the Triune God's pain and suffering over our rebelliousness into the voice of Christ, asking, what else could I have done for you that I did not do? Surrounding each reproach is the ancient refrain, the Trisagion: "Holy God, holy and mighty, holy and immortal, have mercy on us." Sung at Mount Olive on Good Friday, April 19, 2019; Chandler Molbert, soloist.

Holy God, holy and mighty, holy and immortal, have mercy on us. (Sung each time by soloist in Greek, then by all in English)

O my people, what have I done to you? In what have I offended you? Answer me. I led you forth from the land of Egypt and delivered you by the waters of baptism, but you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us.

O my people, what more could I have done for you that I have not done? Answer me. I led you through the desert forty years and fed you with manna. I brought you through tribulation and gave you my body, the bread of heaven; I went before you in a pillar of cloud, but you led me to the judgment hall of Pilate, and you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us.

O my people, what more could I have done for you that I have not done? Answer me. I scourged your enemies and brought you to a land of freedom, but you have scourged, mocked, and beaten me; I planted you as my chosen and fairest vineyard and made you branches of my vine; but you pierced my side with a spear, and you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us.

O my people, what more could I have done for you that I have not done? Answer me. I gave you water of salvation from the rock, but when I was thirsty you gave me vinegar to drink; I gave you a royal scepter, and bestowed on you the keys to the kingdom, but you have given me a crown of thorns, and you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us.

O my people, what more could I have done for you that I have not done? Answer me. I gave you my peace, which the world cannot give, but you draw the sword to strike in my name; I washed your feet as a sign of my love, and offered you my body and blood, but you scatter and deny and abandon me, and you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us.

O my people, what more could I have done for you that I have not done? Answer me. I prayed that all may be one in the Father and me, but you continue to quarrel and divide, casting lots for my

Holy God, holy and mighty, holy and immortal, have mercy on us.

Almighty and eternal God, you give strength to the weary and new courage to those who have lost heart. 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**

Finally, let us pray for all those things for which our Lord would have us ask.

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

OFFERING/SOLO

Via Dolorosa

Sandi Patty

Sammy Kay, soprano

Down the Via Dolorosa in Jerusalem that day The soldiers tried to clear the narrow street. But the crowd pressed in to see The man condemned to die on Calvary. He was bleeding from a beating, there were stripes upon His back. And He wore a crown of thorns upon His head. And He bore with every step The scorn of those who cried out for His death. Down the Via Dolorosa. called the way of suffering, Like a lamb came the Messiah, Christ the King. But He chose to walk that road out of His love for you and me. Down the Via Dolorosa, all the way to Calvary. The blood that would cleanse the souls of all men Made its way to the heart of Jerusalem. Down the Via Dolorosa, called the way of suffering, Like a lamb came the Messiah, Christ the King. But He chose to walk that road out of His love for you and me. Down the Via Dolorosa, all the way to Calvary.

Processional Cross is brought forward

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

C **Oh, come let us worship him.**

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

C **Oh, come let us worship him.**

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

C **Oh, come let us worship him.**

SILENCE

During this time you may come to the large cross to make a sign of reverence. Reverencing the cross may include actions such as pausing before the cross, bowing, kneeling before it for prayer, or touching it

Meditation

Were You There

Emma Lou Diemer (1927-2024)

Hymn

When I Survey the Wondrous Cross

ELW 803

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

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

The congregation may remain for prayer and meditation.

Easter Traditional Service April 5th 10:00 am

Special Music with the Camarada Brass

Today Christ is risen, and we gather together with astonishment and joy. Christ is risen, and we have been set free from the bonds of death. Christ is risen, and we are forgiven. Christ is risen, and with the women at the tomb and Peter, we are amazed. Let us rejoice: Christ is risen indeed! Alleluia!

Last Cathedral Concert for '24-'25

The Canton Symphony Orchestra Chorus

Sunday, May 3rd, 2025, 2:00 pm

“A Mother’s Love”



Thank you to those serving today:

Preaching Minister	Rev. Ash Welch
Presiding	Rev. Tina Crog Rev. Mark Kreemer
Director of Music	Dr. Abigail Haake
Soundboard	Jim Johnson
Video/Live-Stream	John Stanko

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HYMN OF THE DAY	O Sacred Head Now Wounded	ELW 351
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Hymn	When I Survey the Wondrous Cross	ELW 803
Public Domain		



Images in the Readings

The cross was the electric chair of the Roman Empire, the means of execution for low-class criminals. Other cultures have seen in the shape of the cross a sign of the four corners of the earth itself. Christians mark the newly baptized with this sign, God coming through suffering and death, aligned with all who are rejected, and surprisingly in this way bringing life to the whole earth. In the suggested sixth-century hymn “Sing, my tongue,” the cross is paradoxically likened to the archetypal tree of life.

In John’s passion narrative, Jesus of Nazareth is called King of the Jews, the Son of God, and most significantly, I am, the very name of God. Christians see in the man dying on the cross the mystery of God’s self-giving love. Along with the witnesses in John’s passion, we can sing with the hymn writer Caroline Noel, “At the name of Jesus every knee shall bow, every tongue confess him king of glory now.”

In the Israelite sacrificial system, the lamb represented the life of the nomadic herders, and killing the lamb symbolized a plea that God would receive the animal’s death as a gift to prompt divine mercy. The New Testament often uses the image of the lamb as one way to understand the meaning of Jesus’ death. The book of Revelation recalls Good Friday and Easter in its vision of “a Lamb standing as if it had been slaughtered.”

But any single image—such as the lamb—is not sufficient. Thus we are given the opposite image, Christ as the high priest who does the slaughtering. According to Israelite religion, the people needed an intermediary to approach God. Christ then is the mediator who prays to God for us. Yet for John, Christ is the God whom our prayers address.

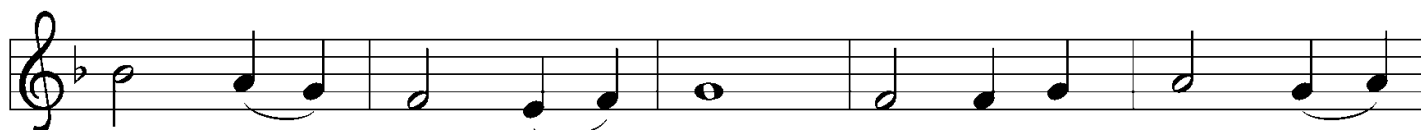
Good Friday lays each image next to another one, for no single metaphor can fully explain the mystery of Christ

When I Survey the Wondrous Cross

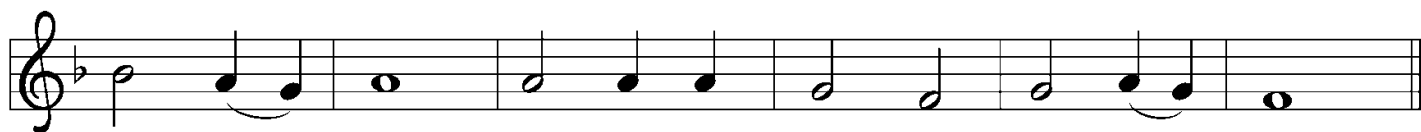
ELW 803



1 When I sur - vey the won - drous cross on which the
2 For - bid it, Lord, that I should boast save in the
3 See, from his head, his hands, his feet, sor - row and
4 Were the whole realm of na - ture mine, that were a



prince of glo - ry died, my rich - est gain I
death of Christ, my God; all the vain things that
love flow min - gled down. Did e'er such love and
pres - ent far too small; love so a - maz - ing,



count but loss and pour con - tempt on all my pride.
charm me most, I sac - ri - fice them to his blood.
sor - row meet, or thorns com - pose so rich a crown?
so di - vine, de - mands my soul, my life, my all.

Text: Isaac Watts, 1674–1748

Music: HAMBURG, Lowell Mason, 1792–1872