



GOOD FRIDAY



APRIL 18, 2025 - 6:15 PM



TRINITY LUTHERAN CHURCH

Good Friday is bare, empty, and reflective, as we gather to meditate upon God, dead on a cross because of the sin of the world. This is a time of reflection and intercession.

At the heart of the Good Friday liturgy is the passion according to John, which proclaims Jesus as a triumphant ruler who reigns from the cross. The ancient title for this day—the triumph of the cross—reminds us that the church gathers not to mourn this day but to celebrate Christ's life-giving passion and to find strength and hope in the tree of life.

As disciples of Christ working for peace and justice in the world, we welcome, affirm, and embrace all people, without exception, into the fullness of God's love. We advocate for racial, gender, queer, and economic equity. We celebrate people of all cultures, ages, races, sexual orientations, gender identities, gender expressions, physical or mental abilities, socioeconomic statuses, appearances, family status, and citizenship as equally loved and valued in the eyes of God and in this community. All are invited to join us as we worship God, grow in faith, and strive to love and serve one another.

GATHERING

Please stand as able

PRAYER OF THE DAY

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.

Please be seated

READING

Isaiah 52:13-53:12

A Reading from Isaiah

- ¹³Behold, O my Servant, you shall prosper;
you shall be exalted and lifted up,
and shall be very high.
- ¹⁴Just as there were many who were astonished at you
—so marred was your appearance, beyond human semblance,
and your form beyond that of mortals—
- ¹⁵so you shall startle many nations;
kings shall shut their mouths because of you;
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 God been revealed?
- ²For you grew up before him like a young plant,
and like a root out of dry ground;
you had no form or majesty that we should look at you,
nothing in your appearance that we should desire you.
- ³You were despised and rejected by others;
you are acquainted with suffering and infirmity;
and as one from whom others hide their faces
you were despised, and we held you of no account.
- ⁴Surely you have borne our infirmities
and carried our diseases;
yet we accounted you stricken,
struck down by God, and afflicted.
- ⁵But you were wounded for our transgressions,
crushed for our iniquities;
upon you was the punishment that made us whole,
and by your bruises we are healed.

⁶All we like sheep have gone astray;
we have all turned to our own way,
and God has laid on you
the iniquity of us all.

⁷You were oppressed, and you were afflicted,
yet you did not open your mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so you did not open your mouth.

⁸By a perversion of justice you were taken away.
Who could have imagined your future?
For you was cut off from the land of the living,
stricken for the transgression of my people.

⁹They made your grave with the wicked
and your tomb with the rich,
although you had done no violence,
and there was no deceit in your mouth.

¹⁰Yet it was the will of God to crush you with pain.
and though God makes your life an offering for sin,
you shall see your offspring, and shall prolong your days;
through you the will of God shall prosper.

¹¹Out of your anguish you shall see light;
you shall find satisfaction through your knowledge.
Righteous one, my servant, you shall make many righteous
and bear their iniquities.

¹²Therefore I will allot you a portion with the great,
and you shall divide the spoil with the strong;
because you poured out yourself to death,
and were numbered with the transgressors;
yet you bore the sin of many,
and made intercession for the transgressors.

The Word of God for the people of God.

Thanks be to God.

Ah, holy Jesus, how have you offended
that mortal judgment has on you descended?
By foes derided, by your own rejected,
O most afflicted.

Who was the guilty? Who brought this upon you?
Alas, my treason, Jesus, has undone you.
'Twas I, Lord Jesus, I it was denied you;
I crucified you.

Lo, the Good Shepherd for the sheep is offered;
the slave has sinned, and the Son hath suffered;
for our atonement, while we nothing heeded,
God interceded.

For me, kind Jesus, was your incarnation,
your mortal sorrow, and your life's oblation;
your death of anguish and your bitter passion,
for my salvation.

Therefore, kind Jesus, since I cannot pay you,
I do adore you, and will ever pray you,
think on your pity and your love unswerving,
not my deserving.

THE PASSION ACCORDING TO SAINT JOHN

John 18:1 – 19:42

A candle is extinguished at the end of each section of scripture.

¹Jesus 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 people 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 Abba God has given me?”

HYMN

Sing, My Tongue

#356

(Verse 1)

**Sing, my tongue, the glorious battle; tell the triumph
far and wide; tell aloud the wondrous story of
the cross, the Crucified; tell how Christ, the
world’s redeemer, vanquished death the day he died.**

¹²So the soldiers, their officer, and the temple 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.

(Verse 2)

**God in mercy saw us fallen, sunk in shame and
misery, felled to death in Eden's garden,
where in pride we claimed the tree; then another
tree was chosen, which the world from death would free.**

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 Jewish people 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.

.

(Verse 3)

**Tell how, when at length the fullness of the appointed
time was come, Christ, the Word, was born of woman,
left for us the heav'nly home, blazed the path of
true obedience, shone as light amidst the gloom.**

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." ³²This 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 temple authorities. 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." ³⁸Pilate asked him, "What is truth?" After he had said this, he went out to the crowd again and told them, "I find no case against him. ³⁹But 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?" ⁴⁰They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

HYMN

Sing, My Tongue

#356

(Verse 4)

**Thirty years among us dwelling, Jesus went from
Nazareth, destined, dedicated, willing,
did his work, and met his death; like a lamb he
humbly yielded on the cross his dying breath.**

^{19:1}Then Pilate took Jesus and had him flogged. ²And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. ⁴Pilate 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." ⁵So 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 police saw Jesus, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." ⁷They 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." ⁸Now when Pilate heard this, he was more afraid than ever. ⁹He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. ¹⁰Pilate 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?" ¹¹Jesus 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." ¹²From 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." ¹³When 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. ¹⁴Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" ¹⁵They 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." ¹⁶Then he handed him over to them to be crucified.

(Verse 5)

**Bend your boughs, O tree of glory, your relaxing
sinews bend; for a while the ancient rigor
that your birth bestowed, suspend; and the Lord of
heav'nly beauty gently on your arms extend.**

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

(Verse 6)

**Faithful cross, true sign of triumph, be for all the noblest tree;
none in foliage, none in blossom,
none in fruit your equal be; symbol of the
world's redemption, for your burden makes us free.**

³¹Since it was the day of Preparation, the Temple authorities 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(This testimony is from an eyewitness, so that you also may believe. This 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 Temple authorities, 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.


(Verse 7)

**Unto God be praise and glory; to the Father and the Son,
to the eternal spirit honor now and
evermore be done; praise and glory
in the highest while the timeless ages run.**

Please stand as able

PROCESSION OF THE CROSS


The Cross is carried in procession to the altar.



Behold the life-giving cross
on which was hung the Savior of the whole world. **Oh, come, let us wor-ship him.**

The first instance of the dialogue is represented by a musical staff in G major (one sharp) and 4/4 time. The melody consists of a half note G4, a quarter note A4, a quarter note B4, a half note C5, a quarter note B4, a quarter note A4, a quarter note G4, and a half note F#4. The lyrics are written below the staff, with the final phrase in bold.


The dialogue is sung a second time at the midpoint of the procession.



Behold the life-giving cross
on which was hung the Savior of the whole world. **Oh, come, let us wor-ship him.**

The second instance of the dialogue is represented by a musical staff in G major (one sharp) and 4/4 time. The melody consists of a half note G4, a quarter note A4, a quarter note B4, a half note C5, a quarter note B4, a quarter note A4, a quarter note G4, and a half note F#4. The lyrics are written below the staff, with the final phrase in bold.

The dialogue is sung a third time at the end of the procession.



Behold the life-giving cross
on which was hung the Savior of the whole world. **Oh, come, let us wor-ship him.**

The third instance of the dialogue is represented by a musical staff in G major (one sharp) and 4/4 time. The melody consists of a half note G4, a quarter note A4, a quarter note B4, a half note C5, a quarter note B4, a quarter note A4, a quarter note G4, and a half note F#4. The lyrics are written below the staff, with the final phrase in bold.

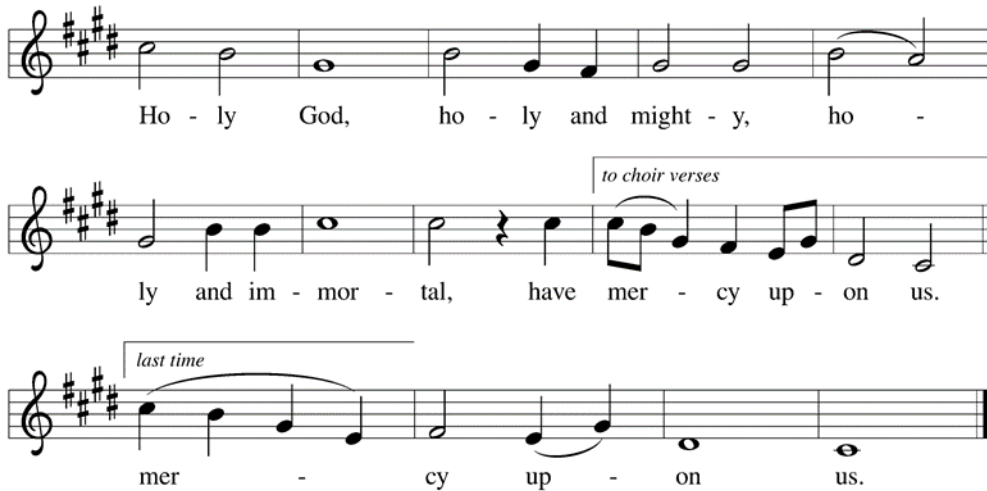
SOLEMN REPROACHES

*The congregation sings the refrain at the beginning
and after each verse as indicated.*

The choir sings the verses.

Congregation is invited to sit.

*Worshippers are invited to approach the cross and kneel
at one of the prayer stations during the Solemn Reproaches.*



O my people, O my church, what have I done to you?

How have I offended you? Answer me.

I led you out of slavery into freedom, and delivered you through the waters of rebirth,
but you have prepared a cross for your Savior.

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

O my people, O my church, what more could I have done for you? Answer me.

Forty years I led you through the desert, feeding you with manna on the way;
I saved you from the time of trial and gave you my body, the bread of heaven,
but you have prepared a cross for your Savior.

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

O my people, O my church, what more could I have done for you? Answer me.

I led you on your way in a pillar of cloud and fire, but you led me to the judgment hall of
Pilate; I guided you by the light of the Holy Spirit,
but you have prepared a cross for your Savior.

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

O my people, O my church, what more could I have done for you? Answer me.
I planted you as my fairest vineyard, but you brought forth bitter fruit;
I made you branches of the vine and never left your side,
but you have prepared a cross for your Savior.

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

O my people, O my church, what more could I have done for you? Answer me.
I poured out saving water from the rock, but you gave me vinegar to drink;
I poured out my life and gave you the new covenant in my blood,
but you have prepared a cross for your Savior.

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

O my people, O my church, what more could I have done for you? Answer me.
I gave you a royal scepter, but you gave me a crown of thorns;
I gave you the kingdom and crowned you with eternal life,
but you have prepared a cross for your Savior.

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

O my people, O my church, what more could I have done for you? Answer me.
I struck down your enemies, but you struck my head with a reed;
I gave you my peace, but you draw the sword in my name,
and you have prepared a cross for your Savior.

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

O my people, O my church, what more could I have done for you? Answer me.
I opened the waters to lead you to the promised land, but you opened my side with a
spear; I washed your feet as a sign of my love,
but you have prepared a cross for your Savior.

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

O my people, O my church, what more could I have done for you? Answer me.
I lifted you up to the heights, but you lifted me high on a cross;
I raised you from death and prepared for you the tree of life,
but you have prepared a cross for your Savior.

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

O my people, O my church, what more could I have done for you? Answer me.
I grafted you into my people Israel, but you made them scapegoats for your own guilt,
and you have prepared a cross for your Savior.

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

O my people, O my church, what more could I have done for you? Answer me.
I came to you in the least of your brothers and sisters, but I was hungry and you gave me
no food, thirsty and you gave me no drink, a stranger and you did not welcome me, naked
and you did not clothe me, sick and in prison and you did not visit me,
and you have prepared a cross for your Savior.

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

ANTHEM

Adoramus te, Christe – Palestrina

(English translation of the Latin.)

We adore you, O Christ, and we bless you,
who by your holy cross has redeemed the world.
He who suffered death for us, O Lord, O Lord, have mercy on us.

Please stand as able

HYMN

There in God's Garden

#342

**There in God's garden stands the Tree of Wisdom,
whose leaves hold forth the healing of the nations:**

**Tree of all knowledge, Tree of all
compassion, Tree of all beauty.**

Its name is Jesus, name that says, "Our Savior!"

**There on its branches see the scars of suffering;
see there the tendrils of our human
selfhood feed on its lifeblood.**

**Thorns not its own are tangled in its foliage;
our greed has starved it, our despite has choked it.**

**Yet, look! it lives! its grief has not
destroyed it nor fire consumed it.**

**See how its branches reach to us in welcome;
hear what the Voice says, "Come to me, ye weary!"**

**Give me your sickness, give me all your
sorrow, I will give blessings."**

**This is my ending, this my resurrection;
into your hands, Lord, I commit my spirit.**

**This have I searched for; now I
can possess it. This ground is holy.**

**All Heav'n is singing, "thanks to Christ whose passion
offers in mercy healing, strength, and pardon.**

**Peoples and nations, take it,
take it freely!" Amen! My Master!**

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

By your holy cross you have redeemed the world.

All depart in silence.

Worshipers may reverence the cross before they depart.

*Our worship continues on Easter Sunday morning with
8:00 am and 10:00 am services in the Sanctuary*

SERVING TONIGHT

Worship Leaders

Susan Crowell
Lynn Andrews
Philip Wessinger
Patrick Preacher

Organist and Choir Director

Jim Parham

Cross Bearer

Duke Barsody

Nursery

Karen Craig

Greeters

Mark Allen
Suzanne Rudisill
Sarah Weeks

Ushers

Calvin Harmon
David Potts

Video
Audio

Henry Wilcox
Gregg Alley

Sing My Tongue
Music © 1967 Concordia Publishing House. All rights reserved. Reprinted under ONE LICENSE # 735417-A.

There in God's Garden,
Text © 1976 Hinshaw Music, Inc.;
Music © 1987 Morning Star Music Publishers. All rights reserved. Reprinted under ONE LICENSE # 735417-A.

Reprinted from *Sundays and Seasons.com*, copyright © 2025. Used by permission of Augsburg Fortress License #20559.

Reprinted from *New Revised Standard Version Bible*, copyright © 1989, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

CHURCH STAFF

Susan J. Crowell
Senior Pastor

James C. Parham, III
Associate Pastor for Worship and Music

Patrick D. Preacher
Queer and Justice Ministry Coordinator
Pastoral Intern

Angie H. McCormack
Youth and Children's Ministry Coordinator

Kay M. Cook
Office Manager

Henry W. Wilcox
Accountant and
Digital Media Manager

Karen M. Craig
Administrative Assistant

Roy L. Cook
Facilities Manager

Beth C. Oswald
Nursery Attendant

CONGREGATION COUNCIL

Lani Wise
Vice-President

Mike Boliek
Treasurer

Carl Brune

Danny Fagala

Jaime Fivecoat

Angie Hager

Deirdre Hixson

Dean Hybl

Richard Moose

Donna Potts
Secretary

Lexie Thomas-Harewood
Youth

Patrick Morgan

Jeff Rehm

Margaret Roth

Kerry Sease

Chris Sorenson

Chris Wannemacher