

**GOOD FRIDAY
THE DEATH OF OUR LORD**

**April 18, 2025
NOON**

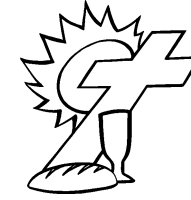


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GOOD FRIDAY
Liturgy of Light and Darkness

Silence.



The ministers enter and go to their places.

Please stand.

THE PRAYER OF THE DAY

P Almighty God, we ask you to look with mercy on your family for whom our Lord Jesus Christ was willing to be betrayed and 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.

C **Amen**

Please sit.

THE READING: Isaiah 52:13--53:12

See, my servant shall prosper;

he shall be exalted and lifted up,
 and shall be very high.
¹⁴Just as there were many who were astonished at him
 --so marred was his appearance,
 beyond human semblance,
 and his form beyond that of mortals--
¹⁵so 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.
⁵³Who has believed what we have heard?
 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,
 nothing in his appearance that we should desire him.
³He 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.
⁴Surely he has borne our infirmities
 and carried our diseases;
 yet we accounted him stricken,
 struck down by God, and afflicted.
⁵But 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.
⁶All 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.
⁷He 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.
⁸By 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.
⁹They 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.
¹⁰Yet 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.
¹¹Out 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.
¹²Therefore 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.

ANTHEM:

Crucifixus
 (from *B minor Mass*)

J. S. Bach

*Crucifixus etiam pro nobis sub Pontio Pilato,
 passus et sepultus est.*

*For our sake he was crucified under Pontius Pilate;
 he suffered death and was buried.*

Please sit.

THE PASSION ACCORDING TO ST. JOHN

P The Holy Gospel According to St. John the 18th and 19th chapters.

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

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?"

First candle may be extinguished.

#97 Christ, the Life of All the Living (s. 1)

**C: Christ, the life of all the living, Christ, the death of death, our foe,
Christ yourself for me once giving To the darkest depths of woe:
Through your suffering death, and merit Life eternal I inherit.
Thousand, thousand thanks are due, Dearest Jesus, unto you.**

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.

Second candle may be extinguished.

#97 Christ, the Life of All the Living (s. 2)

**C: You have suffered great affliction And have borne it patiently,
Even death by crucifixion, Fully to atone for me;
For you chose to be tormented That my doom should be prevented.
Thousand, thousand thanks are due, Dearest Jesus unto you**

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." ³⁸Pilate 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. 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.

Third candle may be extinguished.

#102 On My Heart Imprint Your Image

**C: On my heart imprint your image, Blessed Jesus, king of grace,
That life's troubles nor its pleasures Ever may your work erase;
Let the clear inscription be: Jesus, crucified for me,
Is my life, my hope's foundation, All my glory and salvation!**

^{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 him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." ⁷The 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."

Fourth candle may be extinguished.

#117 O Sacred Head, Now Wounded (s. 1)

**C: O sacred head, now wounded, With grief and shame weighed down,
Now scornfully surrounded With thorns, thine only crown;
O sacred head, what glory, What bliss till now was thine!
Yet, though despised and gory, I joy to call thee mine.**

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.

Fifth candle may be extinguished.

#92 Were You There (s. 1)

C: Were you there when they crucified my Lord?

**Were you there when they crucified my Lord? Oh,
sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?**

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 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. 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."

Sixth candle may be extinguished.

#117 O Sacred Head, Now Wounded (s. 2)

**C: How art thou pale with anguish, With sore abuse and scorn;
How does that visage languish Which once was bright as morn!
Thy grief and bitter Passion Were all for sinners' gain;
Mine, mine the transgression, But thine the deadly pain.**

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.

Seventh candle may be extinguished.

#117 O Sacred Head, Now Wounded (s. 3)

**C: What language shall I borrow To thank thee, dearest friend,
For this thy dying sorrow, Thy pity without end?
Oh, make me thine forever, And, should I fainting be,
Lord, let me never, never Outlive my love to thee.**

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.

*The Christ candle may be removed.
Silence for meditation*

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.

#92 Were You There (s. 3)

C: Were you there when they laid him in the tomb? Were you there when they laid him in the tomb? Oh, sometimes it causes me to tremble, tremble, tremble. Were you there when they laid him in the tomb?

THE HOMILY

Please stand.

THE HYMN: Jesus, in Thy Dying Woes



1 Je - sus, in thy dy - ing woes, e - ven while thy life - blood flows,
2 Sav - ior, for our par - don sue when our sins thy pangs re - new,
3 Oh, may we, who mer - cy need, be like thee in heart and deed,



crav - ing par - don for thy foes:
for we know not what we do: hear us, ho - ly Je - sus.
when with wrong our spir - its bleed:

Please kneel or sit, as able.

THE BIDDING PRAYER

P Let us pray, brothers and sisters, for the holy Church of God throughout the world, that God the almighty Father guide it and gather it together, so that we may worship him in peace and tranquility.

Silent prayer.

P Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. Guide the work of the Church. Help it to persevere in faith, proclaim your name, and bring salvation to people everywhere. We ask this through Christ our Lord.

C Amen

P Let us pray for Elizabeth and Timothy, our bishops, for all ministers, for all servants of the Church, and for all the people of God.

Silent prayer.

P Almighty and eternal God, your Spirit guides the Church and makes it holy. Strengthen and uphold our pastors and our leaders; keep them in health and safety for the good of the Church, and help each of us to do faithfully the work to which you have called us. We ask this through Christ our Lord.

C Amen

P Let us pray for those preparing for Baptism, that God make them responsive to his love, and give them new life in Jesus Christ.

Silent prayer.

P Almighty and eternal God, you continually bless the Church with new members. Increase the faith and understanding of those preparing for Baptism. Give them a new birth as your children, and keep them in the faith and communion of your holy Church. We ask this through Christ our Lord.

C Amen

P Let us pray for all our brothers and sisters who share our faith in Jesus Christ, that God may gather and keep together in one Church all those who know Christ as Lord.

Silent prayer.

P Almighty and eternal God, you give your Church its unity. Look with favor on all who follow Jesus your Son. We are all consecrated to you by our Baptism; make us one in the fullness of faith, and keep us one in the fellowship of love. We ask this through Christ our Lord.

C Amen

P Let us pray for the Jewish people, the first to hear the Word of God, that they may receive the fulfillment of the covenant's promises.

Silent prayer.

P Almighty and eternal God, long ago you gave your promise to Abraham and his posterity. Hear the prayers of your Church that the people you first made your own may arrive with us at the fullness of redemption. We ask this through Christ our Lord.

C Amen

P Let us pray for those who do not believe in Christ, that the light of the Holy Spirit may show them the way of salvation.

Silent prayer.

P Almighty and eternal God, enable those who do not acknowledge Christ to receive the truth of the Gospel. Help us, your people, to grow in love for one another, to grasp more fully the mystery of your Godhead, and so to become more perfect witnesses of your love in the sight of all people. We ask this through Christ our Lord.

C Amen

P Let us pray for those who do not believe in God, that they may find him who is the author and goal of our existence.

Silent prayer.

P Almighty and eternal God, you created humanity so that all might long to know you and have peace in you. Grant that, in spite of the hurtful things that stand in their way, they may all recognize in the lives of Christians the tokens of your love and mercy, and gladly acknowledge you as the one true God and Father of us all. We ask this through Christ our Lord.

C Amen

P Let us pray for those who serve in public office, that God may guide their minds and hearts, so that all of us may live in true peace and freedom.

Silent prayer.

P Almighty and eternal God, you are the champion of the poor and oppressed. In your goodness, watch over those in authority, so that people everywhere may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord.

C Amen

P Let us pray that God, the almighty and merciful Father, may heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, and disease.

Silent prayer.

P 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.

C Amen

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

Please stand.

THE PROCESSION OF THE CROSS

As the cross is processed the following response is repeated three times. Following the response the cross is placed in the front of the chancel.

P Behold, the life-giving cross on which was hung the salvation of the whole world.
 C **Oh, come, let us worship him.**

Please sit.
Silence.

The Anthem is sung to conclude the meditation.

ANTHEM

Ave verum corpus

W. A. Mozart

*Ave, verum corpus
 natum de Maria Virgine,
 Vere passum immolatum*

*Hail, true body
 born of the Virgin Mary,
 Who truly suffered, sacrificed*

*in Cruce pro homine,
 Cujus latus perforatum
 unda fluxit et sanguine,
 Esto nobis praegustatum
 in mortis examine.*

*on the Cross for man,
 Whose pierced side overflowed
 with water and blood,
 Be for us a foretaste
 In the test of death.*

P We adore you, O Christ, and we bless you.
 C **By your holy cross you have redeemed the world.**

**The ministers leave in silence.
 The people may remain for prayer and meditation.**

The people leave in silence.

*Silence is kept for meditation on the mystery of the crucified Savior,
 the mystery of redemption.*

*Those who desire may come forward to offer a sign of reverence,
 such as touching the cross, kneeling briefly, or bowing.*

The omission of benedictions at the end of the liturgies of both Maundy Thursday and Good Friday indicate their continuity with each other and with the Vigil of Easter.



The Resurrection of our Lord (Easter Sunday): April 20th

Prelude Music with Instrumentalists – 9:45am

Festival Holy Communion – 10am