

**Good Friday**  
**April 18, 2025**  
**7:30 PM**



***Welcome to Worship!***

***As we prepare for worship, please silence your mobile devices.  
We invite you to a time of silence and focus.***

**WELCOME TO WORSHIP:** It is our joy to welcome you to worship today, in-person and from wherever you may be viewing. We give thanks for whatever brought you, and pray that you may experience the love of God surrounding you and upholding you as we gather together to give thanks to God through Word and Sacrament.

**ASSISTED LISTENING DEVICES** are available to use in the Sanctuary for worship. They are located in the Sound Booth; ask the Sound Booth operator if you would like to use one.

**WORSHIP IS LIVESTREAMED** in the Faith and Family Center (located near the entrance doors to the large parking lot). Anyone is welcome to worship in that space.

**WE WELCOME CHILDREN IN WORSHIP!** Like Jesus who welcomed children to his ministry, Saint Andrew's welcomes children to our worship services. Re-usable activity bags (for readers and non-readers) with books, stickers, crayons, paper, and a snack are available from the usher/hospitality team; please return the bags following worship.

- "Younger Disciples Tips" are in the bulletin with ideas to engage children in worship.
- "A Time for Younger Disciples" during worship invites all God's children to listen to a message.

**Health Practices** in place to help reduce the spread of viruses and illness:

- Mask wearing is optional. Anyone who wishes to mask is welcome to do so.
- Hand sanitizer is available throughout the building.

For other activities, events, meetings check our website: <https://SALC.church>

**VIDEO AND AUDIO RECORDING IN PROGRESS**

Saint Andrews livestreams and records its worship services to YouTube.

Video and Audio recording is currently in progress. It is possible that video footage and/or audio conversations of worshippers in the Saint Andrew's Sanctuary may appear on the YouTube livestream/recording.

## GATHERING

### Prelude

*Bells, Organ, Piano*

**Pastor Mark:** This service is a continuation of the service that began with our liturgy yesterday on Maundy Thursday. It's not a gathering as much as a resuming. We also will not be sent; we depart in silence as an invitation to Holy or Silent Saturday. Where we, with all of creation will wait in the in-between time of death and new life.

### **Pastor Nyla: PRAYER OF THE DAY**

Let us pray.

*A brief silence is kept before the prayer.*

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.**

### **Pastor Dave: FIRST READING: Isaiah 53:4-9**

*The fourth servant poem promises ultimate vindication for the servant, who made his life an offering for sin. The servant pours himself out to death and is numbered with the transgressors, images that the early church saw as important keys for understanding the death of Jesus.*

A reading from Isaiah.

Surely he has borne our infirmities  
and carried our diseases,  
yet we accounted him stricken,  
struck down by God, and afflicted.

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.

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.  
 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.  
 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.  
 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.

Holy Wisdom Holy Word,  
**Thanks be to God.**

### What Wondrous Love Is This

1 What won-drous love is this, O my soul, O my soul! What  
 won - drous love is this, O my soul!

## **PSALM 22:**

### **St. Andrew's Lutheran Church**

My God, my God, why have you forsaken me?

Why so far from saving me, so far from the words of my groaning?

My God, I cry out by day, but you do not answer;

by night, but I find no rest.

Yet you are the Holy One,

enthroned on the praises of Israel.

Our ancestors put their trust in you,

they trusted, and you rescued them.

### ***What Wondrous Love is This, page 4***

### **Sammamish Hills Lutheran Church**

They cried out to you and were delivered;

they trusted in you and were not put to shame.

But as for me, I am a worm and not human,

scorned by all and despised by the people.

All who see me laugh me to scorn;

they curl their lips; they shake their heads.

“Trust in the LORD; let the LORD deliver;

let God rescue him if God so delights in him.”

### ***What Wondrous Love is This, page 4***

### **St. Luke's Lutheran Church**

I can count all my bones

while they stare at me and gloat.

They divide my garments among them;

for my clothing, they cast lots.

But you, O LORD, be not far away;

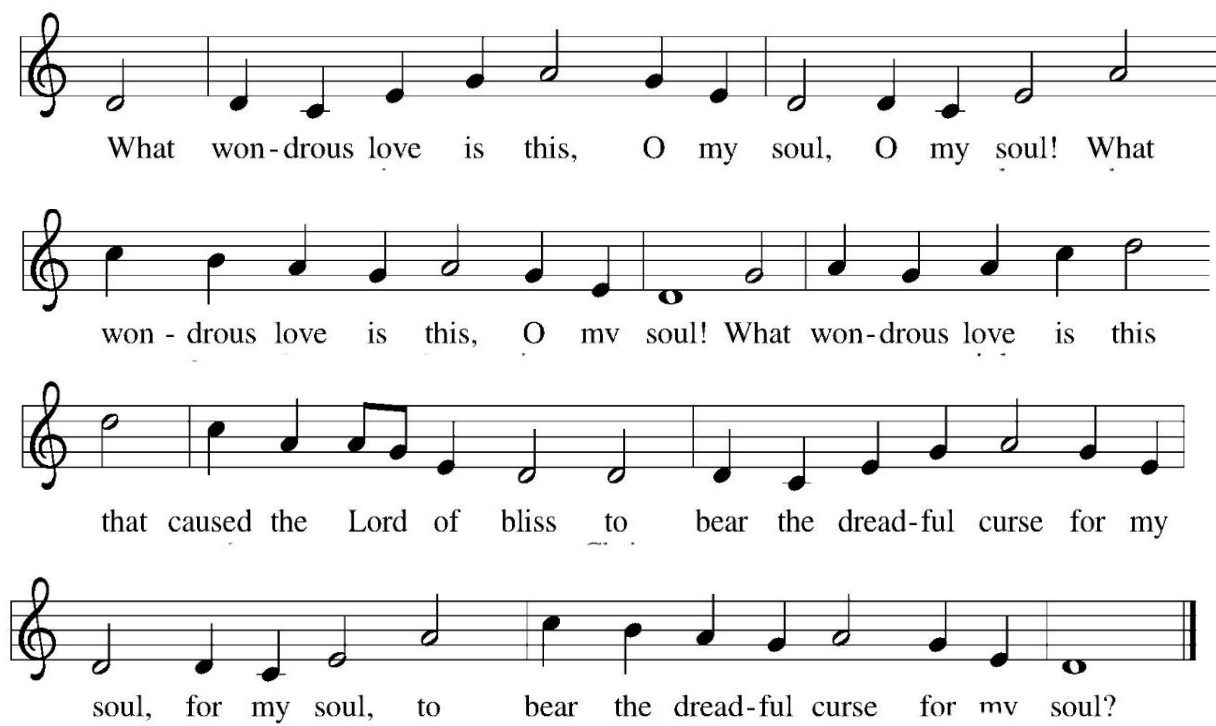
O my help, hasten to my aid.

Deliver me from the sword,

my life from the power of the dog.

## GOSPEL ACCLAMATION:

### What Wondrous Love Is This



What won-drous love is this, O my soul, O my soul! What  
won - drous love is this, O my soul! What won-drous love is this  
that caused the Lord of bliss to bear the dread-ful curse for my  
soul, for my soul, to bear the dread-ful curse for my soul?

## GOSPEL: John 18:1—19:42

### The Passion of our Lord Jesus Christ according to John.

#### St. Luke's Lutheran Church

[Jesus] went out with his disciples across the Kidron Valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them.

When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these people go.” This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

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

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.



## O Sacred Head, Now Wounded

The image shows a musical score for the hymn 'O Sacred Head, Now Wounded'. It consists of four staves of music, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff ends with a half note, the second with a half note, the third with a half note, and the fourth with a double bar line. The lyrics are: 'O sa - cred head, now wound - ed, with grief and shame weighed down, now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown; O sa - cred head, what glo - ry, what bliss till now was thine! Yet, though de - spised and gor - y, I joy to call thee mine.'

O sa - cred head, now wound - ed, with grief and shame weighed down,  
now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;  
O sa - cred head, what glo - ry, what bliss till now was thine!  
Yet, though de - spised and gor - y, I joy to call thee mine.

### Cross of Christ Lutheran Church

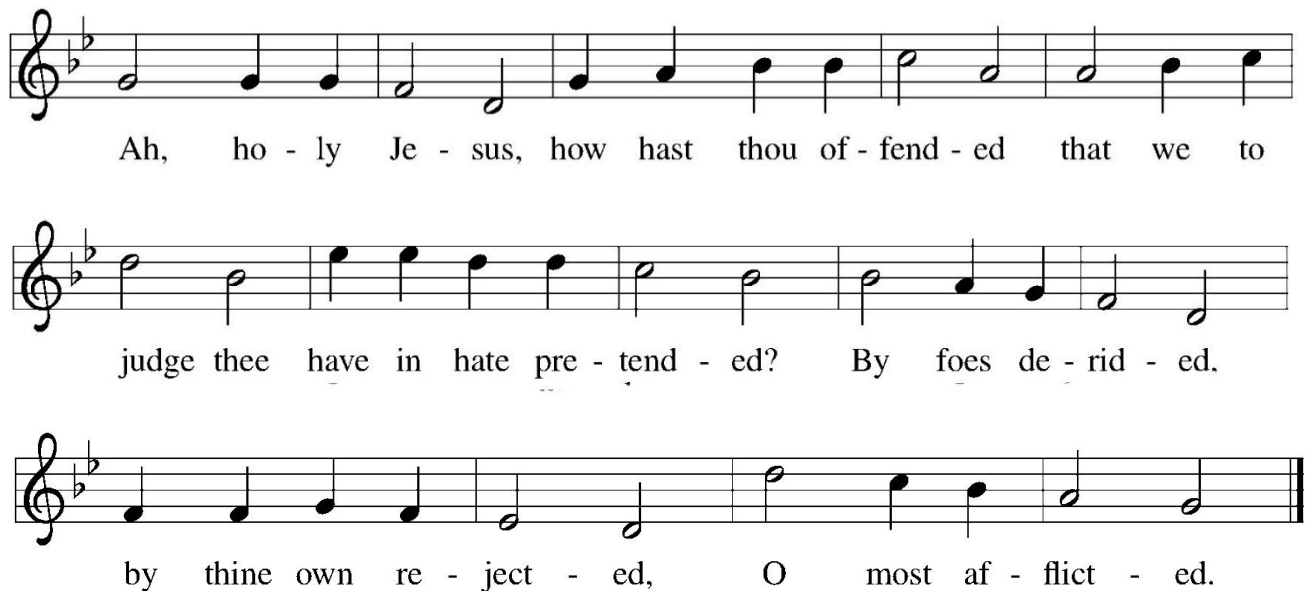
Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom belonged to 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." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

### Ah, Holy Jesus



Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to

judge thee have in hate pre - tend - ed? By foes de - rid - ed,

by thine own re - ject - ed, O most af - flict - ed.

## St. Andrew's Lutheran Church

After he had said this, he went out to the Jews again and told them, "I find no case against him. 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?" They shouted in reply, "Not this man but Barabbas!" Now Barabbas was a rebel.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. 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." So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" 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." 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."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. 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?" 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." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of Caesar. Everyone who claims to be a king sets himself against Caesar."

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. Now it was the day of Preparation for the Passover, and it was about noon. He said to the Jews, "Here is your King!" 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 Caesar." Then he handed him over to them to be crucified.

So they took Jesus, and carrying the cross by himself he went out to what is called the Place of the Skull, which in Hebrew is called Golgotha. There they crucified him and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross.

It read, "Jesus of Nazareth, the King of the Jews." 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.

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.'" Pilate answered, "What I have written I have written." 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. 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."

And that is what the soldiers did.

### Beneath the Cross of Jesus

The musical score is written on four staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below each staff. The first staff ends with a colon, and the fourth staff ends with a double bar line.

Re - neath the cross of Je - sus I long to take my stand:  
the shad - ow of a might-y rock with - in a wea - ry land,  
a home with-in a wil - der - ness, a rest up - on the way,  
from the burn - ing of the noon - tide heat and bur - dens of the day.

## **Sammamish Hills Lutheran Church**

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth, so that you also may continue to believe.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission, so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation and the tomb was nearby, they laid Jesus there.

***Silence for prayer and reflection.***

**MUSIC**

“Were You There”

*Pam Webber, Soloist*

**BIDDING PRAYERS**

**Pastor Lara:** Let us pray for the holy church throughout the world.

*Silent prayer.*

Almighty and eternal God,  
you have shown your glory to all nations in Jesus Christ.  
By your Holy Spirit guide the church  
and gather it throughout the world.  
Help it to persevere in faith, proclaim your name,  
and bring the good news of salvation in Christ to all people.  
We ask this through Christ our Lord.

**Amen.**

**Pastor Mark:** Let us pray for our bishop, Shelley; our pastors, Dave, Mark, Lara and Nyla; for our deacons, for all servants of the church, and for all the people of God.

*Silent prayer.*

Almighty and eternal God,  
your Spirit guides the church and makes it holy.  
Strengthen and uphold our bishops, pastors,  
other ministers, and lay leaders.  
Keep them in health and safety for the good of the church,  
and help each of us in our various vocations  
to do faithfully the work to which you have called us.  
We ask this through Christ our Lord.

**Amen.**

**Pastor Nyla:** Let us pray for God's creation.

*Silent prayer.*

Almighty and eternal God,  
you are the creator of a magnificent universe.  
Hold all the worlds in the arms of your care  
and bring all things to fulfillment in you.  
We ask this through Christ our Lord.

**Amen.**

**Pastor Dave:** Let us pray for those who serve in public office.

*Silent prayer.*

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

**Amen.**

**Pastor Lara:** Let us pray for those in need.

*Silent prayer.*

Almighty and eternal God,  
you give strength to the weary  
and new courage to those who have lost heart.  
Heal the sick, comfort the dying, give safety to travelers,  
free those unjustly deprived of liberty,  
and deliver your world from falsehood, hunger, and disease.  
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.**

**MUSIC**

**“We Adore You”  
Saint Andrew’s Chancel Choir**

Richard Proulx

*Invitation to kneel at the cross.*

**SOLEMN REPROACHES**

*Assembly*

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) and piano accompaniment. It is in the key of D major (indicated by two sharps) and 4/4 time. The score consists of two systems of staves. The first system contains the first line of the hymn, and the second system contains the second line. The lyrics are written below the vocal staves. The piano accompaniment is written on a grand staff (treble and bass clef). The music features a mix of whole, half, quarter, and eighth notes, with some melodic lines in the voices and harmonic support from the piano.

Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,

ho - ly and im - mor - tal, have mer - cy on us.

## SOLEMN REPROACHES

O my people, O my church, what more could I have done for you? Answer me. I led you out of slavery into freedom, and delivered you through the waters of rebirth, but you *prepared a cross for your Savior.*

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

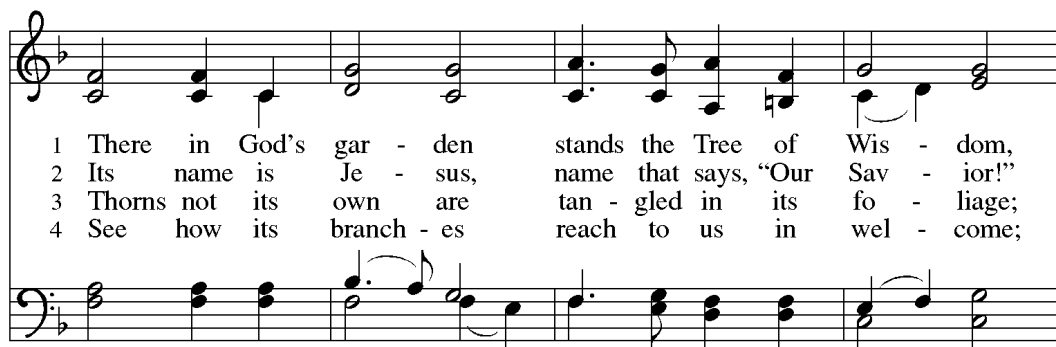
O my people, O my church, what more could I have done for you? Answer me. I came to you in the least of your brothers and sisters, but I was hungry and you gave me no food, thirsty and you gave me no drink, a stranger and you did not welcome me, naked and you did not clothe me, sick in prison and you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

*Silence for reflection.*

## HYMN

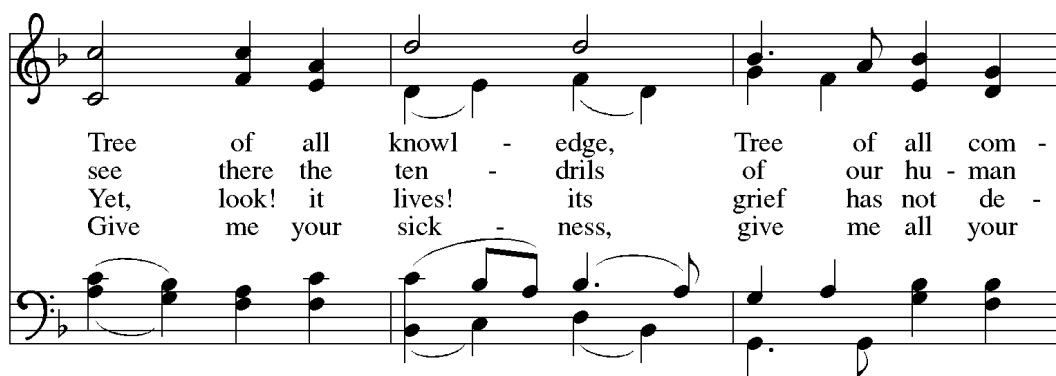
## There in God's Garden



1 There in God's gar - den stands the Tree of Wis - dom,  
 2 Its name is Je - sus, name that says, "Our Sav - ior!"  
 3 Thorns not its own are tan - gled in its fo - liage;  
 4 See how its branch - es reach to us in wel - come;



whose leaves hold forth the heal - ing of the na - tions:  
 There on its branch - es see the scars of suf - f'ring;  
 our greed has starved it, our de - spite has choked it.  
 hear what the Voice says, "Come to me, ye wea - ry!"



Tree of all knowl - edge, Tree of all com -  
 see there the ten - drills of our hu - man  
 Yet, look! it lives! its grief has not de -  
 Give me your sick - ness, give me all your



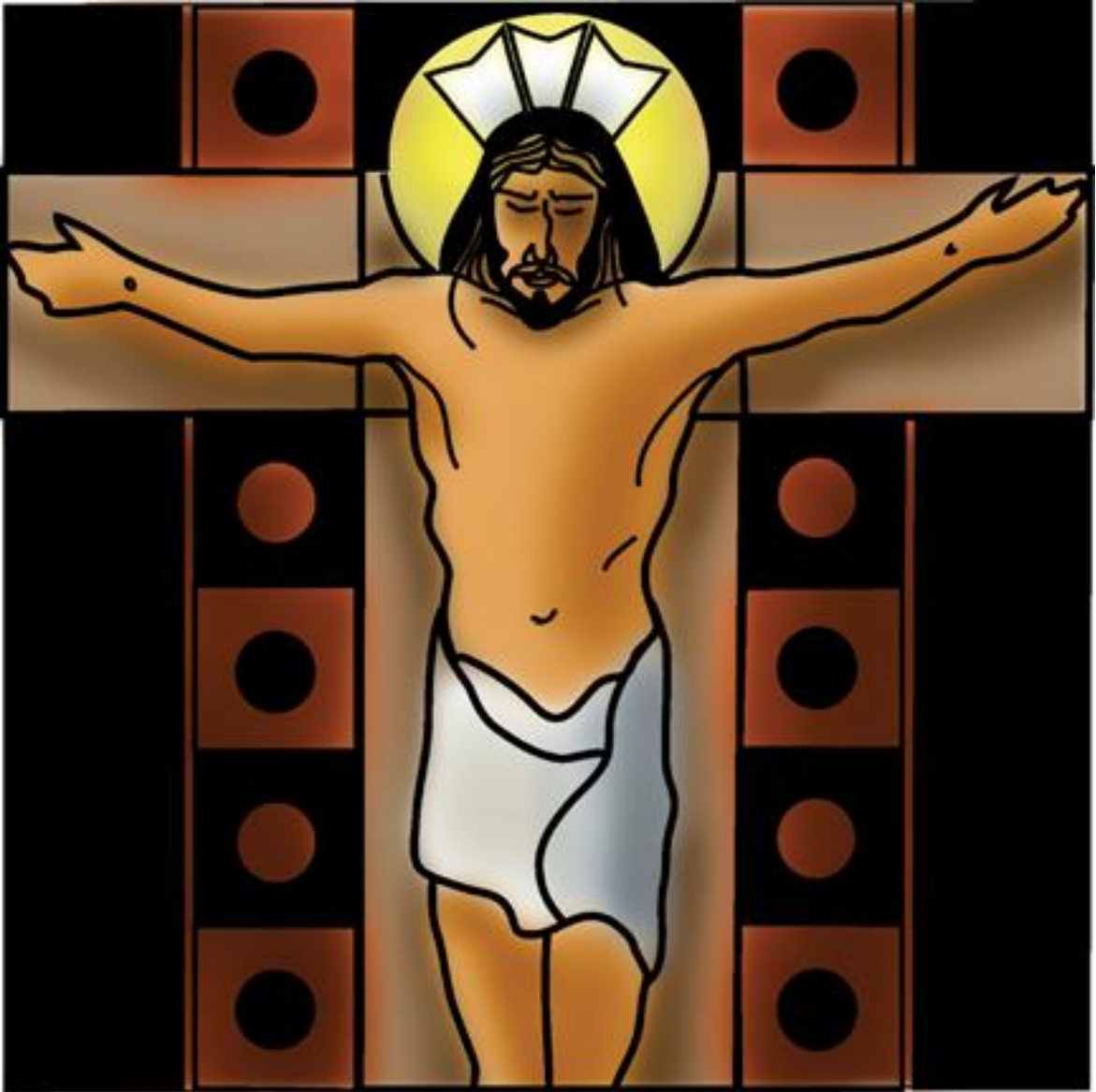
pas - sion, Tree of all beau - ty.  
 self - hood feed on its life - blood.  
 stroyed it nor fire con - sumed it.  
 sor - row, I will give bless - ing."

5 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.

6 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!

*All depart in silence and reflection.*

*Worship resumes Sunday.*



## **Worship Leaders:**

### **Saint Andrew's:**

Pastor Lara Forbes

Dr. Will Simpson, Director of Music

Michele and David Vossler, lectors

### **St. Luke's:**

Pastor Mark Griffiths

Judy Buckmaster

### **Sammamish Hills:**

Pastor Nyla Schoeld

### **Cross of Christ:**

Pastor Dave Schoeld

Susan Hegedus, *Livestream*

Peter Cornwell, *Audio*

**LITURGY and MUSIC:** Unless otherwise noted, liturgy, liturgical music, and hymns are from Evangelical Lutheran Worship (ELW) and All Creation Sings (ACS), and Scripture readings are from New Revised Standard Version Bible (NRSV) Liturgy and NRSV text from Sundays and Seasons.com. Copyright 2025 Augsburg Fortress; streamed/reprinted with permission under Augsburg Fortress Liturgies Annual License #SAS006660. All rights reserved. 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. Reprinted / podcast / streamed with permission under OneLicense.net #A-718073. All rights reserved. Reprinted / podcast / streamed with permission under CCLI #2042297 and #CSPL048062. All rights reserved.