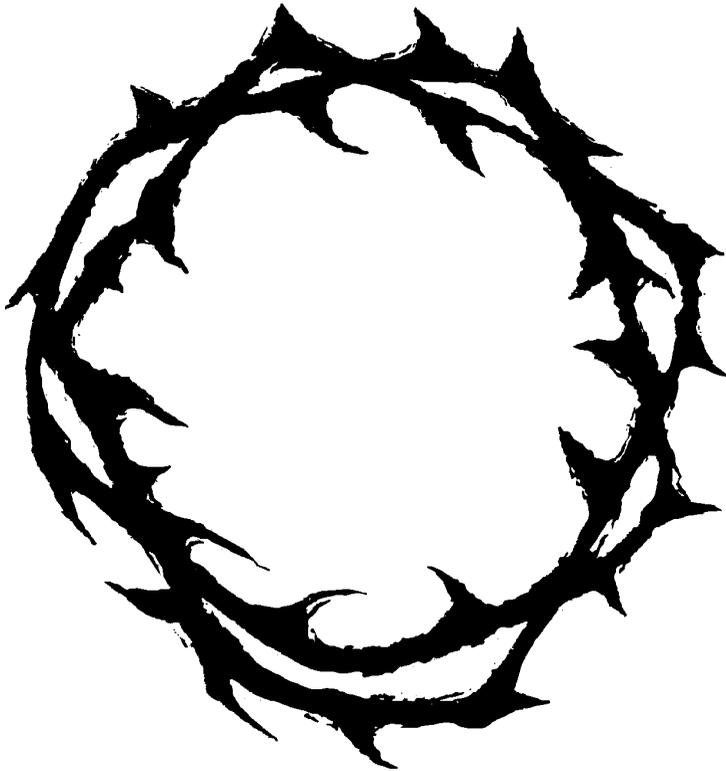


Good Friday

2026

7:00 p.m.



Holy Spirit Lutheran Church

Lancaster, PA

Holy Week

2026

Beginning with Maundy Thursday evening through Easter Sunday, the mood of repentance gives way to the anxious anticipation of the Risen Lord, the culmination of the entire liturgical year. These days are not the memorial of these events in Jesus' history, but our participation in the reality of Christ's death and resurrection still active and at work in our lives today. You are invited to enter into worship and hear and experience anew the story of your own salvation.

If you are visiting with us, a special welcome! We invite you to return and worship with us as often as you are able. Please sign the guest book in the narthex. Guest cards are also available. Please take one, fill it out and return it to an usher.

As you enter the nave, please conclude all conversations and silence all electronic devices in order to fully enter into this time of worship.

You will see type in both normal and boldface type. All responses of the congregation are printed in **boldface** type.

If you need a large print bulletin, please ask an usher.

Please indicate to the pastor if you require gluten free wafers, prior to worship, if possible.

Following the service you are invited to place your financial gifts in the offering plates located in the back of the sanctuary.

Liturgy of the Lord's Passion

With this Good Friday liturgy we continue our celebration of Holy Week and Jesus' death and resurrection. Though we devoutly gather to recall our Lord's passion, we celebrate the wonder and mystery of the cross in the sure hope of the resurrection.

At the heart of the liturgy is the passion reading according to John. John proclaims Jesus as a triumphant king who reigns from the cross. The gospel enables us to call this Friday "Good," for it celebrates the victory of the cross. Jesus' final words are not ones of desolation, but triumph: "It is finished."

As Jesus is lifted up from the earth, he draws all people to himself. On this solemn day we use the ancient Bidding Prayer, offering petitions for the whole world for which Christ died.

Finally we honor the cross as the sign of the world's redemption; from it flows forgiveness, healing, and salvation. We acclaim the cross as the tree of life, for as Christ vanquishes death and evil the world is given new birth and a living hope.

We depart in silence.

O Sacred Head, Now Wounded



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
2 How pale thou art 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 thy face now 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 all who die be - liev - ing die safe - ly in thy love.

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

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

THE PASSION OF OUR LORD

The Passion of our Lord Jesus according to St. John
Adoration of the Crucified

Good Friday

Please enter the nave in silence.

The assembly stands when the minister enters.

The Prayer of the Day

P 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.

C Amen.

The assembly is seated.

Thee We Adore

Setting by Cathy Mokelbust

The Reading

Isaiah 52:13-53:12

¹³ 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.

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 affliction.
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;
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.

Hymn

O Sacred Head, Now Wounded

Hymn #351 Verses 1-2

The Passion According to St. John 18:1-19:42

¹ After Jesus had spoken these words, he went out with his disciples across the Kidron Valley to a place where there was a garden, which he and his disciples entered. ² Now Judas, who betrayed him, also knew the place because Jesus often met there with his disciples. ³ 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. ⁴ Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" ⁵ They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. ⁶ When Jesus said to them, "I am he," they stepped back and fell to the ground. ⁷ Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." ⁸ Jesus answered, "I told you that I am he. So if you are looking for me, let these people go." ⁹ This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." ¹⁰ 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. ¹¹ Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

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

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

¹⁹ Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰ 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.” ²¹ Why do you ask me? Ask those who heard what I said to them; they know what I said.” ²² 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?” ²³ Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” ²⁴ Then Annas sent him bound to Caiaphas the high priest.

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

²⁸ 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. ²⁹ So Pilate went out to them and said, “What accusation do you bring against this man?” ³⁰ They answered, “If this man were not a criminal, we would not have handed him over to you.” ³¹ 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.” ³² (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

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

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, “Behold 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 Caesar. Everyone who claims to be a king sets himself against Caesar.”

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 Caesar." 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."

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

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

³¹ 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. ³² Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³ But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴ Instead, 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 continue to believe. His testimony is true, and he knows that he tells the truth.) ³⁶ These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” ³⁷ And again another passage of scripture says, “They will look on the one whom they have pierced.”

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

Hymn

O Sacred Head, Now Wounded

Hymn #351 Verses 3-4

The Bidding Prayer

The assembly may sit or kneel for the prayers.

A 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.

A Let us pray for our Bishops; Elizabeth, James, and Edward, for our Pastor Gretchen and other 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.

A 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.

A 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.

A 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.

A Let us pray for all who seek truth,
and for all whose paths of faith are different from our own,
that the light of the Holy Spirit may guide and sustain them.

Silent prayer.

P Almighty and eternal God,
you are present to all people in ways beyond our knowing.
Draw us all more deeply into your love,
that, together, we may grow in compassion, wisdom, and peace.
We ask this through Christ our Lord.

C Amen.

A Let us pray for all who question,
for all who wonder,
and for all who seek the source and meaning of life.

Silent prayer.

P Almighty and eternal God,
you created humanity to live in relationship with you and with one another.
In the midst of all that divides and wounds us,
make your love known through lives of mercy and grace,
that all may encounter the depth of your presence.
We ask this through Christ our Lord.

C Amen.

A 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.

A 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.

A 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.**

The assembly stands as the cross is processed forward.

Adoration of the Crucified

The following dialogue is said three times as a rough hewn cross is carried into the church.

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

C Oh, come, let us worship him.

The assembly may sit or kneel for the Reproaches.

Reproaches

P For your sake I scourged your captors,
And their first born sons.
I led you from slavery to freedom
And drowned your captors in the sea.
But you handed me over to your high priests.

C My people what have I done to you? How have I offended you? Answer me.

P I opened the sea before you,
But you opened my side with a spear.
I led you on your way in a pillar of cloud.
But you led me to Pilate's court.

C My people what have I done to you? How have I offended you? Answer me.

P I bore you up with manna in the desert,
But you struck me down and scourged me.
I gave you water from the rock,
But you gave me gall and vinegar to drink.

C My people what have I done to you? How have I offended you? Answer me.

P For you I struck down the kings of Canaan,
But you struck my head with a reed.
I gave you a royal scepter,
But you gave me a crown of thorns.

C My people what have I done to you? How have I offended you? Answer me.

P I raised you to the height of majesty,
But you have raised me high on a cross.

C My people what have I done to you? How have I offended you? Answer me.

*A period of extended silence is kept for adoration of the crucified
and meditation on the mystery of redemption.*

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

C By your Holy Cross you have redeemed the world! Amen.

You may remain for silent prayer and meditation. Please leave the building in silence.

Coming up at Holy Spirit

- April 5 Easter Sunday, 9:30 a.m.
- April 7 Book Club, 7:00 p.m.
Every Time I Go On Vacation, Someone Dies
by Catherine Mack
- April 12 Second Sunday: Bingo! *Following worship.*
- April 11 Drop donations off in the narthex, 9:00 a.m.– noon
- April 8 Prayer & Meditation: In Person, 10:00 a.m.

Bible Study, 11:00 a.m.

7:00 p.m. Choir. All are welcome!
- April 18 Drop donations off in the narthex, 9:00 a.m.– noon
- April 25 Drop donations off in the narthex, 9:00 a.m.– noon
- May 2 Community Yard Sale, 8 a.m. - 2 p.m.
- May 17 Semi-annual Congregation Meeting,
following worship

Heritage Chorale, 4:00 p.m.
- June 5 & 6 Synod Assembly



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