

# St. Stephen's Lutheran Church

+ Good Friday  
April 18, 2025



You are welcome here! As a Reconciling in Christ congregation of the ELCA, we believe that the gospel is God's gift to all people, shared unconditionally and without regard to race, sexual orientation, gender identity, gender expression, socio-economic or family status, age, physical or mental abilities, outward appearance, or religious affiliation. We seek racial equality and justice. In this way, we live into the truth (Ephesians 2:14)—that Christ breaks down the dividing walls between us and makes us one.

**Prelude: "Ich Ruf Zu Dir"**

J.S. Bach

*All gather in silence.*

**\*\* Prayer of the Day**

The Lord be with you.

**And also with you.**

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.**

**\*\* Gathering Hymn**

*Go To Dark Gethsemane (verses 1-3)*

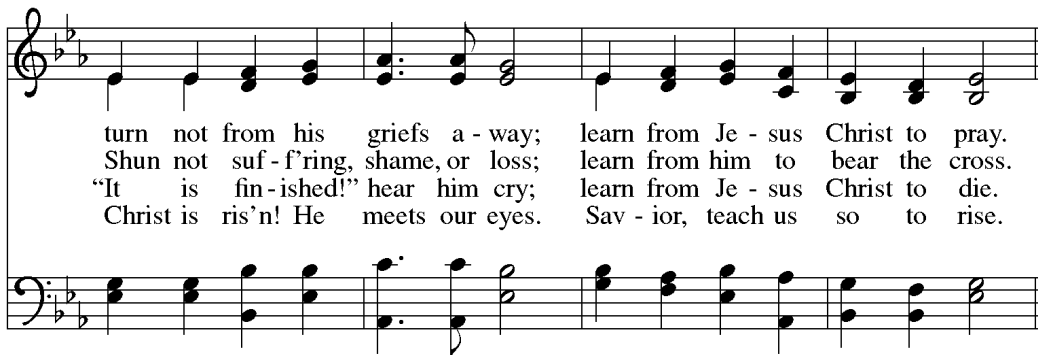
ELW 347

1 Go to dark Geth-se-m - a - ne, all who feel the tempt-er's pow'r;  
2 Fol-low to the judg-ment hall, view the Lord of life ar-raigned;  
3 Cal-v'ry's mourn-ful moun-tain climb; there, a - dor - ing at his feet,  
4 Ear - ly has - ten to the tomb where they laid his breath-less clay;

your Re-deem-er's con-flict see. Watch with him one bit - ter hour;  
oh, the worm-wood and the gall! Oh, the pangs his soul sus-tained!  
mark that mir - a - cle of time, God's own sac - ri - fice com-plete.  
all is sol - i - tude and gloom. Who has tak - en him a - way?

The musical score consists of two systems of music. Each system has a vocal line in the treble clef and a piano accompaniment line in the bass clef. The key signature is one flat (B-flat major or D minor), and the time signature is common time (C). The lyrics are printed below the vocal line.

**\*\* Please stand as you are able. Items in bold are to be spoken by the assembly.**



turn not from his griefs a - way; learn from Je - sus Christ to pray.  
 Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.  
 "It is fin - ished!" hear him cry; learn from Je - sus Christ to die.  
 Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

Text: James Montgomery, 1771-1854  
 Music: GETHSEMANE, Richard Redhead, 1820-1901

## First Reading

Isaiah 52:13-53:12

Word of God, Word of Life.

Thanks be to God.

\*\* Please stand as you are able. **Items in bold are to be spoken by the assembly.**

- <sup>1</sup> My God, my God, why have you forsaken me?  
Why so far from saving me, so far from the words of my groaning?
- <sup>2</sup> **My God, I cry out by day, but you do not answer;  
by night, but I find no rest.**
- <sup>3</sup> Yet you are the Holy One,  
enthroned on the praises of Israel.
- <sup>4</sup> **Our ancestors put their trust in you,  
they trusted, and you rescued them.**
- <sup>5</sup> They cried out to you and were delivered;  
they trusted in you and were not put to shame.
- <sup>6</sup> **But as for me, I am a worm and not human,  
scorned by all and despised by the people.**
- <sup>7</sup> All who see me laugh me to scorn;  
they curl their lips; they shake their heads.
- <sup>8</sup> **“Trust in the Lord; let the Lord deliver;  
let God rescue him if God so delights in him.”**
- <sup>9</sup> Yet you are the one who drew me forth from the womb,  
and kept me safe on my | mother’s breast.
- <sup>10</sup> **I have been entrusted to you ever since I was born;  
you were my God when I was still in my | mother’s womb.**
- <sup>11</sup> Be not far from me, for trouble is near,  
and there is no | one to help.
- <sup>12</sup> **Many young bulls encircle me;  
strong bulls of Bashan surround me.**
- <sup>13</sup> They open wide their jaws at me,  
like a slashing and roaring lion.
- <sup>14</sup> **I am poured out like water; all my bones are out of joint;  
my heart within my breast is melting wax.**

\*\* Please stand as you are able. Items in bold are to be spoken by the assembly.

- <sup>15</sup> My strength is dried up like a potsherd; my tongue sticks to the roof of my mouth;  
and you have laid me in the dust of death.
- <sup>16</sup> **Packs of dogs close me in, a band of evildoers circles round me;  
they pierce my hands and my feet.**
- <sup>17</sup> I can count all my bones  
while they stare at me and gloat.
- <sup>18</sup> **They divide my garments among them;  
for my clothing, they cast lots.**
- <sup>19</sup> But you, O Lord, be not far away;  
O my help, hasten to my aid.
- <sup>20</sup> **Deliver me from the sword,  
my life from the power of the dog.**
- <sup>21</sup> Save me from the lion's mouth!  
From the horns of wild bulls you have rescued me.
- <sup>22</sup> **I will declare your name to my people;  
in the midst of the assembly I will praise you.**
- <sup>25</sup> From you comes my praise in the great assembly;  
I will perform my vows in the sight of those who fear the Lord.
- <sup>28</sup> **For dominion belongs to the Lord,  
who rules over the nations.**
- <sup>29</sup> Indeed, all who sleep in the earth shall bow down in worship;  
all who go down to the dust, though they be dead, shall kneel before the Lord.
- <sup>30</sup> **Their descendants shall serve the Lord,  
whom they shall proclaim to generations to come.**
- <sup>31</sup> They shall proclaim God's deliverance to a people yet unborn,  
saying to them, "The Lord has acted!"

\*\* Please stand as you are able. **Items in bold are to be spoken by the assembly.**

\*\* Hymn

*O Sacred Head, Now Wounded*

ELW 351

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;

\*\* Please stand as you are able. Items in bold are to be spoken by the assembly.

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;  
arr. Johann Sebastian Bach, 1685–1750

**\*\* Gospel**

John 19:16b-25

**A Contemporary Reflection on Jesus' 7 Last Words**

*Christian communities often find meaning on Good Friday meditating on Jesus' last seven words from the cross. The seven "words" are sentences drawn from 3 of the 4 New Testament gospels. (The gospel of Mark is left out, but many of Jesus' sayings in Mark are repeated in the other gospels.) This pictorial reflection re-interprets Jesus' words through photo-journalism images from 2025.*

**I. Luke 23:34 Father, forgive them, for they know not what they do.**

*Photograph: Stand Up for Science Rally at Lincoln Memorial*

**II. Luke 23:43 Today you will be with me in paradise.**

*Photograph: Protesters outside a scheduled execution by firing squad in South Carolina.*

**III. John 19:26-27 Woman, Behold your son. Behold your mother.**

*Photograph: 80th anniversary of the liberation of the Auschwitz-Birkenau Nazi German death camp in 1945*

**IV. Matt 27:46 O God, my God, why have you forsaken me?**

*Photograph: Colombian migrant whose CBP appointment was cancelled.*

\*\* Please stand as you are able. Items in bold are to be spoken by the assembly.

**V. John 19:28 I thirst.**

*Photograph: People fleeing wildfire near Los Angeles.*

**VI. John 19:30 It is finished.**

*Photograph: Among the rubble of buildings destroyed in the northern Gaza strip.*

**VII. Luke 23:46 Into your hands I commend my spirit.**

*Photograph: Wreckage from the collision of a passenger jet and an army helicopter over the Potomac*

**\*\* Gospel**

John 19:31-42

**\*\* Hymn**

*They Crucified My Lord*

ELW 350

1 They cru - ci - fied my Lord, and he nev - er said a mum - ba - lin' word;  
 2 They nailed him to a tree, and he nev - er said a mum - ba - lin' word;  
 3 They pierced him in the side, and he nev - er said a mum - ba - lin' word;  
 4 The blood came stream - in' down, and he nev - er said a mum - ba - lin' word;  
 5 He hung his head and died, and he nev - er said a mum - ba - lin' word;

they cru - ci - fied my Lord, and he nev - er said a mum - ba - lin' word;  
 they nailed him to a tree, and he nev - er said a mum - ba - lin' word;  
 they pierced him in the side, and he nev - er said a mum - ba - lin' word;  
 the blood came stream - in' down, and he nev - er said a mum - ba - lin' word;  
 he hung his head and died, and he nev - er said a mum - ba - lin' word;

\*\* Please stand as you are able. Items in bold are to be spoken by the assembly.



not a word, not a word, not a word.

*mumbalin' = complaining*

Text: African American spiritual  
 Music: SUFFERER, African American spiritual

## Bidding Prayer

*Since the 3rd century, a lengthy bidding prayer Prayer has been a traditional part of Good Friday worship. Each prayer bid reflects an expanding circle of care, beginning with the leaders of the church and all the baptized all the way to those in any need. After each prayer is offered, the assembly responds, "Amen."*

*The bidding prayer concludes:*

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

**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**  
**Forgive us our sins**  
 as we forgive those who sin against us.  
**Save us from the time of trial**  
 and deliver us from evil.  
**For the kingdom, the power,**  
**and the glory are yours,**  
**now and forever.**  
**Amen.**

\*\* Please stand as you are able. **Items in bold are to be spoken by the assembly.**

## **\*\* Procession of the Cross**

*A large cross is carried in procession through the church and placed before the assembly. The assembly stands and faces the cross as it is brought forward.*

*The following dialogue is said as the procession begins.*

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

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

*The dialogue is repeated 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 worship him.**

*The dialogue is repeated 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 worship him.**

## **Solemn Reproaches**

*The Solemn Reproaches are a contemporary interpretation of a Good Friday litany from the 9th century, imagining God's laments at the ways, by our sins, we have rejected God's gifts and participated in preparing Christ's cross. The response - "Holy God, holy and mighty, holy and immortal, have mercy on us" - comes from another ancient prayer called the Trisagion, meaning "thrice holy."*

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.

**\*\* Please stand as you are able. Items in bold are to be spoken by the assembly.**

## Refrain

*Holy God*

ELW 161

Ho - ly God, ho - ly and might - y,  
ho - ly and im - mor - tal, have mer - cy on us.

Music: Mark Mummert, b. 1965  
Music © 2003 Augsburg Fortress.

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.

## Refrain

**Holy God, holy and mighty, holy and immortal,**

**have mercy on us.**

\*\* Please stand as you are able. **Items in bold are to be spoken by the assembly.**

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.

**Refrain**

**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.

**Refrain**

**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.

**Refrain**

**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.

\*\* Please stand as you are able. **Items in bold are to be spoken by the assembly.**

**Refrain**

**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.

**Refrain**

**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.

**Refrain**

**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.

**Refrain**

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

\*\* Please stand as you are able. Items in bold are to be spoken by the assembly.

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.

### Refrain

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

### Refrain

*Sing My Tongue (verses 2-6)*

ELW 356



1 Sing, my tongue, the glo - rious bat - tle; tell the tri - umph  
2 God in mer - cy saw us fall - en, sunk in shame and  
3 Tell how, when at length the full - ness of the ap - point - ed  
4 Thir - ty years a - mong us dwell - ing, Je - sus went from  
5 Bend your boughs, O tree of glo - ry, your re - lax - ing



far and wide; tell a - loud the won - drous sto - ry  
mis - er - y, felled to death in E - den's gar - den,  
time was come, Christ, the Word, was born of wom - an,  
Naz - a - reth, des - tined, ded - i - cat - ed, will - ing,  
sin - ews bend; for a while the an - cient rig - or



of the cross, the Cru - ci - fied; tell how Christ, the  
where in pride we claimed the tree; then an - oth - er  
left for us the heav'n - ly home, blazed the path of  
did his work, and met his death; like a lamb he  
that your birth be - stowed, sus - pend; and the Lord of

\*\* Please stand as you are able. Items in bold are to be spoken by the assembly.



world's re - deem - er, van - quished death the day he died.  
tree was cho - sen, which the world from death would free.  
true o - be - dience, shone as light a - midst the gloom.  
hum - bly yield - ed on the cross his dy - ing breath.  
heav'n - ly beau - ty gent - ly on your arms ex - tend.

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.

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.

Text: Venantius Honorius Fortunatus, 530–609; tr. John Mason Neale, 1818–1866, alt.  
Music: FORTUNATUS NEW, Carl F. Schalk, b. 1929  
Music © 1967 Concordia Publishing House.

## Postlude: Für Alina

A. Pärt

*All depart in silence. If they have not done so earlier, worshipers may reverence the cross before they depart.*

\*\* Please stand as you are able. **Items in bold are to be spoken by the assembly.**

## **Worship Leaders**

### **Presiding Minister**

The Rev. Barbara Melosh

### **Music Director:**

Dr. Claudio Espejo

### **Assisting Minister/Lector:**

Michele Torchia

### **Ministers:**

The people of St. Stephen's

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Text the word "welcome" to 855-965-5200 to receive our weekly e-newsletter.

May God go with you today and every day.

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