



# First Lutheran Good Friday Worship

April 3, 2026 — 7:30 p.m.

The **Lamb of God**



Good Friday, April 3, 2026

7:30 PM Worship

*"Agnus Dei" (Lamb of God) by Francisco de Zurbaran*

# 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

**Prelude:** Two Settings on "A Lamb Goes Uncomplaining Forth"

— Arr. Pachelbel, J. S. Bach

*Stand*

**Opening Hymn:** *ELW* #351 "O Sacred Head"

**Prayer of the Day** *Behind the Altar*

P: Let us pray. (*Pause*)

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.

**All: Amen.**

*Sit*

**Adult Choir Anthem:** "Behold the Lamb of God" from *Messiah* ... Handel

**Meditation:** Pastor Katie Lowe Lancaster

**The Gospel of John, chapters 18 & 19 - Part I** @ *Ambo*

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

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

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

**Hymn:** “A Lamb Goes Uncomplaining Forth” (st. 1)

**Meditation:** Pastor Katie Lowe Lancaster

*Reading @ the Ambo*

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

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

<sup>28</sup> 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. <sup>29</sup> So Pilate went out to them and said, “What accusation do you bring against this man?” <sup>30</sup> They answered, “If this man were not a criminal, we would not have handed him over to you.” <sup>31</sup> 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.”<sup>32</sup> (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)<sup>33</sup> Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?”<sup>34</sup> Jesus answered, “Do you ask this on your own, or did others tell you about me?”<sup>35</sup> 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?”<sup>36</sup> 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.”<sup>37</sup> 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.”<sup>38</sup> 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.”<sup>39</sup> 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?”<sup>40</sup> They shouted in reply, “Not this man but Barabbas!” Now Barabbas was a rebel.

**Hymn:** “A Lamb Goes Uncomplaining Forth” (st. 2)

**Meditation:** Pastor Katie Lowe Lancaster

*Reading @ the Ambo*

<sup>19:1</sup> Then Pilate took Jesus and had him flogged.<sup>2</sup> And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe.<sup>3</sup> They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face.<sup>4</sup> 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.”<sup>5</sup> So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!”<sup>6</sup> 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.”<sup>7</sup> 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.”

<sup>8</sup> Now when Pilate heard this, he was more afraid than ever.<sup>9</sup> He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer.<sup>10</sup> 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?”

<sup>11</sup> 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.” <sup>12</sup> 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.”

<sup>13</sup> 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. <sup>14</sup> Now it was the day of Preparation for the Passover, and it was about noon. He said to the Jews, “Here is your King!” <sup>15</sup> 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.” <sup>16</sup> Then he handed him over to them to be crucified.

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

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

**Hymn:** “A Lamb Goes Uncomplaining Forth” (st. 3)

**Meditation:** Pr. Katie Lowe Lancaster

*Reading @ the Ambo*

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

<sup>31</sup> 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. <sup>32</sup> Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup> But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup> Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup> (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.) <sup>36</sup> These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” <sup>37</sup> And again another passage of scripture says, “They will look on the one whom they have pierced.”

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

*Stand*

**Hymn:** *ELW* #340 “A Lamb Goes Uncomplaining Forth” (st. 4)

## A Lamb Goes Uncomplaining Forth



1 A lamb goes un - com - plain - ing forth to save a world of sin - ners.  
 2 This lamb is Christ, our great - est friend, the Lamb of God, our Sav - ior,  
 3 Our Sav - ior an - swered from his heart that he would take the bur - den:  
 4 Of death I am no more a - fraid; your dy - ing is my liv - ing.



He bears the bur - den all a - lone, dies shorn of all his hon - ors.  
 whom God in mer - cy chose to send to win us reb - els o - ver.  
 "My Fa - ther's will is my com - mand; I'll do as I am bid - den."  
 You clothe me in your roy - al robes that you are al - ways giv - ing.



He goes to slaugh - ter, weak and faint, is led to die with -  
 "Go down, my child," the Fa - ther said, "and free my chil - dren  
 Oh, won - drous love! Oh, lov - ing might! To right what mor - tals  
 Your love is dress e - nough for me to wear through all e -



out com - plaint; his spot - less life he of - fers. He bears the shame,  
 from their dread of death and con - dem - na - tion. The pain - ful stripes  
 can - not right the Son was sent from heav - en. What love, O Love,  
 ter - ni - ty be - fore the throne of heav - en, where we shall stand



the stripes, the wrath; his an - guish, mock - er - y,  
 are hard to bear, but by your death they all  
 who came to save by lov - ing e - ven to  
 close by your side, your church, the well - ap - point -



and death for us he glad - ly suf - fers.  
 can share the joy of your sal - va - tion."  
 the grave un - til the stone was riv - en.  
 ed bride, when all the faith - ful gath - er.

**The Bidding Prayers** *Three Pastors surround the Cross*

P: Let us pray, siblings in Christ, for the holy church throughout the world.

*Silent prayer.*

P: 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.

**All: Amen.**

P: Let us pray for Presiding Bishop Yaheil Curry and Bishop Amy Current of the South East Iowa synod, for our pastor, and staff, 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 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.

**All: Amen.**

P: Let us pray for those preparing for baptism.

*Silent prayer.*

P: Almighty and eternal God, you continue to bless the church. Increase the faith and understanding of those preparing for baptism. Give them new birth as your children, and keep them in the faith and communion of your holy church. We ask this through Christ our Lord.

**All: Amen.**

P: Let us pray for our siblings who share our faith in Jesus Christ.

*Silent prayer.*

P: Almighty and eternal God, you give your church unity. Look with favor on all who follow Jesus your Son. Make all the baptized one in the fullness of faith, and keep us united in the fellowship of love.

We ask this through Christ our Lord.

**All: Amen.**

P: Let us pray for the Jewish people, the first to hear the word of God.

*Silent prayer.*

P: Almighty and eternal God,

long ago you gave your promise to Abraham and your teaching to Moses.

Hear our prayers that the people you called and elected as your own may receive the fulfillment of the covenant's promises.

We ask this through Christ our Lord.

**All: Amen.**

P: Let us pray for those who do not share our faith in Jesus Christ.

*Silent prayer.*

P: Almighty and eternal God, gather into your embrace all those who call

out to you under different names. Bring an end to inter-religious strife,

and make us more faithful witnesses of the love made known to us

in your Son. We ask this through Christ our Lord.

**All: Amen.**

P: Let us pray for those who do not believe in God.

*Silent prayer.*

P: Almighty and eternal God, you created humanity so that all may long to

know you and find peace in you. Grant that all may recognize the signs of

your love and grace in the world and in the lives of Christians, and gladly

acknowledge you as the one true God. We ask this through Christ our Lord.

**All: Amen.**

P: Let us pray for God's creation.

*Silent prayer.*

P: 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.

**All: Amen.**

P: Let us pray for those who serve in public office.

*Silent prayer.*

P: 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.

**All: Amen.**

P: Let us pray for those in need.

*Silent prayer.*

P: 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.

**All: Amen.**

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

**All: 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.**

**Adult Choir Anthem: “Wondrous Love”** ... by Eklund  
Dan Malloy Jr., French horn

**Adoration of the Cross:**

*3 Pastors—Around the Cross—Each lights a candle*

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

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

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

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

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

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

## “We Glory in Your Cross”

We glory in your cross, O Lord, And we praise your holy resurrection,  
For by your cross joy has come into the world.

May God be merciful and bless us;

May the light of God’s face shine upon us.

Let your way be known upon the earth, Your saving health among all nations.

We glory in your cross, O Lord, And we praise your holy resurrection,  
For by your cross joy has come into the world.

Let the peoples praise you, O God; Let all the peoples praise you.

May God give us blessing, And may all the ends of the earth stand in awe.

We glory in your cross, O Lord, And we praise your holy resurrection,  
For by your cross joy has come into the world.

*A brief silence*

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

By your holy cross you have redeemed the world.

## Closing Hymn: *ELW* #357 “Lamb of God, Pure and Sinless”



Lamb of God, pure and sin - less, once on the cross an of - f'ring,



pa - tient, low - ly, guilt - less, for - sak - en in your suf - f'ring:



from sin's grasp you have torn us, from gloom to hope have borne us.



- 1 Grant us your mer - cy, O Je - sus.
- 2 Grant us your mer - cy, O Je - sus.
- 3 Your peace be with us, O Je - sus. A - men.

## Postlude: “O Sacred Head, Now Wounded” arr. Dan Miller

*Worshipers may come forward to reverence the cross, or leave in silence.*