



# Welcome

Welcome to Saint Andrews

Good Friday marks the death of Jesus Christ. It's called "good" because of what Jesus' death means for the redemption of the world. Worship on this day may focus on three aims: (1) to narrate and remember the events of Jesus' death, (2) to open up the meaning of these events for our understanding of God and the redemption accomplished by the cross, and (3) to invite worshipers to renewed prayer and dedication.

You will notice certain things in the space that are meant to remind us of different things. The communion table has the leftovers from last night's communion elements. This reminds us of the reality of our betrayal of Christ. Also on the table are the same candles we used to mark the coming of Christ in the advent season. Unlike how we lit them one by one during advent, tonight we dim them one by one. This marks the real and physical death of Christ. He wasn't just dead in a metaphorical sense, he was dead in a literal sense. This is a physical reminder of that reality.

This service intentionally leaves a lot of space for silence and reflection as we remember the holy sacrifice of Christ together. Our prayer is that as we remember this story together this evening, that the Holy Spirit would speak to our hearts and lead us to repentance. And in leading us to repentance would lead us in the way of life everlasting.

May we all hear and believe.

If you want to know more about Saint Andrew's, stick around after the service and talk to one of the leaders, or look around our website at [www.saintandrews.org](http://www.saintandrews.org)

Thanks for visiting — we are glad that you are here.

## Prelude

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## Call to Prayer

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L: All we like sheep have gone astray;  
we have turned every one to his own way,

**A: And the Lord has laid on him the iniquity of us all.**

## Psalm Reading: Psalm 40: 1-16

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## Prayer

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Almighty God, we beseech you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed and given into the hands of sinners, and to suffer death upon the Cross; who now lives and reigns with you and the Holy Spirit, for ever and ever. Amen.

## Reading 1: The Coming of the Savior Foretold

### **ISAIAH 52:13- 53:12**

52: [13] Behold, my servant shall act wisely;  
he shall be high and lifted up,  
and shall be exalted.

[14] As many were astonished at you—  
his appearance was so marred, beyond human semblance,  
and his form beyond that of the children of mankind—

[15] so shall he sprinkle many nations.  
Kings shall shut their mouths because of him,  
for that which has not been told them they see,  
and that which they have not heard they understand.

53: [1] Who has believed what he has heard from us?  
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,  
and no beauty that we should desire him.

[3] He was despised and rejected by men,  
a man of sorrows and acquainted with grief;  
he was despised, and we esteemed him not.

[4] Surely he has borne our griefs  
and carried our sorrows;  
yet we esteemed him stricken,  
smitten by God, and afflicted.

[5] But he was pierced for our transgressions;  
he was crushed for our iniquities;  
upon him was the chastisement that brought us peace,  
and with his wounds we are healed.

[6] All we like sheep have gone astray;  
we have turned—every one—to his own way;  
[7] He was oppressed, and he was afflicted,  
yet he opened not his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its shearers is silent,  
so he opened not his mouth.  
[8] By oppression and judgment he was taken away;  
and as for his generation, who considered  
that he was cut off out of the land of the living,  
stricken for the transgression of my people?  
[9] And they made his grave with the wicked  
and with a rich man in his death,  
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;  
he has put him to grief;  
when his soul makes an offering for guilt,  
he shall see his offspring; he shall prolong his days;  
the will of the LORD shall prosper in his hand.  
[11] Out of the anguish of his soul he shall see and be satisfied;  
by his knowledge shall the righteous one, my servant,  
make many to be accounted righteous,  
and he shall bear their iniquities.  
[12] Therefore I will divide him a portion with the many,  
and he shall divide the spoil with the strong,  
because he poured out his soul to death  
and was numbered with the transgressors;  
yet he bore the sin of many,  
and makes intercession for the transgressors.

# Stricken Smitten And Afflicted

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*Thomas Kelly, 1804*

1. Stricken, smitten, and afflicted,  
See Him dying on the tree!  
'Tis the Christ by man rejected;  
Yes, my soul, 'tis He! tis He!  
'Tis the long-expected Prophet,  
David's Son, yet David's Lord;  
By His Son now God has spoken:  
'Tis the true and faithful Word.

2. Tell me, ye who hear Him groaning,  
Was there ever grief like His?  
Friends through fear His cause disowning,  
Foes insulting His distress;  
Many hands were raised to wound Him,  
None would interpose to save;  
But the deepest stroke that pierced  
Him Was the stroke that Justice gave.

3. Ye who think of sin but lightly  
Nor suppose the evil great  
Here may view its nature rightly,  
Here its guilt may estimate.  
Mark the Sacrifice appointed,  
See who bears the awful load;  
'Tis the word, the Lord's Anointed,  
Son of Man and Son of God.

4. Here we have a firm foundation;  
Here the refuge of the lost;  
Christ's the Rock of our salvation,  
His the name of which we boast.  
Lamb of God, for sinners wounded,  
Sacrifice to cancel guilt!  
None shall ever be confounded  
Who on Him their hope have built

## Reading 2: The Arrest

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### JOHN 18: 1-12

[1] When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. [2] Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. [3] So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. [4] Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?" [5] They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with

them. [6] When Jesus said to them, "I am he," they drew back and fell to the ground. [7] So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." [8] Jesus answered, "I told you that I am he. So, if you seek me, let these men go." [9] This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one." [10] Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.) [11] So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?" [12] So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him.

## Reading Response

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Silence

L: Lord Jesus Christ, Wounded and crushed;

**A: You gave your life that we might live.**

(a candle is extinguished)

## Reading 3: The Interrogation

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### JOHN 18:13-27

18: [13] First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. [14] It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people. [15] Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, [16] but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. [17] The servant girl at the door said to Peter, "You also are not one of this man's disciples, are you?" He said, "I am not." [18] Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself. [19] The high priest then questioned Jesus about his disciples and his teaching. [20] Jesus answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. [21] Why do

you ask me? Ask those who have heard me what I said to them; they know what I said." [22] When he had said these things, one of the officers standing by disciples, are you?" He denied it and said, "I am not." [26] One of the servants 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] Peter again denied it, and at once a rooster crowed.

## Reading Response

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Silence

L: Lord Jesus Christ, Wounded and crushed;  
**A: You gave your life that we might live.**

(a candle is extinguished)



# Ah Holy Jesus

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*Words: Johann Heermann (1630); Translator: Robert Bridges (1897)*

1. Ah, holy Jesus, how hast thou offended,  
that man to judge thee have in hate pretended?  
By foes derided, by thine own rejected,  
O most afflicted!

2. Who was the guilty? Who brought this upon thee?  
Alas, my treason, Jesus, hath undone thee!  
'Twas I, Lord Jesus, I it was denied thee;  
I crucified thee.

3. For me, kind Jesus, was thy incarnation,  
thy mortal sorrow, and thy life's oblation;  
thy death of anguish and thy bitter passion,  
for my salvation.

4. Therefore, kind Jesus, since I cannot pay thee,  
I do adore thee, and will ever pray thee,  
think on thy pity and thy love unswerving,  
not my deserving.

## Reading 4: The Trial

### JOHN 18:28-19:16

18: [28] Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. [29] So Pilate went outside to them and said, "What accusation do you bring against this man?"

[30] They answered him, "If this man were not doing evil, we would not have delivered him over to you." [31] Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put anyone to death." [32] This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

[33] So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?" [34] Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" [35] Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" [36] Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world." [37] Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have

come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice." [38] Pilate said to him, "What is truth?"

After he had said this, he went back outside to the Jews and told them, "I find no guilt in him. [39] But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?" [40] They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

19: [1] Then Pilate took Jesus and flogged him. [2] And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. [3] They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands.

[4] Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in 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 officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him."

[7] The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the

Son of God.” [8] When Pilate heard this statement, he was even more afraid. [9] He entered his headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer. [10] So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?” [11] Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.”

[12] From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.” [13] So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. [14] Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!” [15] They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” [16] So he delivered him over to them to be crucified.

## Reading Response

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Silence

L: Lord Jesus Christ, Wounded and crushed;

**A: You gave your life that we might live.**

(a candle is extinguished)

## ○ Sacred Head Now Wounded

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*Words: Bernard of Clairvaux, 12th cent. Trans. James W. Alexander*

1. ○ sacred Head, now wounded, with grief and shame weighed down;  
Now scornfully surrounded with thorns, thine only crown;  
○ sacred Head, what glory, what bliss till now was thine!  
Yet, though despised and gory, I joy to call thee mine.

2. What thou, my Lord, hast suffered was all for sinners' gain:  
Mine, mine was the transgression, but thine the deadly pain.  
Lo, here I fall, my Saviour! 'Tis I deserve thy place;  
Look on me with thy favor, vouchsafe to me thy grace.

3. What language shall I borrow To thank thee, dearest friend,  
For this thy dying sorrow, Thy pity without end?  
○ make me thine for ever; And should I fainting be,  
Lord, let me never, never outlive my love to thee.

## Reading 5: The Crucifixion

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### JOHN 19:17-30

19:[17] and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. [18] There they crucified him, and with him two others, one on either side, and Jesus between them. [19] Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." [20] Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. [21] So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, '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 garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, [24] so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots."

So the soldiers did these things, [25] but standing by 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 nearby, he said to his mother, "Woman, behold, your son!" [27] Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.  
[28] After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." [29] A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. [30] When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

## Reading Response

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Silence

L: Lord Jesus Christ, Wounded and crushed;

**A: You gave your life that we might live.**

(a candle is extinguished)

# It is Finished

Bifrost Arts, 2008

The musical score is written on a single treble clef staff in a key signature of two flats (Bb and Eb). It begins with a 4/4 time signature, which changes to 3/4 at the start of the second measure. The score is divided into four systems, each with a measure number (1, 5, 8, 14) at the beginning. Chord symbols are placed above the staff at the start of each measure. The lyrics are written below the staff, with some words split across lines. The piece concludes with a double bar line at the end of the 14th measure.

1. When God's own be - got - ten Son heav'd His fin - al  
2. No - thing eith - er great or small, noth - ing can you  
3. "Lay your dead - ly 'do - ing' down, down at Je - sus'  
4. There the rob - ber! There the thief! gath - ered round they

5  
sigh, evr - ry - thing was ful - ly do - ne;  
claim; Je - sus died and paid it a - ll;  
feet; stand in Him and Him a - lo - ne,  
stand, reap - ing now that bless - ed prom - ise

8  
heark - en to His cry: "It is fin - ished! fin - ished!"  
on - ly plead His name:  
glor - ious - ly com - plete." s  
nailed in - to His hands:

14  
What more could He ev - er do?

# Homily: Craig Harris

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## **ISAIAH 40:8**

L: The grass withers,  
and the flower fades

**A: But the word of our God  
will stand forever.**

*Notes:*

## Reading 6: The Death of Jesus

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### **JOHN 19:31-37**

19:[31] Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. [32] So 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] But one of the soldiers pierced his side with a spear, and at once there came out blood and water. [35] He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. [36] For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” [37] And again another Scripture says, “They will look on him whom they have pierced.”

## Reading Response

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Silence

L: Lord Jesus Christ, Wounded and crushed;

**A: You gave your life that we might live.**

(a candle is extinguished)



# What Have We Done

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*Words & Music Joe Day, 2010*

1. Oh my soul, oh my Jesus  
Judas sold You for thirty,  
I'd have done it for less  
Oh my soul, oh my Savior  
Peter denied You three times, I have  
denied you more

Bridge 1:  
As the nails went in, I was standing  
right there  
As You breathed Your last, I shook my  
head and I cried

## CHORUS

Oh my God what have we done  
We have destroyed Your Son  
Oh my God what have we done  
We have destroyed Your Son

2. Oh my soul, oh my Jesus  
Judas sold You for thirty,  
I'd have done it for less  
Oh my soul, oh my Savior  
Peter denied You three times, I have  
denied You more

Bridge 2: And the blood ran down, I was  
standing right there  
And the water poured, I shook my head  
and I cried

**BEHOLD THE LAMB OF GOD, BEHOLD HIM WHO TAKES  
AWAY THE SINS OF THE WORLD.**

**JOHN 1:29**

## Closing Prayer

Lord Jesus Christ, Son of the living God, we pray you to set your passion, Cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; peace and rest to the dead; to your holy Church unity and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. Amen.

*We ask that you leave quietly this evening. If you want to talk we ask that you wait until you are outside. Please feel free to sit and listen to the next song and remain in the sanctuary for as long as you would like to.*

# Were You There

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*Words & Music: American Traditional; Arr. Clint Wells, 2009.*

1. Were you there when they crucified my Lord?  
Were you there when they crucified my Lord?  
Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they crucified my Lord?

2. Were you there when they nailed him to the tree?  
Were you there when they nailed him to the tree?  
Sometimes I feel like shouting glory,  
Were you there when they nailed him to the tree?

3. Were you there when they laid him in the tomb?  
Were you there when they laid him in the tomb?  
Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they laid him in the tomb?

Bridge

Sometimes I feel like shouting glory  
Sometimes I feel like shouting glory  
Were you there when they crucified my Lord?

