

Salem Lutheran Church and School

April 3, 2026

How Lovely Is Your Dwelling Place

The Cross

GOOD FRIDAY



"Isenheim Altarpiece" Nikolaus Hagenauer and Matthias Grünewald (1512-1516)

Lutheran Church



Missouri Synod

ORDER OF SERVICE

Please enter and remain in silence.

COLLECT

P: In the name of † Jesus.

C: Amen.

P: Let us pray: Lord Jesus Christ,

C: You did not count equality with God a thing to be grasped.

P: Instead, You humbled Yourself by becoming obedient to the point of death,

C: even death on a cross.

P: It is *here*, on the cruelest, most shameful of all instruments of torture,

C: that You chose to die.

P: It is *this place*, among sinners, standing in the place of sinners.

C: that You chose to be Your dwelling place.

P: Therefore, give us eyes to see Your cross clearly, to know and believe and confess,

C: "How lovely is Your dwelling place, O Lord of hosts!"

+++

PSALM 84:1-5, 9-12

*L: How lovely is your dwelling place,
O LORD of hosts!*

*My soul longs, yes, faints
for the courts of the LORD;
my heart and flesh sing for joy
to the living God.*

*Even the sparrow finds a home,
and the swallow a nest for herself,
where she may lay her young,
at your altars, O LORD of hosts,
my King and my God.*

*Blessèd are those who dwell in your house,
ever singing your praise!*

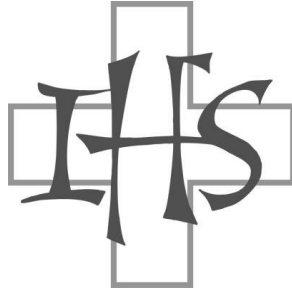
*Blessèd are those whose strength is in you,
in whose heart are the highways to Zion.*

*Behold our shield, O God;
look on the face of your anointed!*

*For a day in your courts is better
than a thousand elsewhere.*

I would rather be a doorkeeper in the house of my God

*than dwell in the tents of wickedness.
For the LORD God is a sun and shield;
the LORD bestows favor and honor.
No good thing does he withhold
from those who walk uprightly.
O LORD of hosts,
blessèd is the one who trusts in you!*



(Please be seated.)

OLD TESTAMENT READING

Isaiah 52:13-15; 53:3-10

Behold, my servant shall act wisely;
he shall be high and lifted up,
and shall be exalted.

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

He was despised and rejected by men;
a man of sorrows, and acquainted with grief;
and as one from whom men hide their faces
he was despised, and we esteemed him not.

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

But he was wounded for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his stripes we are healed.

All we like sheep have gone astray;
we have turned every one to his own way;
and the LORD has laid on him
the iniquity of us all.

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.

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?

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.

Yet it was the will of the LORD to crush him;
 he has put him to grief;

when his soul makes an offering for sin,
 he shall see his offspring; he shall prolong his days;
 the will of the LORD shall prosper in his hand.

P: This is the Word of the Lord.

C: **Thanks be to God.**

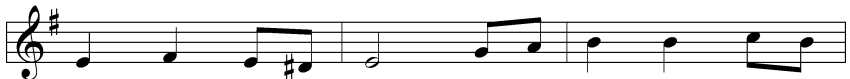
HYMN -Stricken, Smitten, and Afflicted (LSB 451)



1 Strick-en, smit-ten, and af - flict - ed, See Him dy - ing on the
 2 Tell me, ye who hear Him groan-ing, Was there ev - er grief like
 3 Ye who think of sin but light - ly Nor sup - pose the e - vil
 4 Here we have a firm foun - da - tion, Here the ref - uge of the



tree! 'Tis the Christ, by man re - ject - ed; Yes, my
 His? Friends through fear His cause dis - own - ing, Foes in -
 great Here may view its na - ture right - ly, Here its
 lost: Christ, the Rock of our sal - va - tion, Is the



soul, 'tis He, 'tis He! 'Tis the long - ex - spect - ed
 sult - ing His dis - tress; Man - y hands were raised to
 guilt may es - ti - mate. Mark the sac - ri - fice ap -
 name of which we boast; Lamb of God, for sin - ners



Proph - et, Da - vid's Son, yet Da - vid's Lord; Proofs I
 wound Him, None would in - ter - vene to save; But the
 point - ed, See who bears the aw - ful load; 'Tis the
 wound - ed, Sac - ri - fice to can - cel guilt! None shall



see suf - fi - cient of it: 'Tis the true and faith - ful Word.
deep - est stroke that pierced Him Was the stroke that jus - tice gave.
Word, the Lord's a - noint - ed, Son of Man and Son of God.
ev - er be con - found - ed Who on Him their hope have built.

Text: Thomas Kelly, 1769-1855, alt.
Tune: Geistliche Volkslieder, 1850, Paderborn

(Please stand.)

PRAYER

P: Let us pray.

C: Almighty God, graciously behold this Your family for whom our Lord Jesus Christ was willing to be betrayed and delivered into the hands of sinful men to suffer death upon the cross; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

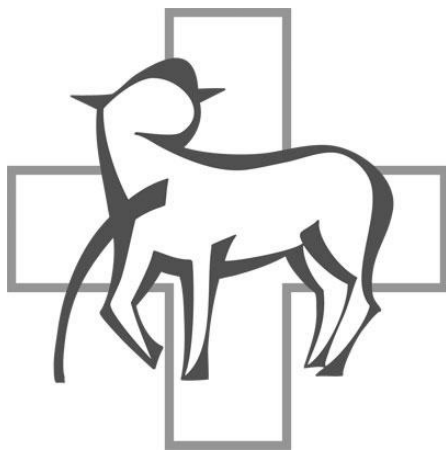
(Please be seated.)

MEDITATION – Were You There (Spiritual)

Were you there when they crucified my Lord?

Oh...Sometimes it causes me to tremble, tremble, tremble.

Were you there when they nailed Him to the tree?



THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO ST. JOHN

The Betrayal and Arrest of Jesus (*John 18:1-11*)

Jesus went out with his disciples across the Kidron Valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. 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. Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they drew back and fell to the ground. So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So, if you seek me, let these men go." This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one." 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.) So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?"

Response -



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, 'til now was Thine!
Yet, though de - spised and gor - y, I joy to call Thee mine.

First candle extinguished.



Jesus Before the High Priest; Denied by Peter (John 18:12-27)

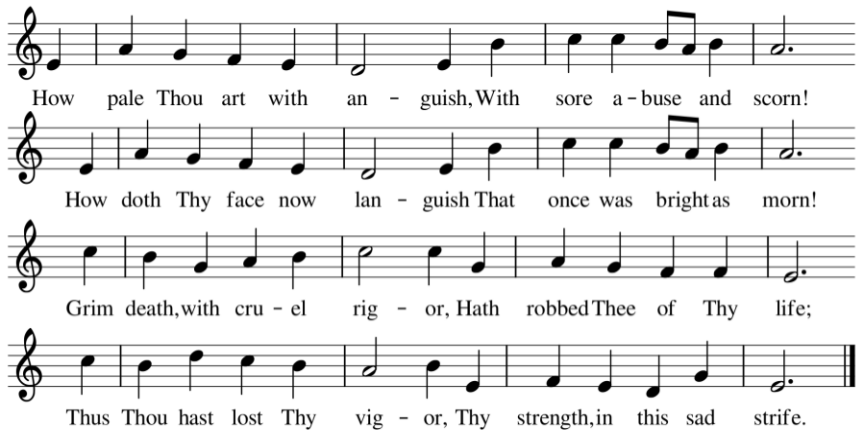
So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the court of the high priest, 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. 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." 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.

The high priest then questioned Jesus about his disciples and his teaching. 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. Why do you ask me? Ask those who have heard me what I said to them; they know what I said." When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" Jesus answered him, "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?" Annas then sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" He denied it and said, "I am not." 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?" Peter again denied it, and at once a rooster crowed.

Response -



How pale Thou art with an - guish, With sore a - buse and scorn!
How doth Thy face now lan - guish That once was bright as morn!
Grim death, with cru - el rig - or, Hath robbed Thee of Thy life;
Thus Thou hast lost Thy vig - or, Thy strength, in this sad strife.

Second candle extinguished.

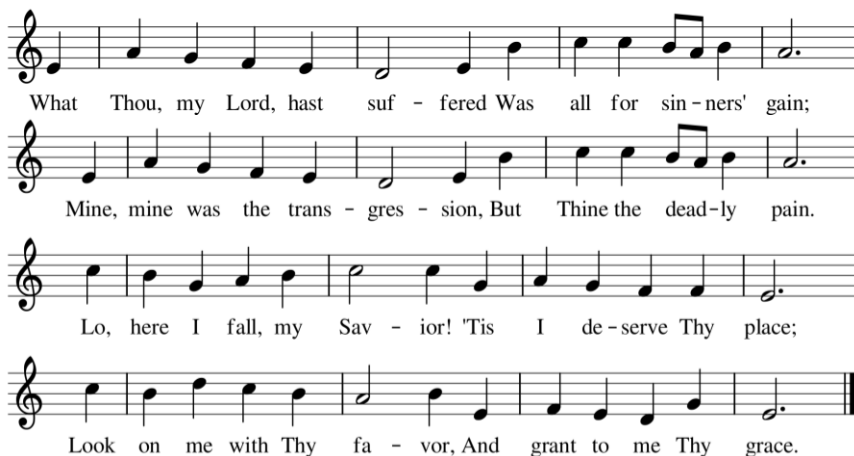
Jesus Before Pilate (John 18:28-40)

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. So Pilate went outside to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not doing evil, we would not have delivered him over to you." 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." This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" 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." 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." 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. 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?" They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

Response -



What Thou, my Lord, hast suf - fered Was all for sin - ners' gain;
Mine, mine was the trans - gres - sion, But Thine the dead - ly pain.
Lo, here I fall, my Sav - ior! 'Tis I de - serve Thy place;
Look on me with Thy fa - vor, And grant to me Thy grace.

Third candle extinguished.

Pilate Delivers Jesus to Be Crucified (John 19:1-16a)

Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. 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." 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 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." 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." When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. 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?" 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."

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." 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. Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!" 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." So he delivered him over to them to be crucified.

Response -



My Shep-herd, now re - ceive me; My Guard-ian, own me Thine.
Great bless - ings Thou didst give me, O Source of gifts di - vine.
Thy lips have of - ten fed me With words of truth and love;
Thy Spir - it oft hath led me To heav'n-ly joys a - bove.

Fourth candle extinguished.

The Crucifixion (John 19:16b-24)

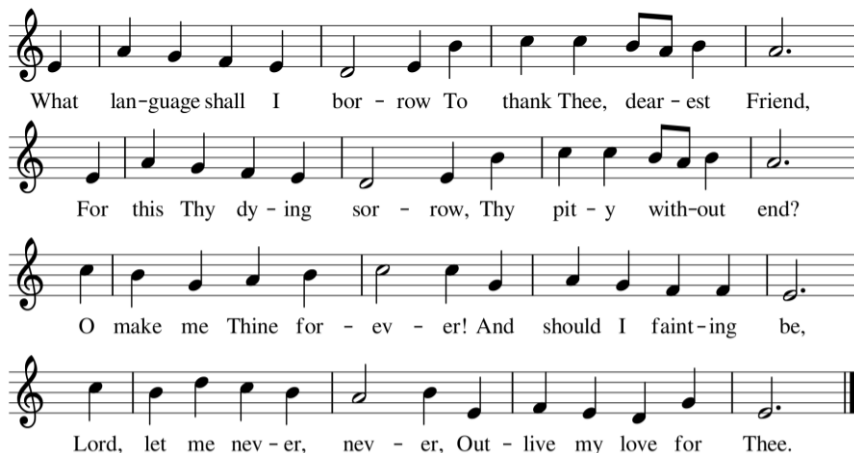
So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." 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. 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.'" Pilate answered, "What I have written I have written."

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, 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.

Response -



What lan-guage shall I bor - row To thank Thee, dear - est Friend,
For this Thy dy - ing sor - row, Thy pit - y with-out end?
O make me Thine for - ev - er! And should I faint-ing be,
Lord, let me nev - er, nev - er, Out - live my love for Thee.

Fifth candle extinguished.

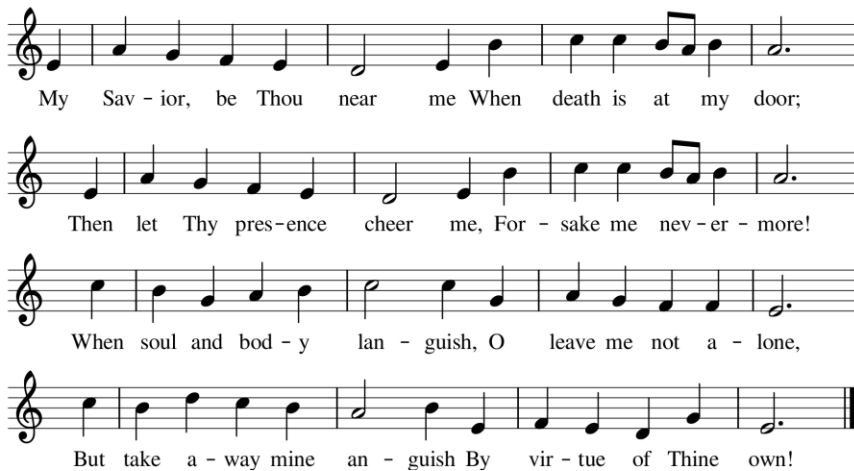


The Death of Jesus (John 19:25-30)

Standing by 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 nearby, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." 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. When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

Response -



My Sav - ior, be Thou near me When death is at my door;
Then let Thy pres - ence cheer me, For - sake me nev - er - more!
When soul and bod - y lan - guish, O leave me not a - lone,
But take a - way mine an - guish By vir - tue of Thine own!

Sixth candle extinguished.

SERMON: "The Cross"

Pastor Dressler

ORGAN MEDITATION: "O Sacred Head, Now Wounded"

setting by Michael Burkhardt





*Be Thou my consolation,
My shield, when I must die;
Remind me of Thy passion
When my last hour draws nigh.
Mine eyes shall then behold Thee
Upon Thy cross shall dwell,
My heart by faith enfold Thee,
Who dieth thus dies well.*

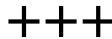
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(Please stand.)




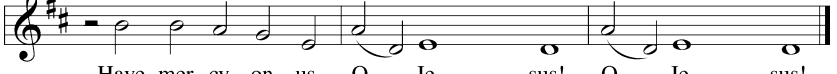
REPROACHES

P: Thus says the Lord: What have I done to you, O My people, and wherein have I offended you? Answer Me. What more could have been done for My vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? My people, is this how you thank your God? O My people.

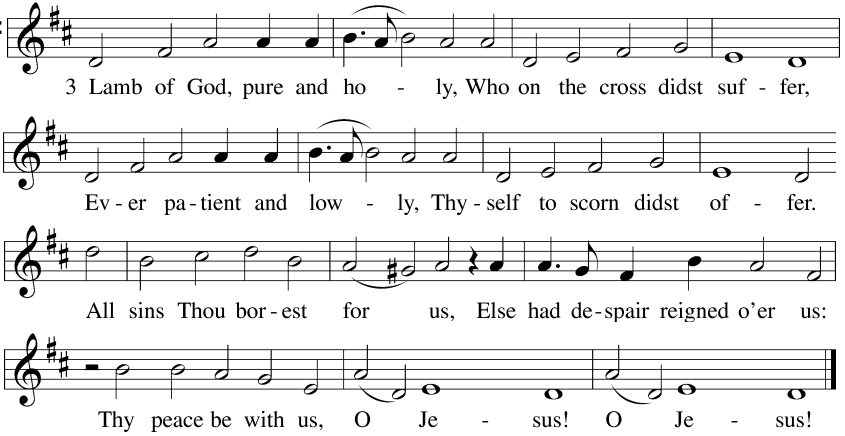
C: 
1 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,

Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.

All sins Thou bor - est for us, Else had de - spair reigned o'er us:

Have mer - cy on us, O Je - sus! O Je - sus!



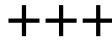
P: Thus says the Lord: What have I done to you, O My people, and wherein have I offended you? Answer Me. For I have conquered all your foes, and you have given Me over and delivered Me to those who persecute Me. For I have fed you with My Word and refreshed you with living water, and you have given Me gall and vinegar to drink. O My people.

C: 
2 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,

Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.

All sins Thou bor - est for us, Else had de - spair reigned o'er us:

Have mer - cy on us, O Je - sus! O Je - sus!

P: Thus says the Lord: What have I done to you, O My people, and wherein have I offended you? Answer Me. For I have raised you up out of the prison house of sin and death, and you have delivered up your Redeemer to be scourged. For I have redeemed you from the house of bondage, and you have nailed your Savior to the cross. O My people.

C: 

3 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,
 Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.
 All sins Thou bor - est for us, Else had de - spair reigned o'er us:
 Thy peace be with us, O Je - sus! O Je - sus!



Jesus Is Buried (John 19:38-42)

After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

Christ candle extinguished.

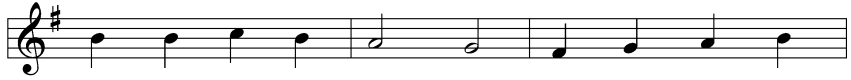


(Please be seated.)

HYMN – O Darkest Woe (LSB 448, stzs 1-4, 7)



1 O dark - est woe! Ye tears, forth flow! Has
 2 O sor - row dread! Our God is dead, Up -
 3 O child of woe: Who struck the blow That
 4 Thy Bride - groom dead! God's Lamb has bled Up -
 7 O Je - sus Christ, Who sac - ri - ficed Thy



earth so sad a won - der? God the Fa - ther's
 on the cross ex - tend - ed. There His love en -
 killed our gra - cious Mas - ter? "It was I," thy
 on thy sin for - ev - er, Pour - ing out His
 life for life - less mor - tals: Be my life in



on - ly Son Now is bur - ied yon - der.
 liv - ened us As His life was end - ed.
 con - science cries, "I have wrought dis - as - ter!"
 sin - less self In this vast en - deav - or.
 death and bring Me to heav - en's por - tals!

Our service is concluded, but you are invited to remain as long as you wish in silent prayer.

We retire to our homes, contemplating the profound grace of Christ's death for us, yet looking forward in certain hope to the dawn of the New Day!

Our Holy Week observance continues tomorrow at 7pm with Easter Vigil, and on Sunday we celebrate Easter morning with services at 6:30am (in the Cemetery) and 9:30am (in the Sanctuary).

Please depart in silence.

Acknowledgments

"O Sacred Head Now Wounded" Text: attr. Bernard of Clairvaux, 1091-1153; German version, Paul Gerhardt, 1607-76; tr. The Lutheran Hymnal, 1941, alt.
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 "Lamb of God, Pure and Holy" Text: tr. The Lutheran Hymnal, 1941; Nicolaus Decius, c. 1485-after 1546
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 Tune: Himmlische Harmony, 1628, Mainz
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