

GOOD FRIDAY

INTRODUCTION TO THE DAY

This day is the second portion of the liturgy of the Three Days, which extends from Maundy Thursday to Easter Evening. As the church gathers to remember the death of Jesus, we focus not only upon the agony of the cross but especially upon God's victory through the crucified. Even more, we "lift high the cross" as the sign of God's triumph over sin, death, and evil.

PRELUDE: *O Mensch, beweine dein Sünde gross*

J. S. Bach (1685-1750)

Stand

HYMN: *O Sacred Head, Now Wounded*

Printed on the next page.

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.

PRAYER OF THE DAY

P Let us pray.

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.**

Sit

FIRST READING

Isaiah 52:13—53:12

The prophet weaves a vision of the suffering servant, whose agony is not a sign of God's rejection, but points to the God who brings healing out of suffering.

A A reading from Isaiah.

¹³See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

¹⁴Just as there were many who were astonished at him
—so marred was his appearance,
beyond human semblance,
and his form beyond that of mortals—

¹⁵so 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.

^{53:1}Who has believed what we have heard?
And to whom has the arm of the LORD been revealed?

²For 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.

³He 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.

⁴Surely he has borne our infirmities
and carried our diseases;

yet we accounted him stricken,
struck down by God, and afflicted.
⁵But 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.
⁶All 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.
⁷He 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.
⁸By 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.
⁹They 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.
¹⁰Yet it was the will of the LORD to crush him with pain.
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.
¹¹Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant,
shall make many righteous,
and he shall bear their iniquities.
¹²Therefore 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.

A The word of the Lord.

C **Thanks be to God.**

PSALM 22 (*The congregation sings the verses in bold face type.*)

¹My God, my God, why have you for- | saken me*
and are so far from my cry,
and from the words of | my distress?

**²O my God, I cry in the daytime, but you | do not answer;*
by night as well, but I | find no rest.**

³Yet you are the | Holy One,*
enthroned upon the prais- | es of Israel.

**⁴Our forefathers put their | trust in you;*
they trusted, and you de- | livered them.**

⁵They cried out to you and | were delivered;*
they trusted in you and were not | put to shame.

**⁶But as for me, I am a worm | and no man,*
scorned by all and despised | by the people.**

⁷All who see me laugh | me to scorn;*
they curl their lips and wag | their heads, saying,

**⁸”He trusted in the LORD; let him de- | liver him;*
let him rescue him, if he de- | lights in him.”**

⁹Yet you are he who took me out | of the womb,*
and kept me safe upon my | mother’s breast.

**¹⁰I have been entrusted to you ever since | I was born;*
you were my God when I was still in my | mother’s womb.**

¹¹Be not far from me, for trou- | ble is near,*
and there is | none to help.

**¹²Many young bulls en- | circle me;*
strong bulls of Ba- | shan surround me.**

¹³They open wide their | jaws at me,*
like a ravening and a | roaring lion.

**¹⁴I am poured out like water; all my bones are | out of joint;*
my heart within my breast is | melting wax.**

¹⁵My mouth is dried out like a potsherd;
my tongue sticks to the roof | of my mouth;*
and you have laid me in the dust | of the grave.

**¹⁶Packs of dogs close me in, and gangs of evildoers cir- | cle around me;*
they pierce my hands and my feet, I can count | all my bones.**

¹⁷They stare and gloat | over me;*
they divide my garments among them; they cast lots | for my clothing.

¹⁸Be not far a- | way, O LORD;*

you are my strength; hast- | en to help me.

¹⁹Save me | from the sword,*
my life from the power | of the dog.

**²⁰Save me from the | lion's mouth,*
my wretched body from the horns | of wild bulls.**

²¹I will declare your name | to my brethren;*
in the midst of the congregation | I will praise you.

**²²Praise the LORD, | you that fear him;*
stand in awe of him, O offspring of Israel;
all you of Jacob's | line, give glory.**

²³For he does not despise nor abhor the poor in their poverty;
neither does he hide his | face from them;*
but when they cry to | him he hears them.

²⁴My praise is of him in the | great assembly;*

I will perform my vows in the presence of those who | worship him.

²⁵The poor shall eat and be satisfied,
and those who seek the | LORD shall praise him:*

“May your heart | live forever!”

**²⁶All the ends of the earth shall remember and turn | to the LORD,*
and all the families of the nations shall | bow before him.**

²⁷For kingship belongs | to the LORD;*
he rules o- | ver the nations.

**²⁸To him alone all who sleep in the earth bow | down in worship;*
all who go down to the dust | fall before him.**

²⁹My soul shall live for him; my descen- | dants shall serve him;*
they shall be known as the | LORD's forever.

**³⁰They shall come and make known to a people | yet unborn*
the saving deeds that | he has done.**

SECOND READING

Hebrews 4:14-16; 5:7-9

Jesus is our merciful high priest.

A A reading from Hebrews.

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. ¹⁵For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. ¹⁶Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

^{5:7}In the days of his flesh, Jesus offered up prayers and supplications, with

loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. ⁸Although he was a Son, he learned obedience through what he suffered; ⁹and having been made perfect, he became the source of eternal salvation for all who obey him.

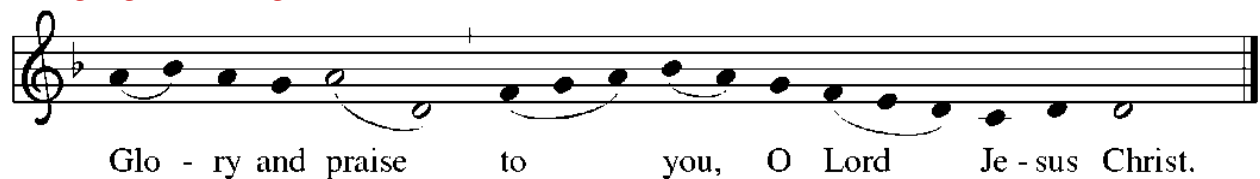
A The word of the Lord.

C **Thanks be to God.**

Stand

GOSPEL ACCLAMATION

Congregation sings Lenten Acclamation:



Choir sings the Verse:



Look to Jesus, who for the sake of the joy that was set before him endured the cross, disregard- | ing its shame,*
and has taken his seat at the right hand of the | throne of God.

Congregation repeats Lenten Acclamation.

Sit

GOSPEL

John 18:1-19:42

The congregation reads in unison the part of the People in bold type.

Narrator: The Passion of Our Lord Jesus Christ according to Saint John.

After Jesus had spoken these words (*of prayer*), he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. 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. Then Jesus, knowing all that was to happen to him, came forward and asked them,

Jesus: Whom are you looking for?

Narrator: They answered,

People: **Jesus of Nazareth.**

Narrator: Jesus replied,

Jesus: I am he.

Narrator: Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them,

Jesus: Whom are you looking for?

Narrator: And they said,

People: **Jesus of Nazareth.**

Narrator: Jesus answered,

Jesus: I told you that I am he. So if you are looking for me, let these men go.

Narrator: This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” 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. Jesus said to Peter,

Jesus: Put your sword back in its sheath. Am I not to drink the cup that the Father has given me?

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

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, 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. The woman said to Peter,

Woman: You are not also one of this man's disciples, are you?

Narrator: Peter said,

Peter: I am not.

Narrator: 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.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

Jesus: 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. Why do you ask me? Ask those who heard what I said to them; they know what I said.

Narrator: When he had said this, one of the police standing nearby struck Jesus on the face, saying,

Witness: Is that how you answer the high priest?

Narrator: Jesus answered,

Jesus: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

Narrator: Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him,

People: **You are not also one of his disciples, are you?**

Narrator: He denied it and said,

Peter: I am not.

Narrator: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

Witness: Did I not see you in the garden with him?

Narrator: Again Peter denied it, and at that moment the cock crowed.

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. So Pilate went out to them and said,

Pilate: What accusation do you bring against this man?

Narrator: They answered,

People: **If this man were not a criminal, we would not have handed him over to you.**

Narrator: Pilate said to them,

Pilate: Take him yourselves and judge him according to your law.

Narrator: The Jews replied,

People: **We are not permitted to put anyone to death.**

Narrator: (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him,

Pilate: Are you the King of the Jews?

Narrator: Jesus answered,

Jesus: Do you ask this on your own, or did others tell you about me?

Narrator: Pilate replied,

Pilate: I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?

Narrator: Jesus answered,

Jesus: My kingdom is not from this world. If my kingdom were from 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.

Narrator: Pilate asked him,

Pilate: So you are a king?

Narrator: Jesus answered,

Jesus: 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.

Narrator: Pilate asked him,

Pilate: What is truth?

Narrator: After he had said this, he went out to the Jews again and told them,

Pilate: I find no case against him. 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?

Narrator: They shouted in reply,

People: **Not this man, but Barabbas!**

Narrator: Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

People: **Hail, King of the Jews!**

Narrator: and striking him on the face. Pilate went out again and said to them,

Pilate: Look, I am bringing him out to you to let you know that I find no case against him.

Narrator: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate: Here is the man!

Narrator: When the chief priests and the police saw him, they shouted,

People: **Crucify him! Crucify him!**

Narrator: Pilate said to them,

Pilate: Take him yourselves and crucify him; I find no case against him.

Narrator: The Jews answered him,

People: **We have a law, and according to that law he ought to die because he has claimed to be the Son of God.**

Narrator: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate: Where are you from?

Narrator: But Jesus gave him no answer. Pilate therefore said to him,

Pilate: Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

Narrator: Jesus answered him,

Jesus: 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.

Narrator: From then on Pilate tried to release him, but the Jews cried out,

People: **If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.**

Narrator: 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. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews,

Pilate: Here is your King!

Narrator: They cried out,

People: **Away with him! Away with him! Crucify him!**

Narrator: Pilate asked them,

Pilate: Shall I crucify your King?

Narrator: The chief priests answered,

People: **We have no king but the emperor.**

Narrator: Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." 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. Then the chief priests of the Jews said to Pilate,

People: **Do not write, "The King of the Jews," but, "This man said, I am King of the Jews."**

Narrator: Pilate answered,

Pilate: What I have written I have written.

Stand

Narrator: 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. So they said to one another,

People: **Let us not tear it, but cast lots for it to see who will get it.**

Narrator: This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, his mother's

sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

Jesus: Woman, here is your son.

Narrator: Then he said to the disciple,

Jesus: Here is your mother.

Narrator: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),

Jesus: I am thirsty.

Narrator: 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. When Jesus had received the wine, he said,

Jesus: It is finished.

Narrator: Then he bowed his head and gave up his spirit.

A period of silence for meditation is kept before the Passion concludes.

Narrator: 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. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

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. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture

of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 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. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Sit

SERMON

Pastor Weleck

Stand

HYMN: *Were You There*

Printed on the next page.

Were You There

1 Were you there when they cru - ci - fied my Lord? Were you there?
 2 Were you there when they nailed him to the tree?
 3 Were you there when they pierced him in the side?
 4 Were you there when the sun re - fused to shine?
 5 Were you there when they laid him in the tomb? Were you there?

Were you there when they cru - ci - fied my Lord? Were you there?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun re - fused to shine?
 Were you there when they laid him in the tomb? Were you there?

Refrain

Oh, some-times it caus-es me to trem-ble, trem-ble, trem-ble.

Were you there when they cru - ci - fied my Lord? Were you there?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun re - fused to shine?
 Were you there when they laid him in the tomb? Were you there?

Kneel/Sit

BIDDING PRAYER

A Let us pray, brothers and sisters, 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.

C Amen.

A Let us pray for Patricia and Elizabeth our bishops, for Warren our pastor, 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 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.

C Amen.

A 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.

C Amen.

A Let us pray for our sisters and brothers 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.

C Amen.

A 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.

C Amen.

A 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.

C Amen.

A 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.

C Amen.

A 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.

C Amen.

A 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.

C Amen.

A 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.

C Amen.

The prayers conclude:

P 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.**


Stand

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 sung as the procession begins, the assembly echoing the leader.




Behold, the life-giving cross,
on which was hung the Savior of the world. **Oh, come, let us wor - ship him.**

The dialogue is sung a second time at the midpoint of the procession.



Behold, the life-giving cross,
on which was hung the Savior of the world. **Oh, come, let us wor - ship him.**

The dialogue is sung a third time at the end of the procession.

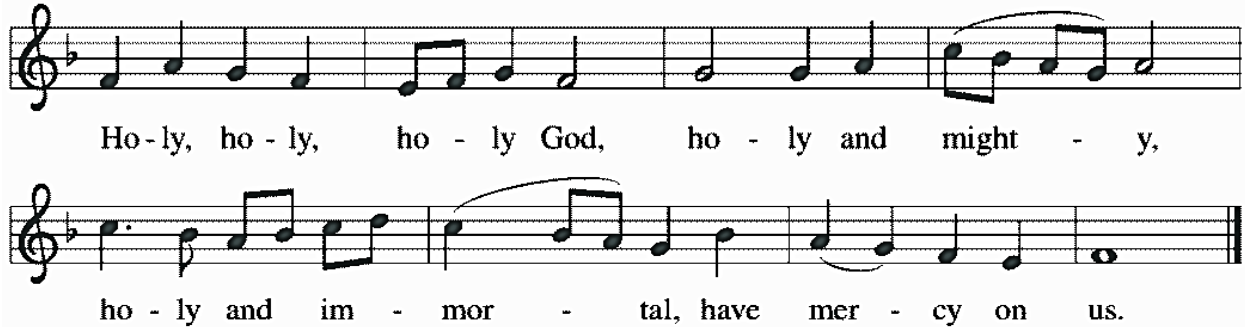


Behold, the life-giving cross,
on which was hung the Savior of the world. **Oh, come, let us wor - ship him.**

Sit

SOLEMN REPROCHES

“Holy God” (the Trisagion, ELW # 160) is sung by the congregation.



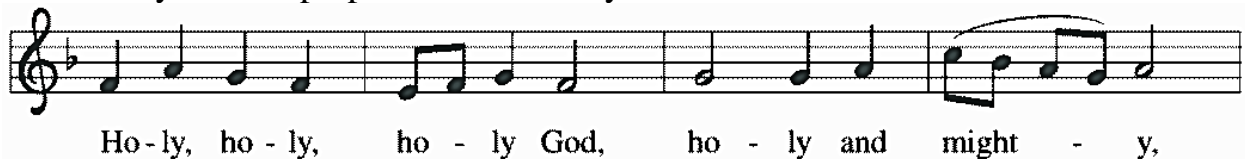
Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,
ho - ly and im - mor - tal, have mer - cy on us.

- A 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.



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

- A 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.



Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,



A O my people, O my church, what more could I have done for you?

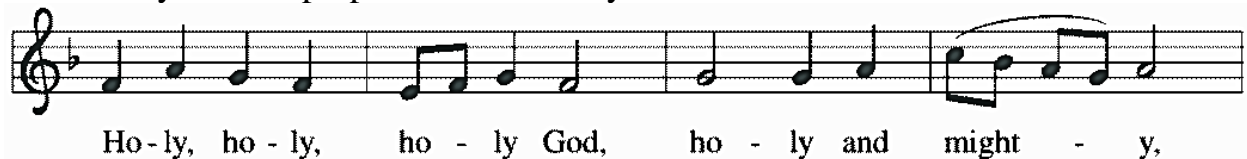
Answer me.

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.



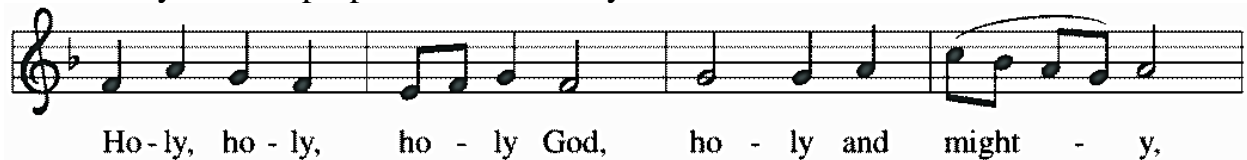
A O my people, O my church, what more could I have done for you?

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.



A 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.

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

A 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.

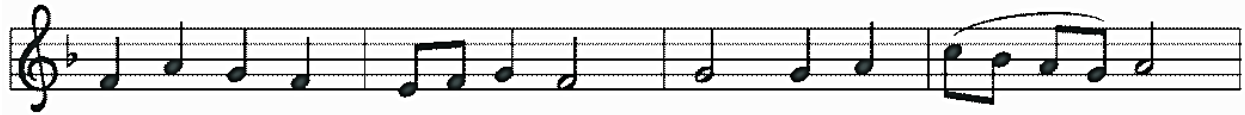
Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,
 ho - ly and im - mor - tal, have mer - cy on us.

A 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.

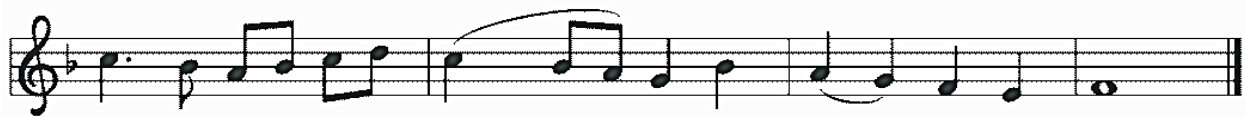
Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,
 ho - ly and im - mor - tal, have mer - cy on us.

A 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.



Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,



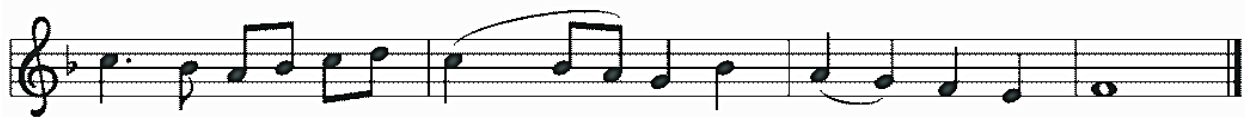
ho - ly and im - mor - tal, have mer - cy on us.

A 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.



Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,



ho - ly and im - mor - tal, have mer - cy on us.

A 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.



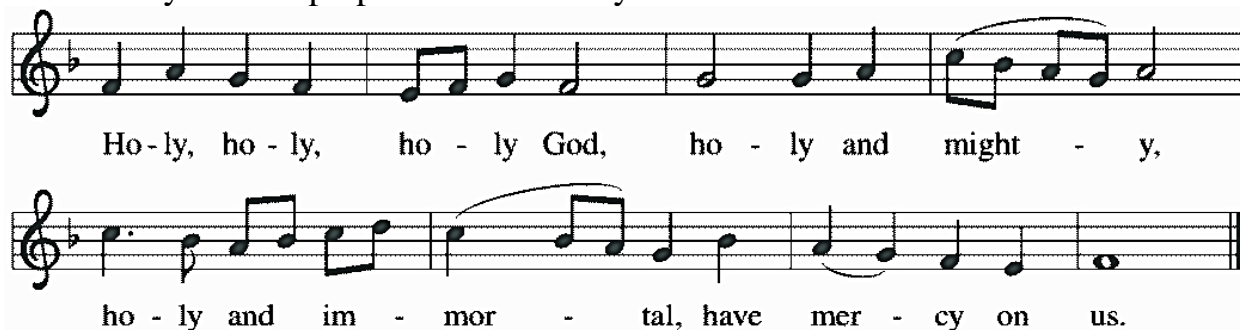
Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,



ho - ly and im - mor - tal, have mer - cy on us.

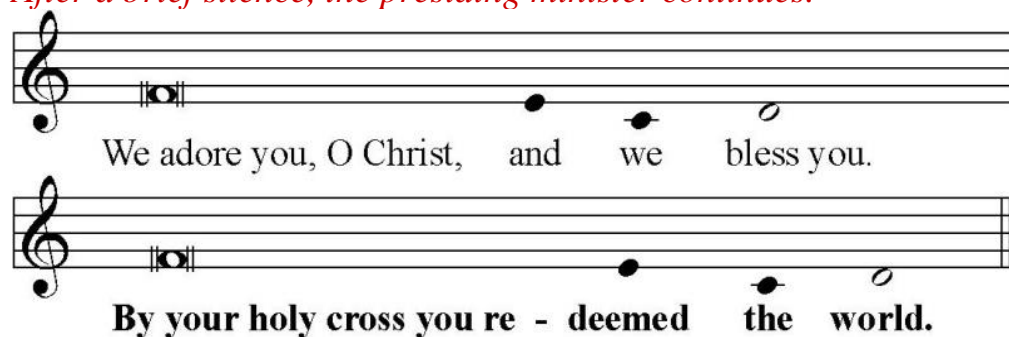
A O my people, O my church, what more could I have done for you?
Answer me.

I came to you in the least of your brothers and sisters,
but I was hungry and you gave me no food,
thirsty and you gave me no drink,
a stranger and you did not welcome me,
naked and you did not clothe me,
sick and in prison and you did not visit me,
and you have prepared a cross for your Savior.



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

After a brief silence, the presiding minister continues.



We adore you, O Christ, and we bless you.
By your holy cross you re - deemed the world.

Stand

HYMN: *Ah, Holy Jesus*

Printed on the next page.

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
 4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

judge thee have in hate pre - tend - ed? By foes de - rid - ed,
 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
 sor - row, and thy life's ob - la - tion; thy death of an - guish
 dore thee, and will ev - er pray thee; think on thy pit - y

by thine own re - ject - ed, O most af - flict - ed.
 I it was de - nied thee; I cru - ci - fied thee.
 while we noth - ing heed - ed, God in - ter - ced - ed.
 and thy bit - ter pas - sion, for my sal - va - tion.
 and thy love un - swerv - ing, not my de - serv - ing.

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

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An offering plate has been placed at the door of the church for your Good Friday offering.

Seen as part of the larger celebration of the mystery of salvation, it is appropriate for Good Friday to be an austere time of reflection and intercession, as well as of the adoration of Christ, the sacrificial lamb. However, the note of austerity does not preclude the note of triumph. The congregation gathers to *celebrate* our Lord's sacrifice on the cross.

The logic of the continuing celebration which began on Maundy Thursday suggests that it is not appropriate to celebrate Holy Communion; its note of triumph is better reserved for Easter.

On this day, we do four (4) principal things: gather in prayer; read Isaiah and the Passion according to St. John; pray for the world in all its needs; meditate and honor the triumph of the Cross.