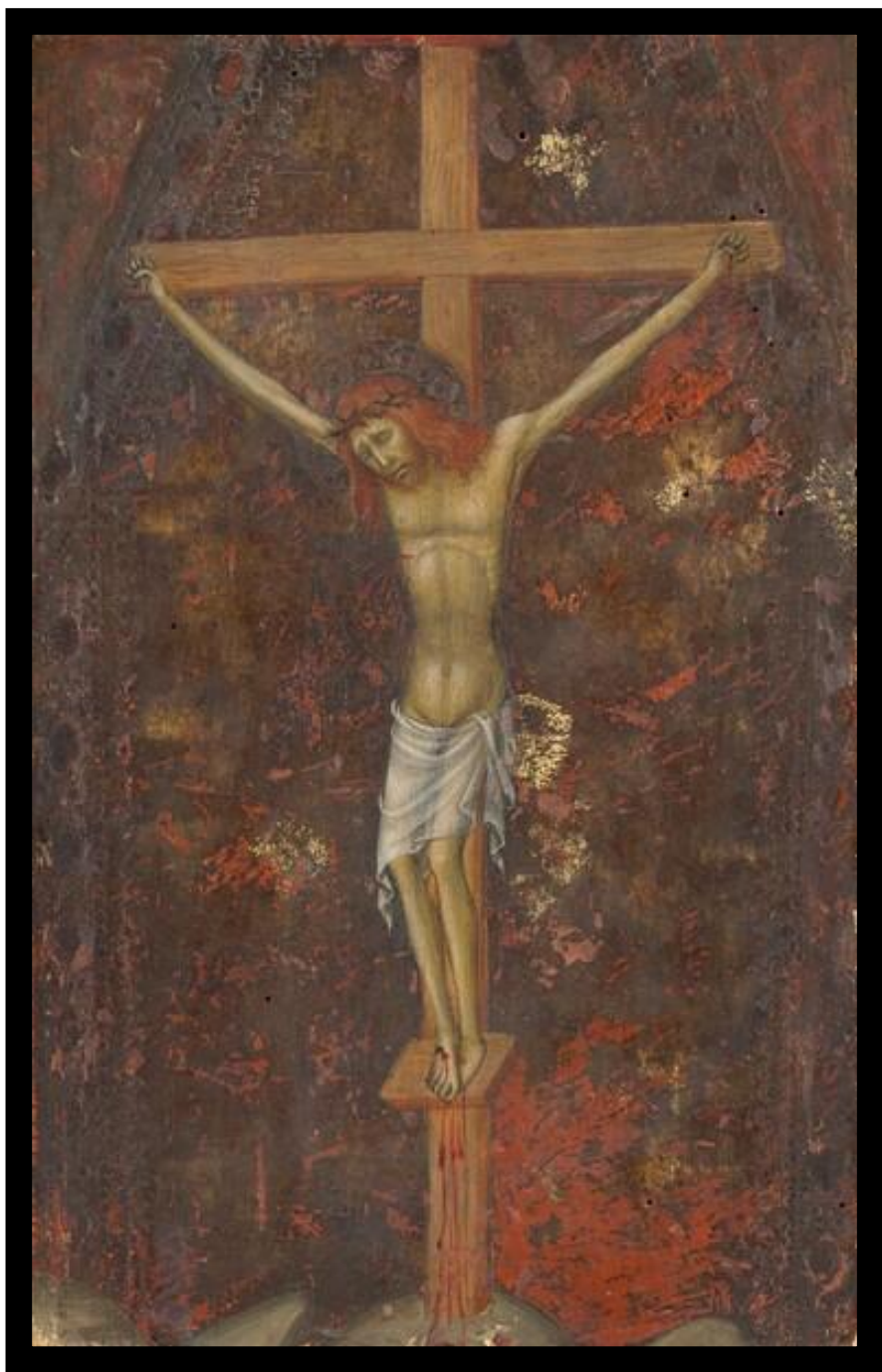
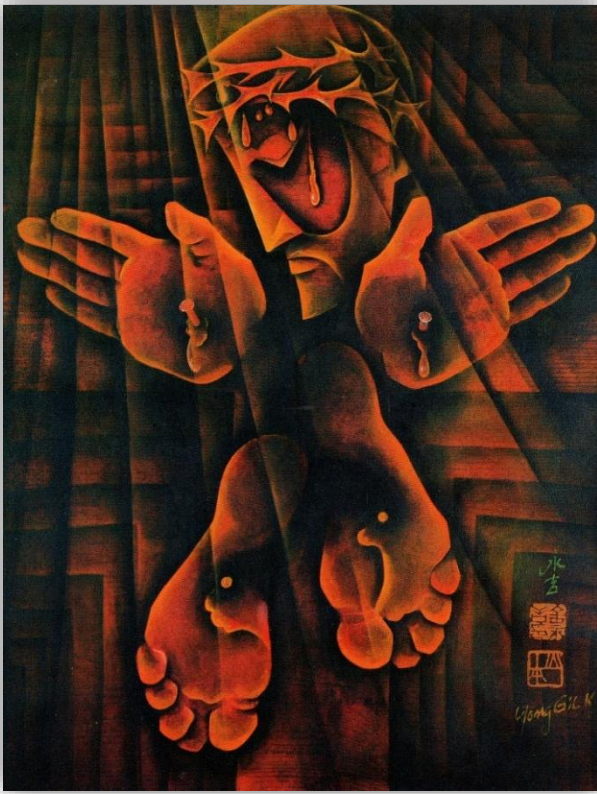


O My chief good,
How shall I measure out thy blood?
How shall I count what thee befell,
And each grief tell?
Shall I thy woes
Number according to thy foes?
Or, since one starre show'd thy first breath,
Shall all thy death?
Or shall each leaf,
Which falls in Autumne, score a grief?
Or cannot leaves, but fruit, be signe
Of the true vine?
Then let each houre
Of my whole life one grief devoure;
That thy distresse through all may runne,
And be my sunne.
Or rather let
My severall sinnes their sorrows get;
That as each beast his cure doth know,
Each sinne may so.
Since blood is fittest, Lord, to write
Thy sorrows in, and bloudie sight;
My heart hath store, write there, where in
One box doth lie both ink and sinne:
That when sinne spies so many foes,
Thy whips, thy nails, thy wounds, thy woes,
All come to lodge there, sinne may say,
No room for me, and flie away.
Sinne being gone, oh fill the place,
And keep possession with thy grace;
Lest sinne take courage and return,
And all the writings blot or burn.

Good Friday



Andrea di Bartolo, *Christ on the Cross*, c. 1380/1390



Kim Young Gil (Korean, 1940–2008), *Crucifixion*, before 1991

Please Gather in Silence

This liturgy is a continuation of the service begun last night.

P: The Lord be with you

C: And also with you

P: Let us pray:

C: Almighty God, we ask you to look with mercy on your creation, to whom and for whom our Lord Jesus Christ was willing to be handed over. Given into the hands of sinners, he suffered death under the Law upon the cross that we might be free from the power of Death and the Law. Come, fill us with the Spirit, that we will cling to His gracious and mighty works of faith, trusting in the hope of the promise given to us through His sacrifice. Amen.

The Passion of the Lord According to the Gospel of Luke

A third time *Pilate* said to *the crowd*, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him."

But they raised great voices, asking for him to be crucified; and their voices prevailed. And Pilate gave his verdict that their request should be granted. And he released the man they asked for, the one who had been put in prison for insurrection and murder, but he handed Jesus over to their will. As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him.

But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Two others also, who were criminals, were led away to be put to death with him.

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left.

Then Jesus said, "Father, forgive them; for they do not know what they are doing."



Denis Sarazhin (Ukrainian, 1982–), *Pantomime 6*, 2015

And they cast lots to divide his clothing.

And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!"

The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!"

There was also an inscription over him, "This is the King of the Jews."

But one of the criminals who was hanging there blasphemed him and saying, "Are you not the Messiah? Save yourself and us!"

But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong."

Then he said, "Jesus, remember me when you come into your kingdom."

He replied, "Amen I say to you today, you will be with me in Paradise."

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two.

Then Jesus, calling out in a great voice, said, "Father, into your hands I commend my spirit." [Psalm 31:5]

But saying this, he breathed his last.

Behold, when the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent."

And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things. Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments.

P: The Word of the Lord

C: Thanks be to God

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

2. How pale thou art with anguish,
with sore abuse and scorn;
how does thy face now languish,
which once was bright as morn!
Thy grief and bitter passion
were all for sinners' gain;
mine, mine was the transgression,
but thine the deadly pain.

3. What language shall I borrow
to thank thee, dearest friend,
for this thy dying sorrow,
thy pity without end?
Oh, make me thine forever,
and should I fainting be,
Lord, let me never, never
outlive my love to thee.

4. Lord, be my consolation;
shield me when I must die;
remind me of thy passion
when my last hour draws nigh.
These eyes, new faith receiving,
from thee shall never move;
for all who die believing
die safely in thy love.

Reading*Virgilio P. Elizondo (1935 – 2016)****Way of the Cross: The Passion of Christ in the America***

Elizondo is recognized in the religious and academic world as "The father of U.S. Latino Religious Thought." He was a Mexican American Roman Catholic priest and community activist, who was also a leading scholar of Liberation and Hispanic theology.

The demon in the desert, whom Jesus had rejected as he began his public ministry, had now returned to punish Jesus for refusing to serve him and the kingdom of honor, power, and wealth. In simple terms, Jesus refused to cater to the corrupt rulers of his nation or his religion and thus became a marked man. Like John the Baptist and the Old Testament prophets before him, he sealed his fate when he refused to compromise justice for a false concept of the truth and the common good. And for that he was arrested illegally, without a warrant, without any real charges against him, and in complete disregard for the basic elements of justice. Those who dare to be prophets on behalf of the oppressed poor of the Americas—native Indians, Africans, mestizos, mulattoes, or Whites—all know this story so well: summary arrests in the middle of the night, police brutality, tortures, false accusations and in the end murder! The story continues because the truth of God on behalf of men and women—especially men and women suffering from the effects of the avarice and gluttonous tastes of others—is always a

threat to the status quo of society. Jesus relives the age-old story of a human being who stands apart from the crowd, who separates himself even from the ordinary "do-gooders" who seek to justify their comfortable lives by "gifts to the poor" while ignoring the greed and injustice that are the real causes of much of the world's poverty. By standing apart from that hypocrisy, Jesus earns the scorn and hatred of many ordinary "do-gooders" because he, unlike them, refuses to condone the evil hidden within their society. He refuses to condone it, even for the sake of a temporary peace, because such a peace has nothing to do with the kingdom of God and, in effect, keeps it from breaking through. Traditional piety has often portrayed Jesus, the prisoner in the Garden of Olives, as one who is aloof from the trials and sufferings of ordinary prisoners. The popular devotional image presents Jesus as sad but calm as he faces his captors. The implication is that God wants us to imitate Jesus and not make any fuss when we or our people are persecuted unjustly. Because everything that happens is part of God's will. The hidden message in this traditional imagery is that resignation, even to evil, will somehow promote the kingdom of God on earth. But such a view of the gospel misses the very point of the story. The fact is that the face Judas kissed was already bloody from fear and tension as Jesus contemplated his fate. The pain had been so intense that he had even sweated blood. Jesus was terrified of what awaited him, just as the millions of brothers and sisters in the . . . poor regions of the world are terrified by the possibilities, all terrible, that await them. Like Jesus, these peoples live in daily and nightly terror, fearing the vengeance of the very authorities who should be defending their rights and creating opportunities of life for them. Like these modern martyrs, Jesus was arrested because he refused to compromise with the hidden evils of his society and even his religion. That was his unpardonable sin. Like so many men and women today, Jesus knew that he could have saved himself easily—just compromise a little bit. How often the offer of a good position or job quickly compromises and silences those who had been the champions of the poor and the marginalized. Get them into the system so that they will quit fighting its evils. The corruption of today is no different from that of Jesus' day.

Hymn

Ah Holy Jesus

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1. Ah, holy Jesus, how hast thou offended,
that we 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. Lo, the Good Shepherd for the sheep is offered;
the slave hath sinned, and the Son hath suffered.
For our atonement, while we nothing heeded,
God interceded.
4. 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.
5. 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

Isaiah 54

Who has believed what we have heard?
And to whom has the arm of the Lord been revealed?
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,
nothing in his appearance that we should desire him.
He 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.
Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.
But 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.
All 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.

He 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.

By 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.

They 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.

Yet 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.

Out 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.

Therefore, 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.

Reading

John Donne

John Donne (1572-1631) was an English poet whose poetry is noted for its vibrancy of language and inventiveness of metaphor. Another important theme in Donne's poetry was the idea of true religion, which was something that he spent a lot of time considering and theorizing about.

Death be not proud, though some have called thee
Mighty and dreadful, for, thou art not so,
For, those, whom thou think'st thou dost overthrow,
Die not, poor death, nor yet canst thou kill me.
From rest and sleep, which but thy picture be,
Much pleasure, then from thee, much more must flow,

And soonest our best man with thee do go,
Rest of their bones, and soul's delivery.
Thou art slave to Fate, Chance, kings, and desperate men,
And dost with poison, war, and sickness dwell,
And poppy, or charms can make us sleep as well
And better than thy stroke; why swell'st thou then?
One short sleep past, we wake eternally,
And death shall be no more; death, thou shalt die.

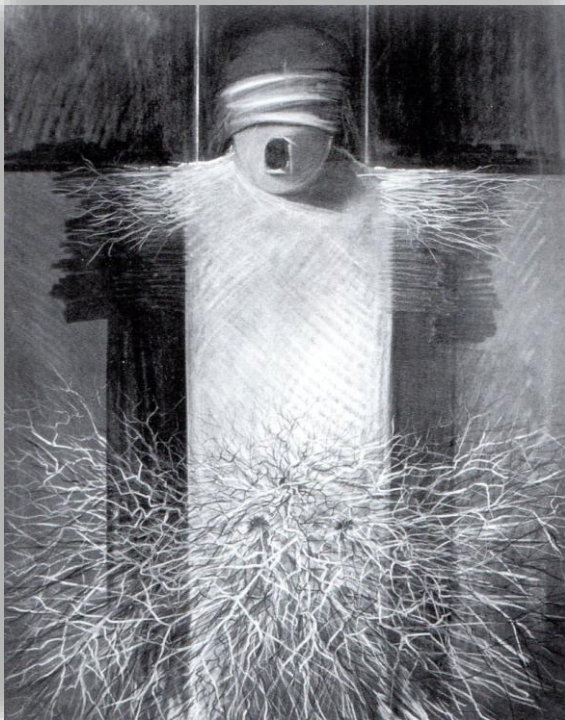
Hymn *Alone Thou Goest Forth*

Alone Thou goest forth, O Lord,
In sacrifice to die;
Is Thy dread sorrow naught to us
Who pass unheeding by?

Our sins, not Thine, Thou bearest, Lord;
Make us Thy sorrow feel,
Till in our pity and our shame
Love answers love's appeal.

This is earth's darkest hour, but Thou
Dost light and life restore;
Then let all praise be given to Thee
Who livest evermore.

Give us compassion for Thee, Lord,
That, as we share this hour,
Thy cross may bring us to Thy joy
And resurrection power.



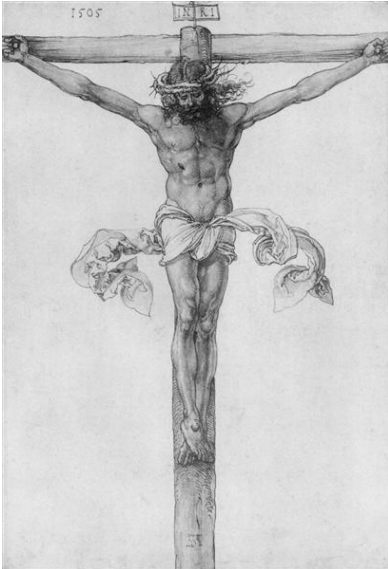
Enrico Pinardi (American, 1934–2021), *Crucifixion with Thorns*, 2002

Reading

Martin Luther

Martin Luther was the Reformation theologian who tried, unsuccessfully, to reform the Church through a more faithful reading of the scripture.

If, therefore, the history of the passion tells us how our blessed Lord and Savior was tortured by the Jews and the Gentiles, we ought to be mindful that all this happened that we, even we, might have a cure, not from bodily infirmities, but from a sickness more dreadful than all the rest, namely, from sin and eternal death. Thus, the history of the passion will be applied by us properly and happily. It must, however, be borne in mind that the passion of Christ is in two ways a precious and sure remedy. It exhibits, in the first place, sin in all its ugliness and terror; no human being, not an angel, nor any other created being, had



the power to take away sin; the Son of God alone could do it, and He did carry this crushing weight for us. We should, therefore, carefully and earnestly endeavor to avoid sin, in the fear of God, for it is so very easy to fall into it, and so very difficult to get out of it again. In this endeavor we will be mightily assisted by the consideration of the passion of Christ, which will prompt us, as a precious power against sin, to be pious and to shun evil since it is such a terrible and dreadful burden which no created being can remove and which the Son of God had to carry for us. In the second place we find in the passion

of Christ a rescue from death, for he who fully believes that the Son of God died for his sins and paid his debt before God can have a peaceful heart and need not fear death, but will trust in the mercy of God and hope for eternal salvation. . . The Apostle [Paul] would, therefore, encourage us in these words against all doubts and weakness of faith. He would tell us to put aside all terror of the wrath of God and of death since our Father in heaven has so clearly commended His love toward us in giving His Son for us into death while we were yet sinners. If He did not spare this His most precious gift while we were yet in sin, He will surely bestow all blessings upon us now since we have been cleansed from sin by the death of Christ.

1. Beneath the cross of Jesus
I long to take my stand;
the shadow of a mighty rock
within a weary land,
a home within a wilderness,
a rest upon the way,
from the burning of the noontide heat
and the burdens of the day.

2. Upon the cross of Jesus,
my eye at times can see
the very dying form of one
who suffered there for me.

And from my contrite heart, with tears,
two wonders I confess:
the wonder of his glorious love
and my unworthiness.

3. I take, O cross, your shadow
for my abiding place;
I ask no other sunshine
than the sunshine of his face;
content to let the world go by,
to know no gain nor loss,
my sinful self my only shame,
my glory all, the cross.

Reading*John Stott*

John Stott (born 1921) is an English Christian and Anglican clergyman who is noted as a leader of the worldwide evangelical movement. In 2005, Time Magazine ranked him among the 100 most influential people in the world.

I could never myself believe in God if it were not for the cross. The only God I believe in is the one Nietzsche ridiculed as “God on the Cross.” In the real world of pain, how could one worship a God who was immune to it? I have entered many Buddhist temples and stood respectfully before the statue of Buddha, his legs crossed, arms folded, eyes closed, the ghost of a smile playing round his mouth, a remote look on his face, detached from the agonies of the world. But each time after a while I have to turn away. And in imagination I have turned instead to that lonely, twisted, tortured figure on



Pablo Picasso, *Crucifixion*, 1930

the cross, nail through hands and feet, back lacerated, limbs wrenched, brow bleeding from thorn-pricks, mouth dry and intolerably thirsty, plunged in Godforsaken darkness. He entered our world of flesh and blood, tears and death. He suffered for us.

Hymn

In the Cross of Christ I Glory

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- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. In the cross of Christ I glory,
tow'ring o'er the wrecks of time.
All the light of sacred story
gathers round its head sublime. | 3. When the sun of bliss is beaming
light and love upon my way,
from the cross the radiance streaming
adds more luster to the day. |
| 2. When the woes of life o'ertake me,
hopes deceive, and fears annoy,
never shall the cross forsake me;
lo, it glows with peace and joy. | 4. Bane and blessing, pain and pleasure,
by the cross are sanctified;
peace is there that knows no measure,
joys that through all time abide. |

Reading

Morton Kelsey

Morton Kelsey (1915-2000) was an American Episcopal priest, spiritual writer and psychologist.

Let us look at some of the people who brought Jesus of Nazareth to crucifixion. They were not monsters, but ordinary men and women like you and me.

Pilate receives most of the blame for Jesus' death, and yet Pilate didn't want to crucify the man. Why did Pilate condemn Jesus? Because Pilate was a coward. He cared more about his comfortable position than he did about justice. He didn't have the courage to stand for what he knew was right. It was because of this relatively small flaw in Pilate's character that Jesus dies on a cross. Whenever you and I are willing to sacrifice someone else for our own benefit, whenever we don't have the courage to stand up for what we see is right, we step into the same course that Pilate took.

And Caiaphas, was he such a monster? Far from it. He was the admired and revered religious leader of the most religious people in the ancient world. He was the High Priest. His personal habits were impeccable. He was a devout and sincerely religious man. Why did he seek to have Jesus condemned? He did it for the simple reason that he was too rigid. He thought he had to protect God from this man, thought he had to protect the Jewish faith, and so he said: "It is good for one man to die instead of a nation being destroyed." Caiaphas's essential flaw was that he thought he had the whole truth. People who had fought religious wars, those who have been persecuted

in the name of religion, have followed in his footsteps. Those who put their creeds above mercy and kindness and love, walk there even now.

Then there was the nameless carpenter who made the cross. He was a skilled workman. He knew full well what the purpose of that cross was. If you questioned him he probably would have said: “But I am a poor man who must make a living. If other men use it for ill, is it my fault?” So say all of us who pursue jobs which add nothing to human welfare or which hurt some people. Does the work I do aid or hinder human beings? Are we cross-makers for our modern world? There are many, many of them.

These were the things that crucified Jesus on Friday in Passover week A.D. 29. They were not wild viciousness or sadistic brutality or naked hate, but the civilized vices of cowardice, bigotry, impatience, timidity, falsehood, indifference – vices all of us share, the very vices which crucify human beings today.

This destructiveness within us can seldom be transformed until we squarely face it in ourselves. This confrontation often leads us into the pit. The empty cross is planted there to remind us that suffering is real but not the end, that victory still is possible if we strive on.



Maggi Hambling (British, 1945–), *Good Friday*, 2002

The Veneration of the Cross

During the chanting of Psalm 37 worshippers may come to the large cross to offer a sign of reverence such as bowing, kneeling in prayer, touching or simply standing before it. Please come, stay, and return to your seat as the Spirit moves you – there will be no order to who and when...

*Do not fret because /of the wicked;
do not be envious /of wrongdoers,*

**for they will soon fade /like the grass,
and wither like /the green herb.**

*Trust in the Lord, /and do good;
so you will live in the land, and en/joy security.*

**Take delight /in the Lord,
and the Lord will give you the desires /of your heart.**

*Commit your way /to the Lord;
trust in him, and /he will act.*

**He will make your vindication shine /like the light,
and the justice of your cause /like the noonday.**

*Be still before the Lord, and wait patient/ly for him;
do not fret over those who prosper in their way,
over those who carry out e/vil devices.*

**Refrain from anger, and /forsake wrath.
Do not fret--it leads on/ly to evil.**

*For the wicked will /be cut off,
but those who wait for the Lord will inhe/rit the land.*

**Yet a little while, and the wicked will /be no more;
though you look diligently for their place, they will /not be there.**

*But the meek will inhe/rit the land,
and delight themselves in abun/dant prosperity.*

**The wicked plot a/gainst the righteous,
and gnash their /teeth at them;**

*but the Lord laughs /at the wicked,
for he sees that their /day is coming.*

**The wicked draw the sword and /bend their bows
to bring down the poor and needy,
to kill those who /walk uprightly;**

*their sword will enter /their own heart,
and their bows /will be broken.*

**Better is a little that the righteous /person has
than the abundance of ma/ny wicked.**

*For the arms of the wicked /will be broken,
but the Lord up/holds the righteous.*

**The Lord knows the days /of the blameless,
and their heritage will a/bide forever;**

*they are not put to shame in /evil times,
in the days of famine they /have abundance.*

**But the wicked perish,
and the enemies of the Lord are like the glory /of the pastures;
they vanish--like smoke they /vanish away.**

*The wicked borrow, and do /not pay back,
but the righteous are generous /and keep giving;*

**for those blessed by the Lord will in/herit the land,
but those cursed by him will /be cut off.**

*Our steps are made firm /by the Lord,
when he delights /in our way;*

**though we stumble, we will not /fall headlong,
for the Lord holds us /by the hand.**

*I have been young, and /now am old,
yet I have not seen the righteous forsaken
or their children beg/ging for bread.*

**They are ever giving liberal/ly and lending,
and their children be/come a blessing.**

*Depart from evil, /and do good;
so you will a/bide forever.*

**For the /Lord loves justice;
he will not forsake his /faithful ones.**

*The righteous will be kept /safe forever,
but the children of the wicked will /be cut off.*

**The righteous will inhe/rit the land,
and live in /it forever.**

*The mouths of the righteous /utter wisdom,
and their /tongues speak justice.*

**The law of their God is /in their hearts;
their steps /do not slip.**

**The wicked watch /for the righteous,
and /seek to kill them.**

*The Lord will not abandon them /to their power,
or let them be condemned when they are /brought to trial.*

**Wait for the Lord, and keep to his way,
and he will exalt you to inhe/rit the land;
you will look on the destruction /of the wicked.**

*I have seen the wick/ed oppressing,
and towering like a ce/dar of Lebanon.*

**Again I passed by, and they /were no more;
though I sought them, they could /not be found.**

*Mark the blameless, and be/hold the upright,
for there is posterity /for the peaceable.*

**But transgressors will be altoge/ther destroyed;
the posterity of the wicked will /be cut off.**

*The salvation of the righteous is /from the Lord;
he is their refuge in the /time of trouble.*

*The Lord helps them and /rescues them;
the Lord rescues them from the wicked, and saves them,
because they take re/fuge in him.*

Hymn

Were You There

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1. Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, 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?
Oh, sometimes it causes me to tremble, tremble, tremble.
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?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?

The Bidding Prayer

P: Let us pray, brothers and sisters, for the holy Church of God throughout the world, that God the almighty Father guide it and gather it together, so that we may worship him in peace and tranquility.

Almighty and eternal God,

C: you have shown your glory to all nations in Jesus Christ. Guide the work of the Church. Help it to preserve in faith, proclaim your name, and bring salvation to people everywhere. We ask this through Christ our Lord. Amen.

P: Let us pray for Bishop Curry and Bishop Foster, for all pastors and other ministers, for all servants of the Church, and for all the people of God.

Almighty and eternal God,

C: your Spirit guides the Church and makes it holy. Strengthen and uphold our pastors and our leaders; keep them in health and safety for the good of the Church, and help each of us to do faithfully the work to which you have called us. We ask this through Christ our Lord. Amen

P: Let us pray for those preparing for Baptism, that God make them responsive to his love, and give them new life in Jesus Christ.

Almighty and eternal God,

C: you continually bless the Church with new members. Increase the faith and understanding of those preparing for Baptism. Give them a new birth as your children, and keep them in the faith and communion of your holy Church. We ask this through Christ our Lord. Amen.

P: Let us pray for all our brothers and sisters who share our faith in Jesus Christ, that God may gather and keep together in one Church all those who know Christ as Lord.

Almighty and eternal God,

C: you give your Church its unity. Look with favor on all who follow Jesus your Son. We are all consecrated to you by our Baptism; make us one in the fullness of faith, and keep us one in the fellowship of love. We ask this through Christ our Lord. Amen.

P: Let us pray for the Jewish people, the first to hear the Word of God, that they may receive the fulfillment of the covenant's promises.

Almighty and eternal God,

C: long ago you gave your promise to Abraham and his posterity. Hear the prayers of your Church that the people you first made your own may arrive with us at the fullness of redemption. We ask this through Christ our Lord. Amen.

P: Let us pray for those who do not believe in Christ, that the light of the Holy Spirit may show them the way of salvation.

Almighty and eternal God,

C: enable those who do not acknowledge Christ to receive the truth of the Gospel. Help us, your people, to grow in love for one another, to grasp more fully the mystery of your Godhead, and so to become more perfect witnesses of your love in the sight of all people. We ask this through Christ our Lord. Amen.

P: Let us pray for those who do not believe in God, that they may find him who is the author and goal of our existence.

Almighty and eternal God,

C: you created humanity so that all might long to know you and have peace in you. Grant that, in spite of the hurtful things that stand in their way, they may all recognize in the lives of Christians the tokens of your love and mercy, and gladly acknowledge you as the one true God and Father of us all. We ask this through Christ our Lord. Amen.

P: Let us pray for those who serve in public office, that God may guide their minds and hearts, so that all of us may live in true peace and freedom.

Almighty and eternal God,

C: you are the champion of the poor and oppressed. In your goodness, watch over those in authority, so that people everywhere may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord. Amen.

P: Let us pray that God, the almighty and merciful Father, may heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, and disease.

Almighty and eternal God,

C: you give strength to the weary and new courage to those who have lost heart. 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. Amen.

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.**



1 Je - sus, keep me near the cross, there's a pre - cious foun - tain;
 2 Near the cross, a trem - bling soul, love and mer - cy found me;
 3 Near the cross! O Lamb of God, bring its scenes be - fore me;
 4 Near the cross I'll watch and wait, hop - ing, trust - ing ev - er,

free to all, a heal - ing stream flows from Cal - v'ry's moun - tain.
 there the bright and Morn - ing Star sheds its beams a - round me.
 help me walk from day to day with its shad - ows o'er me.
 till I reach the gold - en strand just be - yond the riv - er.

Refrain

In the cross, in the cross be my glo - ry ev - er;

till my ran - somed soul shall find rest be - yond the riv - er.

The Procession of the Cross

The Cross will be processed out of the Sanctuary. As it passes your row, come out into the center aisle to join the procession outside.

Please stand as the Cross is raised by the Pastor.

At the Altar:

P: Behold, the life-giving cross on which was hung the salvation of the world.

C: Oh come, let us worship Him.

At the Font:

P: Behold, the life-giving cross on which was hung the salvation of the world.

C: Oh come, let us worship Him.

In the Narthex:

P: Behold, the life-giving cross on which was hung the salvation of the world.

C: Oh come, let us worship Him.

The Pastor will shut the doors to the Church and seal them with a lock, symbolizing the sealing of Christ's tomb and, most importantly, that with Christ in the grave, Christians have no reason to gather.

After the Sanctuary doors have been secured:

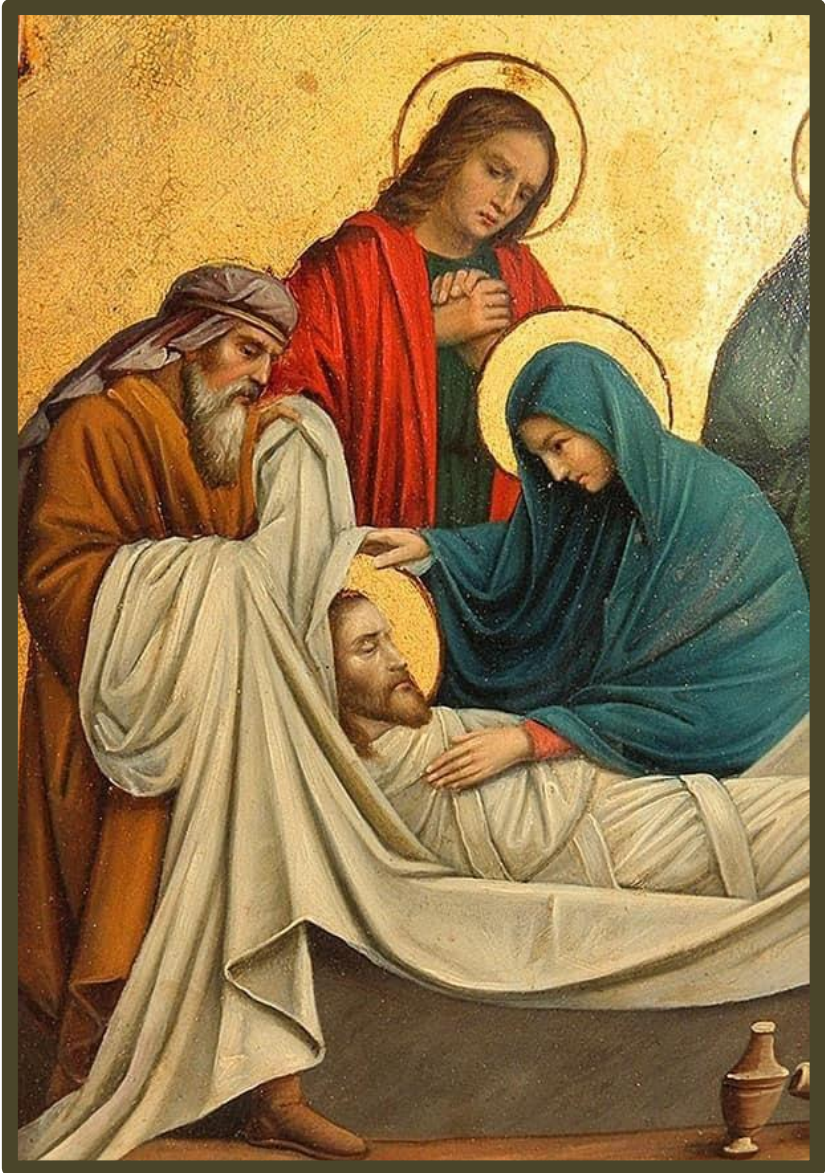
P: We adore you O Christ, and we bless you.

C: By your holy cross you have redeemed the world.

Please depart in silence and return tomorrow evening at 7:00 p.m. for the Easter Vigil which will begin outside around the fire . . .

Please Leave in Silence

*The liturgy does not end tonight
but continues with the
Easter Vigil, tomorrow*



HOLY WEEK CONTINUES

Easter Vigil

Saturday 7:00 p.m.

Easter Sunday

8:30 & 11 a.m.



Grace Lutheran Church

Christopher Chantelau, *Pastor* • Becki Advocate, *Music Director*

• Kristen Halderman, *Parish Administrator* •

• Samantha Lynn, *Sexton* • Deacon Doug Jenkins, *Dig Media Coordinator*

Rev. Dr. Timothy Kennedy, *Pastor Emeritus*

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