

# APRIL 7, 2023 - GOOD FRIDAY

*The congregation and the pastor enter in silence.*

**Prelude** - “*Adagio In C*” by J. S. Bach; Frank Vasi, Tenor Saxophone soloist.

*Kneel*

## **Collect of the Day**

**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.**

*Sit*

## **Old Testament Reading**

*Isaiah 52:13—53:12*

**A** The Old Testament Reading for Good Friday is from Isaiah, chapters 52 and 53.

<sup>13</sup>Behold, my servant shall act wisely;  
he shall be high and lifted up,  
and shall be exalted.

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

<sup>15</sup>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.

<sup>1</sup>Who has believed what they heard from us?  
And to whom has the arm of the LORD been revealed?

<sup>2</sup>For he grew up before him like a young plant,  
and like a root out of dry ground;  
he had no form or majesty that we should look at him,  
and no beauty that we should desire him.

<sup>3</sup>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.

<sup>4</sup>Surely he has borne our griefs  
and carried our sorrows;  
yet we esteemed him stricken,  
smitten by God, and afflicted.

<sup>5</sup>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.

<sup>6</sup>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.

<sup>7</sup>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.

<sup>8</sup>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?  
<sup>9</sup>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.  
<sup>10</sup>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.  
<sup>11</sup>Out of the anguish of his soul he shall see and be satisfied;  
by his knowledge shall the righteous one, my servant,  
make many to be accounted righteous,  
and he shall bear their iniquities.  
<sup>12</sup>Therefore I will divide him a portion with the many,  
and he shall divide the spoil with the strong,  
because he poured out his soul to death  
and was numbered with the transgressors;  
yet he bore the sin of many,  
and makes intercession for the transgressors.

- A** This is the Word of the Lord.
- C** **Thanks be to God.**

*Silence*

*Kneel*

### Collect

- P** Let us pray.
- C** **Merciful and everlasting God, You did not spare Your only Son but delivered Him up for us all to bear our sins on the cross. Grant that our hearts may be so fixed with steadfast faith in Him that we fear not the power of sin, death, and the devil; through the same Jesus Christ, our Lord. Amen.**

*Sit*

### Epistle

*Hebrews 4:14–16; 5:7–9*

- A** The Epistle is from Hebrews, chapters four and five.

<sup>14</sup>Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. <sup>15</sup>For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. <sup>16</sup>Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. . . .

<sup>7</sup>In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. <sup>8</sup>Although he was a son, he learned obedience through what he suffered. <sup>9</sup>And being made perfect, he became the source of eternal salvation to all who obey him.

- A** This is the Word of the Lord.
- C** **Thanks be to God.**

*Silence*

**Anthem** - The Parish Choir sings “*O Come And Mourn*” by Hopson.

*Kneel*

## Collect

**P** Let us pray.

**C** Almighty and everlasting God, You willed that Your Son should bear for us the pains of the cross and so remove from us the power of the adversary. Help us so to remember and give thanks for our Lord's passion that we may receive forgiveness of sin and redemption from everlasting death; through Jesus Christ, our Lord. Amen.

*Sit*

## The Passion of Our Lord Jesus Christ

*A candle is extinguished after each passage of the Passion.*

**P** The Passion of Our Lord Jesus Christ according to St. John.

## The Betrayal and Arrest of Jesus

*John 18:1–11*

<sup>1</sup>When Jesus had spoken these words, he went out with his disciples across the Kidron Valley, where there was a garden, which he and his disciples entered. <sup>2</sup>Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. <sup>3</sup>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. <sup>4</sup>Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?" <sup>5</sup>They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. <sup>6</sup>When Jesus said to them, "I am he," they drew back and fell to the ground. <sup>7</sup>So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." <sup>8</sup>Jesus answered, "I told you that I am he. So, if you seek me, let these men go." <sup>9</sup>This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one." <sup>10</sup>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.) <sup>11</sup>So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?"

## 450 O Sacred Head, Now Wounded

*st. 1*

The image shows the musical notation for the hymn '450 O Sacred Head, Now Wounded'. It consists of four staves of music in G-clef, 4/4 time. The lyrics are written below the notes. The first staff has the lyrics 'I O sa - cred Head, now wound-ed, With grief and shame weigh-ed down,'. The second staff has 'Now scorn - ful - ly sur-round-ed With thorns, Thine on - ly crown.' The third staff has 'O sa - cred Head, what glo - ry, What bliss, till now was Thine!' The fourth staff has 'Yet, though de-spised and gor - y, I joy to call Thee mine.'

Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt.  
Tune: Hans Leo Hassler, 1564–1612  
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## Jesus Before the High Priest and the Denial of Peter

*John 18:12–27*

<sup>12</sup>So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. <sup>13</sup>First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. <sup>14</sup>It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

<sup>15</sup>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, <sup>16</sup>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. <sup>17</sup>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." <sup>18</sup>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.

<sup>19</sup>The high priest then questioned Jesus about his disciples and his teaching. <sup>20</sup>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. <sup>21</sup>Why do you ask me? Ask those who have heard me what I said to them; they know what I said.” <sup>22</sup>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?” <sup>23</sup>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?” <sup>24</sup>Annas then sent him bound to Caiaphas the high priest.

<sup>25</sup>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.” <sup>26</sup>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?” <sup>27</sup>Peter again denied it, and at once a rooster crowed.

## 450 O Sacred Head, Now Wounded

st. 2

2 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.

Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt.  
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## Jesus Before Pilate

John 18:28–40

<sup>28</sup>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. <sup>29</sup>So Pilate went outside to them and said, “What accusation do you bring against this man?” <sup>30</sup>They answered him, “If this man were not doing evil, we would not have delivered him over to you.” <sup>31</sup>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.” <sup>32</sup>This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

<sup>33</sup>So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” <sup>34</sup>Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” <sup>35</sup>Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” <sup>36</sup>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.” <sup>37</sup>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.” <sup>38</sup>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. <sup>39</sup>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?” <sup>40</sup>They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber.

## 450 O Sacred Head, Now Wounded

st. 3

3 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.

Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt.  
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## Jesus Prepared for Crucifixion

John 19:1–16

<sup>1</sup>Then Pilate took Jesus and flogged him. <sup>2</sup>And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. <sup>3</sup>They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. <sup>4</sup>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.” <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” <sup>6</sup>When the chief priests and the 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.” <sup>7</sup>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.” <sup>8</sup>When Pilate heard this statement, he was even more afraid. <sup>9</sup>He entered his headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer. <sup>10</sup>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?” <sup>11</sup>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.”

<sup>12</sup>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.” <sup>13</sup>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. <sup>14</sup>Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!” <sup>15</sup>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.” <sup>16</sup>So he delivered him over to them to be crucified.

So they took Jesus,

## 450 O Sacred Head, Now Wounded

st. 4

4 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.

Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt.  
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**The Crucifixion of Jesus***John 19:16–24*

<sup>16</sup>So he delivered him over to them to be crucified.

So they took Jesus, <sup>17</sup>and he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha. <sup>18</sup>There they crucified him, and with him two others, one on either side, and Jesus between them. <sup>19</sup>Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.”

<sup>20</sup>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. <sup>21</sup>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.’” <sup>22</sup>Pilate answered, “What I have written I have written.”

<sup>23</sup>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, <sup>24</sup>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,

Sit

**450 O Sacred Head, Now Wounded**

st. 5

5 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.

Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt.  
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**Anthem** - “*Bitter Tears*” by Ruth Schram.

**Jesus’ Mother and His Death***John 19:25–30*

<sup>25</sup>but standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup>When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” <sup>27</sup>Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

<sup>28</sup>After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” <sup>29</sup>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. <sup>30</sup>When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

## 450 O Sacred Head, Now Wounded

st. 6

6 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!

Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt.  
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## Jesus' Side is Pierced

John 19:31–42

<sup>31</sup>Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. <sup>32</sup>So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. <sup>33</sup>But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup>But one of the soldiers pierced his side with a spear, and at once there came out blood and water. <sup>35</sup>He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. <sup>36</sup>For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” <sup>37</sup>And again another Scripture says, “They will look on him whom they have pierced.”

<sup>38</sup>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. <sup>39</sup>Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. <sup>40</sup>So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. <sup>41</sup>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. <sup>42</sup>So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

## 450 O Sacred Head, Now Wounded

st. 7

7 Be Thou my con - so - la - tion, My shield, when I must die;  
Re - mind me of Thy pas - sion When my last hour draws nigh.  
Mine eyes shall then be - hold Thee, Up - on Thy cross shall dwell,  
My heart by faith en - fold Thee. Who di - eth thus dies well.

Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt.  
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Kneel

## Prayers

- P** Let us pray for the whole Christian Church, that our Lord God would defend her against all the assaults and temptations of the adversary and keep her perpetually on the true foundation, Jesus Christ.

*Each petition ends:*

- P** Lord, in Your mercy:

**C** **Hear our prayer!**

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

**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.**

*Sit*

## Sentence and Response

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

**C** **O come, let us worship Him.**

*The following Reproaches are the words of the Lord against His people, the Church, to which the congregation replies with a plea for mercy.*

## Reproaches

- 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.

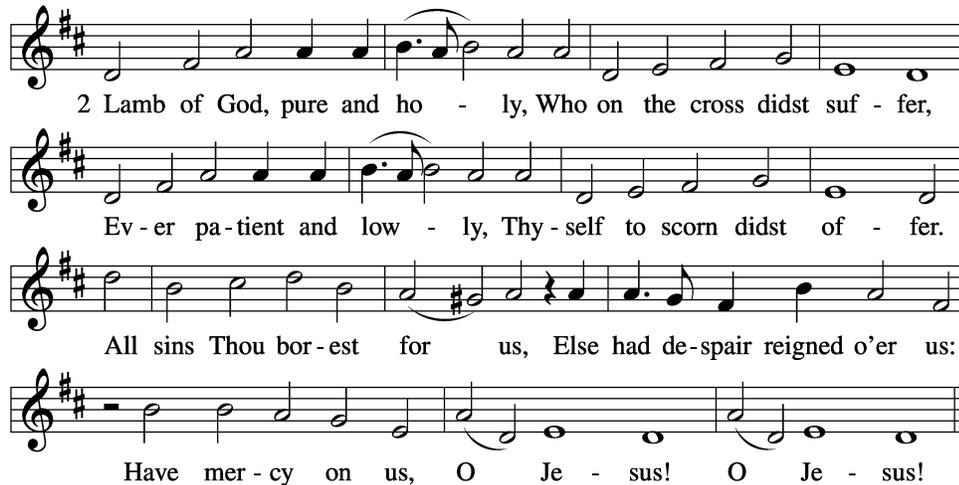
- A** Holy Lord God, holy and mighty God, holy and most merciful Redeemer; God eternal, leave us not to bitter death. O Lord, have mercy.

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!

Text: tr. The Lutheran Hymnal, 1941  
Text and tune: Nicolaus Decius, c. 1485–after 1546  
Text and tune: Public domain

**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.

**A** Holy Lord God, holy and mighty God, holy and most merciful Redeemer; God eternal, allow us not to lose hope in the face of death and hell. O Lord, have mercy.

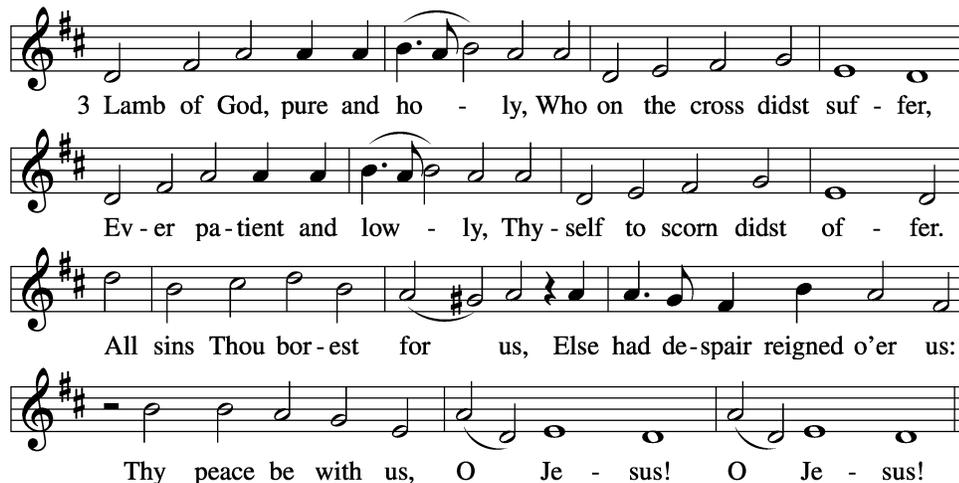


2 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,  
Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.  
All sins Thou bor - est for us, Else had de - spair reigned o'er us:  
Have mer - cy on us, O Je - sus! O Je - sus!

Text: tr. The Lutheran Hymnal, 1941  
Text and tune: Nicolaus Decius, c. 1485–after 1546  
Text and tune: Public domain

**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.

**A** Holy Lord God, holy and mighty God, holy and most merciful Redeemer; God eternal, keep us steadfast in the true faith. O Lord, have mercy.



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!

Text: tr. The Lutheran Hymnal, 1941  
Text and tune: Nicolaus Decius, c. 1485–after 1546  
Text and tune: Public domain

*Kneel*

### Adoration of Christ

**P** We adore You, O Lord, and we praise and glorify Your holy resurrection.

**C** For behold, by the wood of Your cross joy has come into all the world.

**P** God be merciful to us and bless us, and cause His face to shine upon us, and have mercy upon us. We adore You, O Lord, and we praise and glorify Your holy resurrection.

**C** For behold, by the wood of Your cross joy has come into all the world.

Stand

## 456 Were You There

sts. 1–3



1 Were you there when they cru - ci - fied my Lord? Were you  
2 Were you there when they nailed Him to the tree? Were you  
3 Were you there when they laid Him in the tomb? Were you



there when they cru - ci - fied my Lord? Oh ...  
there when they nailed Him to the tree? Oh ...  
there when they laid Him in the tomb? Oh ...



Some-times it caus - es me to trem-ble, trem-ble, trem-ble.  
Some-times it caus - es me to trem-ble, trem-ble, trem-ble.  
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 when they nailed Him to the tree?  
Were you there when they laid Him in the tomb?

Text and tune: African American spiritual, 19th cent., alt.  
Text and tune: Public domain

Kneel

## Collect

**P** Let us pray.

**C** We implore You, O Lord, that Your abundant blessing may be upon Your people who have held the passion and death of Your Son in devout remembrance, that we may receive Your pardon and the gift of Your comfort, and may increase in faith and take hold of eternal salvation; 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.

Sit

**Postlude** - “Beneath The Cross Of Jesus” tune *St. Christopher*, setting by Peterson.

*After the Prayer, worshippers are asked to remain for brief personal meditation until the Postlude ends. Upon conclusion of the Postlude, worshippers may remain for personal prayer or recess from the nave in silence. May God’s love, so richly expressed at the cross, sustain you. Go in His peace.*

*The pastor and congregation leave in silence.*

## Acknowledgments

Good Friday, Chief Service from Lutheran Service Book

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