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The Three Days

March 29, 2024 † Good Friday



Life and death stand side by side as we enter into Good Friday. In John's passion account, Jesus reveals the power and glory of God, even as he is put on trial and sentenced to death. Standing with the disciples at the foot of the cross, we pray for the whole world in the ancient bidding prayer, as Christ's death offers life to all. We gather in solemn devotion, but always with the promise that the tree around which we assemble is indeed a tree of life. We depart silently, and we anticipate the culmination of the Three Days in the Easter Vigil.

Masks are welcomed, especially for those who have not been boosted, cannot be vaccinated, are at higher risk, or simply prefer to do so.



Ebenezer is a *Reconciling in Christ* Congregation. **You are welcome here.**

Welcome to long-time Lutherans, Christians from every tradition, and people new to this faith. **Welcome** to friends new and old. **Welcome** to people of every age and size, color and culture, sexual orientation, gender identity, and gender expression; every socioeconomic and marital status, political conviction, ability and challenge.

Welcome to believers and questioners, and questioning believers.

Welcome.



This worship booklet is available in **LARGE PRINT** and may be **recycled** (in the baskets near the Welcome Center) or taken home. It is also online at ebenezerchurch.org.



Please **silence** phones and other devices during the liturgy.



A **platform lift** is available to access the Sanctuary, Education Center, and Restrooms. Please see an usher for assistance.



Restrooms are located up the stairs under the model ship, or down the stairs on the west side of the narthex entry area.



Postures are a way in which we engage the body in worship. These movements (sitting, standing, making the sign of the cross) are optional; please engage in them only as you are comfortable or able.



Children are always welcome in worship at Ebenezer. A quiet play area is located in the narthex entry area.

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Cover artwork: *13th Station of the Cross*. Nathan Tolzmann.

Gathering

The Assembly gathers in silence. Please remain seated.

Prayer of the Day

An asterisk () indicates portions of the liturgy omitted at 12:00 p.m.*

Let us pray: Merciful God, your Son was lifted up on the cross to draw all people to himself. Grant that we who have been born out of his wounded side may at all times find mercy in him, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Please be seated.

Word

The First Reading Isaiah 52:13 – 53:12

See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.
Just as there were many who were
astonished at him
—so marred was his appearance, beyond
human semblance,
and his form beyond that of mortals—
so 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.
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;

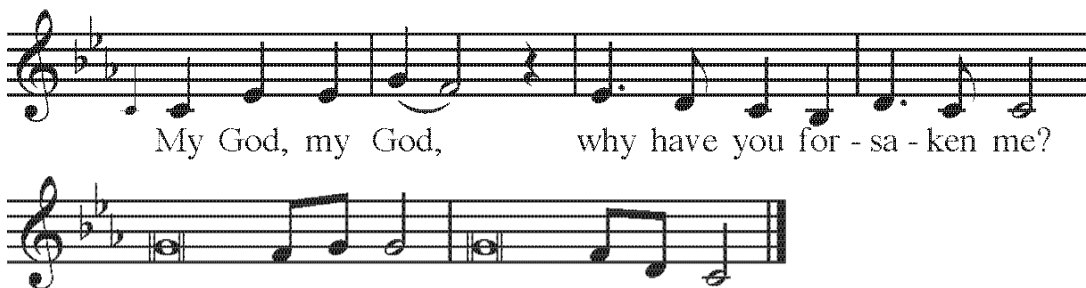
through him the will of
the Lord shall prosper.
Out of his anguish he shall see light;
he shall find satisfaction through his
knowledge.
The righteous one, my servant, shall make
many righteous,
and he shall bear their iniquities.

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.

The Word of the Lord. **Thanks be to God.**

*Psalm 22

The Refrain is chanted by the Choir, all repeat it. Verses are sung responsively.



My God, my God, why have you for- I saken me?
Why so far from saving me, so far from the words of I my groaning?
**My God, I cry out by day, but you I do not answer;
by night, but I I find no rest.**
Yet you are the I Holy One,
enthroned on the prais- I es of Israel.
**Our ancestors put their I trust in you,
they trusted, and you I rescued them. Refrain**
They cried out to you and I were delivered;
they trusted in you and were not I put to shame.
**But as for me, I am a Worm I and not human,
scorned by all and despised I by the people.**
All who see me laugh I me to scorn;
they curl their lips; they I shake their heads.
**"Trust in the Lord; let the I Lord deliver;
let God rescue him if God so de- I lights in him." Refrain**
Yet you are the one who drew I me forth
from the womb, and kept me safe on my I mother 's breast.

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

Be not far from me, for trou- | ble is near,
and there is no | one to help.

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

They open wide their | jaws at me,
like a slashing and | roaring lion.

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

My strength is dried up like a potsherd my tongue sticks to the roof | of my mouth;
and you have laid me in the | dust of death.

**Packs of dogs close me in, a band of evildoers | circles round me;
they pierce my hands | and my feet. Refrain**

I can count | all | my bones
while they stare at | me and gloat.

**They divide my gar- | ments among them;
for my clothing, | they cast lots.**

But you, O Lord, be not | far away;
O my help, hasten | to my aid.

**Deliver me | front the sword,
my life from the power | of the dog.**

Save me from the | lion 's mouth!

From the horns of wild bulls you have | rescued me.

**I will declare your name | to my people;
in the midst of the assembly | I will praise you. Refrain**

You who fear the Lord, give praise!

All you of Jacob's | line, give glory.

Stand in awe of the Lord, all you off - | spring of Israel.

**For the Lord does not despise nor abhor the poor in their poverty;
neither is the Lord 's face hid- | den from them;**

but when they cry out, | the Lord hears them.

From you comes my praise in the | great assembly

I will perform my vows in the sight of those who | fear the Lord.

**The poor shall eat | and be satisfied,
Let those who seek the Lord give praise!
May your hearts | live forever!**

All the ends of the earth shall remember and turn | to the Lord
all the families of nations shall bow | before God.

**For dominion belongs | to the Lord,
who rules o- | ver the nations. Refrain**

Indeed, all who sleep in the earth shall bow | down in worship;
all who go down to the dust, though they be dead,
shall kneel be- | fore the Lord.

**Their descendants shall | serve the Lord,
whom they shall proclaim to genera- | tions to come.**

They shall proclaim God 's deliverance to a people | yet unborn,
saying to them , "The | Lord has acted!" *Refrain*

The Second Reading Hebrews 10:16-25

After the Holy Spirit says, "This is the covenant that I will make with them
after those days, says the Lord:

I will put my laws in their hearts, and I will write them on their minds,"
he also adds,

"I will remember their sins and their lawless deeds no more."

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of
Jesus, by the new and living way that he opened for us through the curtain (that is,
through his flesh), and since we have a great priest over the house of God, let us
approach with a true heart in full assurance of faith, with our hearts sprinkled clean from
an evil conscience and our bodies washed with pure water. Let us hold fast to the
confession of our hope without wavering, for he who has promised is faithful. And let us
consider how to provoke one another to love and good deeds, not neglecting to meet
together, as is the habit of some, but encouraging one another, and all the more as you
see the Day approaching.

The word of the Lord. **Thanks be to God.**

Rise in body or spirit.

Welcoming the Gospel *Sing three times in canon. The verses are sung by the cantor simultaneously.*

1* 2
A - do - ra - mus te Chri - ste, a - do - ra - mus te Chri - ste,
3
a - do - ra - mus te Chri - ste, a - do - ra - mus Chri - ste.

Adoramus te Christe, et benedicimus tibi. *We adore you, Christ, and we bless you.*
Quia per sanctam crucem tuam redemisti mundum. *By your holy cross you have redeemed the world.*

The Gospel

The Passion of our Lord Jesus Christ according to John.

Please be seated.

Jesus 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, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." 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, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go."

Hymn

Ah, Holy Jesus *Sing verses 1,2, and 4.*



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
4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal



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,
sor - row, and thy life's ob - la - tion; thy death of an - guish



by thine own re - ject - ed, O most af - flict - ed.
I it was de - nied thee; I cru - ci - fied thee.
and thy bit - ter pas - sion, for my sal - va - tion.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.
Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

This was to fulfill the word that he had spoken, "I did not lose a single one of those 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, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

*Hymn

Your Will Be Done *Sing in English, Swahili, and again in English.*

Ma - ye - nzi - we 'nta - ndo ya - kho.
Your will be done on earth, O Lord.

Ma - ye -
Your will

Ma - ye - nzi - we 'nta - ndo ya - kho.
Your will be done on earth, O Lord.

Ma - ye -
Your will

Ma - ye - nzi - we 'nta - ndo ya - kho.
Your will be done on earth, O Lord.

Ma - ye - nzi - we 'nta - ndo ya - kho.
Your will be done on earth, O Lord.

Ma - ye - nzi - we 'nta - ndo ya - kho.
Your will be done on earth, O Lord.

Text: South African, based on the Lord's Prayer

Music: MAYENZIWE, South African traditional, as taught by Gobingca George Mxadana; transc. John L. Bell, b. 1949

So the soldiers, their officer, and the Judean 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 Judeans 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, "You are not also one of this man's disciples, are you?" He said, "I am not." 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, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Judeans 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." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?"

*Hymn

Behold the Lamb of God *Sing four times.*

John Bell

Be - hold the Lamb of God, be - hold the Lamb of God that

takes a - way the sin, the sin of the world.

Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves 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?" Again Peter denied it, and at that moment the cock crowed.

Hymn

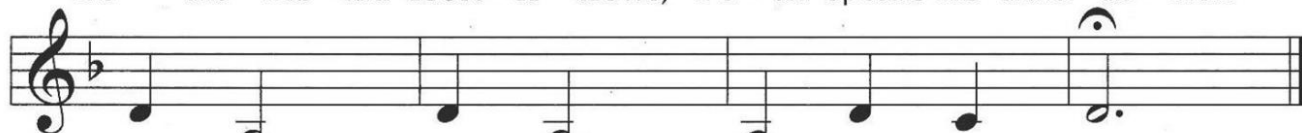
Shadows Lengthen into Night



2 In a grove of ol - ive trees un - der - neath a dark - ening sky,
 5 All too soon, the si - lence rends, with a crash of club and sword.
 7 While the web of dark - ness grows, Je - sus suf - fers through his trial.



Je - sus warns as he fore - sees: Pe - ter al - so will de - ny.
 Ju - das, still re - ceived as "Friend," with a kiss be - trays his Lord.
 As the her - ald roost - er crows, Pe - ter speaks his third de - nial.



Shad - ows length - en in - to night.

TEXT: Mary Louise Bringle, 2006
 MUSIC: Sally Ann Morris, 2006

TENEBRAE
 7.7.7.7 with refrain

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, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Judeans replied, "We are not permitted to put anyone to death." (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, "Are you the King of the Judeans?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Judean, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "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 Judeans. But as it is, my kingdom is not from here."

Refrain / Estribillo

Tú, Se - ñor, que bri - llas en las ti -
 You, dear Lord, re - splen - dent with - in our

nie - blas: da - nos, da - nos tu luz.
 dark - ness: grant us, grant us your light.

1 This heart of mine is in deep an - guish. I feel so
 2 This night I fol - low in your foot - steps, but can - not
 3 We soon shall see the new day dawn - ing, shall see the

far off, so far from you. How sad our life, Lord, if you should
 clear - ly be - hold your light. You, Lord, must guide us through - out our
 dawn - ing of e - ter - nal light. May we in lov - ing and peace - ful

leave us, if you should leave us with - out your light.
 life - time, through - out our life - time to that clear light.
 liv - ing be - hold to - geth - er your end - less light.

Text: Anonymus; tr. Fred Pratt Green, 1903–2000
 Music: TÚ SEÑOR, Gerhard M. Cartford, b. 1923

Pilate asked him, “So you are a king?” Jesus answered, “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.” Pilate asked him, “What is truth?”

After he had said this, he went out to the Judeans again and told them, “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 Judeans?” They shouted in reply, “Not this man, but Barabbas!” 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, “Hail, King of the Judeans!” and striking him on the face. Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.”

The Judeans answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "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." From then on Pilate tried to release him.

*Hymn

O Sacred Head Now Wounded

Sing verses 1, 2, and 3.

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,

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?

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,

The musical score consists of three systems, each with a treble and bass staff. The lyrics are placed between the staves. The key signature has one sharp (F#) and the time signature is 4/4. The music is written in a simple, hymn-like style with block chords and moving lines.

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.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite
Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612;
arr. Johann Sebastian Bach, 1685–1750

But the Judeans cried out, “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”

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 Judeans,

“Here is your King!” They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” 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 Judeans.” Many of the Judeans 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 Judeans said to Pilate, “Do not write, ‘The King of the Judeans,’ but, ‘This man said, I am King of the Judeans.’” Pilate answered, “What I have written I have written.”

Hymn

Burdens Are Lifted at Calvary

1 Days are filled with sor-row and care, hearts are lone - ly and drear;
2 Cast your care on Je - sus to - day, leave your wor - ry and fear;
3 Trou - bled soul, the Sav - ior can see ev - 'ry heart - ache and tear;

»

bur-dens are lift - ed at Cal - va - ry, Je - sus is ver - y near.

Refrain

Bur-dens are lift - ed at Cal - va - ry, Cal - va - ry, Cal - va - ry;

bur - dens are lift - ed at Cal - va - ry, Je - sus is ver - y near.
ver - y near.


Text: John M. Moore
Music: John M. Moore

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, "Let us not tear it, but cast lots for it to see who will get it." 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, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

Hymn

What Child Is This? *Sing verses 1 and 2.*


1 What child is this, who, laid to rest, on Mar-y's lap is sleep-ing?
2 Why lies he in such mean es - tate where ox and ass are feed - ing?

Whom an - gels greet with an-thems sweet while shep-herds watch are keep - ing?
Good Chris-tian, fear; for sin-ners here the si - lent Word is plead - ing.

This, this is Christ the king, whom shep-herds guard and an-gels sing;
Nails, spear shall pierce him through, the cross be borne for me, for you;

haste, haste to bring him laud, the babe, the son of Mar - y!
hail, hail the Word made flesh, the babe, the son of Mar - y!

Text: William C. Dix, 1837-1898

Music: GREENSLEEVES, English ballad, 16th cent.

Please rise in body or spirit.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." 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, "It is finished." Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Judeans 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."

Hymn

Were You There? *Sing verses 1-3.*

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? 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?

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?

Text: African American spiritual
 Music: WERE YOU THERE, African American spiritual

Please be seated.

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Judeans, 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 Judeans. 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 Judean day of Preparation, and the tomb was nearby, they laid Jesus there.



In this reading, Judeans is used rather than Jews. Both are translated from the same Greek term. This text has historically, and wrongly, been used to demonize and even harm Jewish people, a legacy of which the Church must continue to repent. When John's gospel was written, Jewish followers of Jesus (himself a rabbi) were in conflict with those who did not understand Jesus to be the Messiah, and that tension is reflected in this text. This translation choice seeks to reflect our faith: That the Jewish people are our kindred, and sacred to the God whom we serve.

*Hymn

The Royal Banners Forward Go



1 The roy - al ban - ners for - ward go; the cross shines forth in
 2 Where deep for us the spear was dyed, life's tor - rent rush - ing
 3 Ful - filled is all that Da - vid told in true pro - phet - ic
 4 O tree of beau - ty, tree most fair, or-dained those ho - ly



mys - tic glow where he, by whom our flesh was made,
 from his side, to wash us in the pre - cious flood
 song of old, that God the na - tions' king should be
 limbs to bear: gone is your shame, each crim - soned bough



in that same flesh our ran - som paid;
 where flowed the wa - ter and the blood.
 and reign in tri - umph from the tree.
 pro - claims the King of glo - ry now. A - men

Text: Venantius Honorius Fortunatus, 530–609, sts. 1–5; source unknown, st. 6; tr. composite
 Music: VEXILLA REGIS, Sarum plainsong, mode I

Reflection

Pastor Michael Fick

Silence for reflection follows.

Prayer

Bidding Prayer

... through Christ our Lord. **Amen.**

Please rise in body or spirit.

Lord's Prayer

You may pray this prayer in these words; or, in language close to your heart.

**Our Father in heaven, hallowed be your name, your kingdom come,
 your will be done, on earth as in heaven.**

Give us today our daily bread.

Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial and deliver us from evil.

For the kingdom, the power, and the glory are yours, now and forever. Amen.

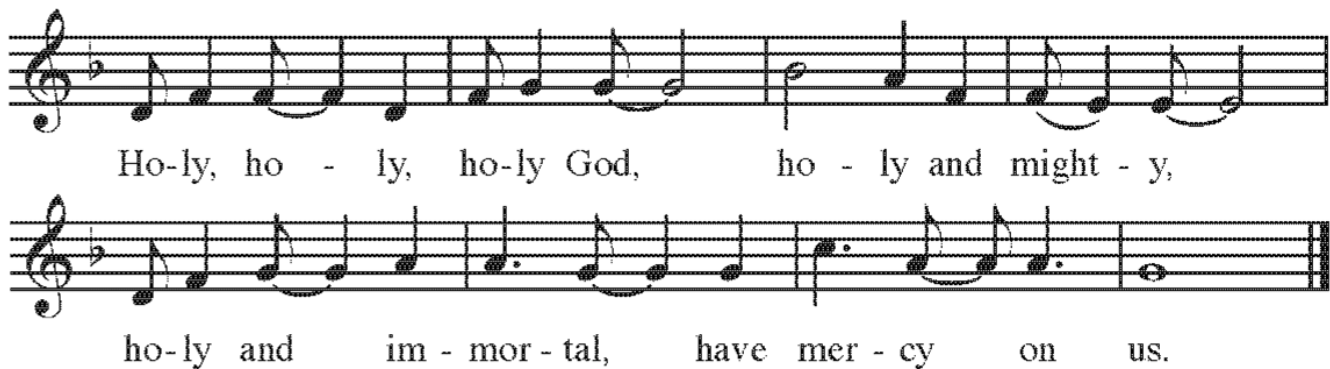
Procession of the Cross

Behold the life-giving cross, on which was hung the Savior of the whole world.

Oh, come, let us worship him.

Please be seated.

*Solemn Reproaches



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

By your holy cross you have redeemed the world.

All who wish may come forward to touch, pray before, or contemplate the cross.

During the Adoration of the Cross Clair de Lune by Claude Debussy is played.

The assembly departs in silence.



