



*The Service of Tenebrae is a service of shadows and darkness.
As the shadows spread and the darkness thickens it becomes more difficult to worship.
This darkness reminds us of our need for Christ the light of the world.*

PRELUDE

PRAYER OF THE DAY

The Lord be with you.
And also with you.

Let us pray...

Creator God,
you prepare a new way in the wilderness,
and your grace waters our desert.

Open our hearts to be transformed by the new thing you are doing,
that our lives may proclaim the extravagance of your love
given to all through your Son, Jesus Christ, our Savior and Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and forever.
Amen.

FIRST READING

Isaiah 52:13-53:12

THE SUFFERING SERVANT

The fourth servant poem promises ultimate vindication for the servant, who made his life an offering for sin. The servant pours himself out to death and is numbered with the transgressors, images that the early church saw as important keys for understanding the death of Jesus.

See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.
¹⁴Just as there were many who were astonished at him
—so marred was his appearance, beyond human semblance,
and his form beyond that of mortals—
¹⁵so he shall startle many nations;
kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.
^{53:1}Who has believed what we have heard?
And to whom has the arm of the Lord been revealed?
²For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.
³He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

⁴Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.
⁵But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.

(CONTINUED...)

⁶All we like sheep have gone astray;
we have all turned to our own way,
and the Lord has laid on him
the iniquity of us all.

⁷He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.

⁸By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.

⁹They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

¹⁰Yet it was the will of the Lord to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the Lord shall prosper.

¹¹Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.

¹²Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

Word of God, Word of Life.
Thanks be to God.

PSALM

Psalm 22

After hearing the fourth Servant Song, we sing Psalm 22, a prayer for help in times of crisis, suffering, and despair. According to the synoptic gospels, Jesus prayed this psalm while on the cross, and its imagery also influenced John's narrative details about the crucifixion.



¹My God, my God, why have you forsaken me?
Why so far from saving me,
so far from the words of my groaning?

**²My God, I cry out by day,
but you do not answer;
by night, but I find no rest.**

³Yet you are the Holy One,
enthroned on the praises of Israel.

**⁴Our ancestors put their trust in you,
they trusted, and you rescued them. – Refrain**

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

**⁶But as for me, I am a worm and not human,
scorned by all and despised by the people.**

⁷All who see me laugh me to scorn;
they curl their lips; they shake their heads.

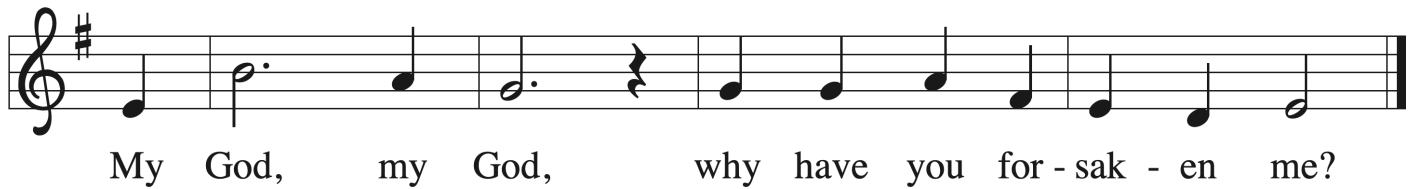
**⁸“Trust in the Lord; let the Lord deliver;
let God rescue him if God so delights in him.” – Refrain**

⁹Yet you are the one
who drew me forth from the womb,
and kept me safe on my mother's breast.

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

(CONTINUED...)

**¹²Many young bulls encircle me;
strong bulls of Bashan surround me. – Refrain**



¹³They open wide their jaws at me,
like a slashing and roaring lion.

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

¹⁵My 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.

**16Packs of dogs close me in,
a band of evildoers circles round me;
they pierce my hands and my feet. – Refrain**

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

**18They divide my garments among them;
for my clothing, they cast lots.**

¹⁹But you, O Lord, be not far away;
O my help, hasten to my aid.

**²⁰Deliver me from the sword,
my life from the power of the dog.**

²¹Save me from the lion's mouth!
From the horns of wild bulls you have rescued me.

**22I will declare your name to my people;
in the midst of the assembly I will praise you. – Refrain**

(CONTINUED...)



²³You who fear the Lord, give praise!
All you of Jacob's line, give glory.
Stand in awe of the Lord, all you offspring of Israel.

**²⁴For the Lord does not despise
nor abhor the poor in their poverty;
neither is the Lord's face hidden from them;
but when they cry out,
the Lord hears them.**

²⁵From you comes my praise in the great assembly;
I will perform my vows in the sight of those who fear the Lord.

**²⁶The poor shall eat and be satisfied,
Let those who seek the Lord give praise!
May your hearts live forever!**

²⁷All the ends of the earth
shall remember and turn to the Lord;
all the families of nations shall bow before God.

**²⁸For dominion belongs to the Lord,
who rules over the nations. – Refrain**

²⁹Indeed,
all who sleep in the earth shall bow down in worship;
all who go down to the dust,
though they be dead, shall kneel before the Lord.

**³⁰Their descendants shall serve the Lord,
whom they shall proclaim
to generations to come.**

³¹They shall proclaim God's deliverance
to a people yet unborn,
saying to them, "The Lord has acted!" – **Refrain**

SECOND READING

Hebrews 10:16-25

THE WAY TO GOD IS OPENED BY JESUS' DEATH

In the death of Jesus, forgiveness of sins is accomplished and access to God is established. Hence, when we gather together for worship and when we love others, we experience anew the benefits of Jesus' death.

*"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,"*

¹⁷and then is added,

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

¹⁸Where there is forgiveness of these,
there is no longer any offering for sin.

¹⁹Therefore, my friends, since we
have confidence to enter the sanctuary
by the blood of Jesus, ²⁰by the new
and living way that he opened for us
through the curtain (that is, through his
flesh), ²¹and since we have a great

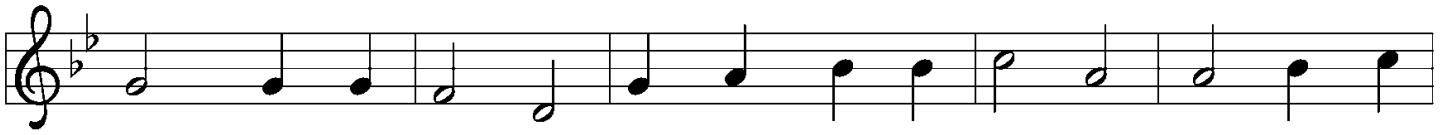
priest over the house of God, ²²let us
approach with a true heart in full
assurance of faith, with our hearts
sprinkled clean from an evil conscience
and our bodies washed with pure
water. ²³Let us hold fast to the
confession of our hope without
wavering, for he who has promised is
faithful. ²⁴And let us consider how to
provoke one another to love and good
deeds, ²⁵not neglecting to meet
together, as is the habit of some, but
encouraging one another, and all the
more as you see the Day approaching.

Word of God, Word of Life.

Thanks be to God.

PASSION HYMN

"Ah, Holy Jesus"



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



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



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

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

The Passion of Our Lord and Savior, Jesus Christ,
according to St. John.

PASSION OF OUR LORD

John 18:1-19:42

THE PASSION AND DEATH OF CHRIST

On this momentous night the story of Jesus' passion—from his arrest to his burial—is read in its entirety from the Gospel of John.

I. THE BETRAYAL AND ARREST OF JESUS

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.”***

This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

***“Put your sword back into its sheath.
Am I not to drink the cup
that the Father has given me?”***

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

II. PETER DENIES JESUS

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 Jews
come together. I have said nothing
in secret. Why do you ask me?
Ask those who heard what I said
to them; they know what I said."***

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?"***

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.

III. JESUS BEFORE PILATE

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 Jews 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 Jews?" Jesus answered,

***"Do you ask this on your own,
or did others tell you about me?"***

Pilate replied, "I am not a Jew, 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 Jews. But as it is, my kingdom is not from here."

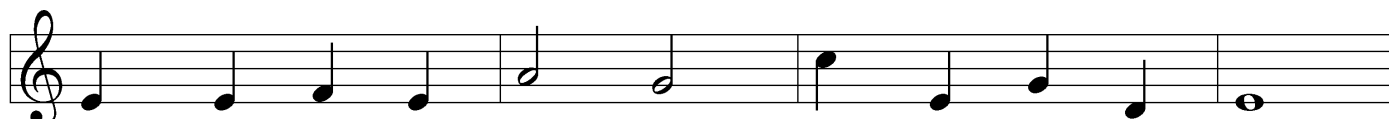
Pilate asked him, "So you are a king?" Jesus answered,

"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."

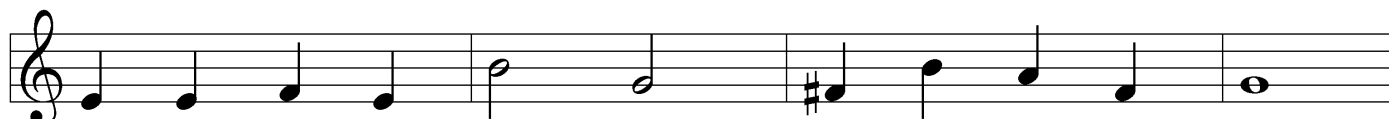
Pilate asked him, "What is truth?"

HYMN

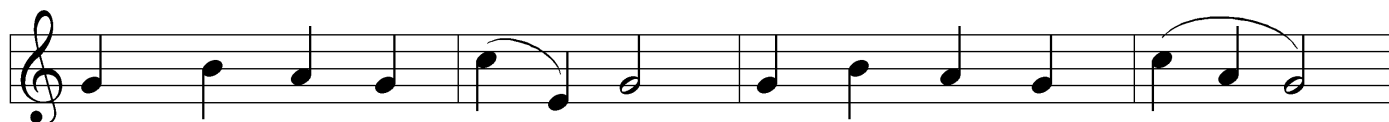
"In the Hour of Trial"



1 In the hour of tri - al, Je - sus, plead for me,
2 With for - bid - den plea - sures should this vain world charm,
3 Should thy mer - cy send me sor - row, toil, and woe,



lest by base de - ni - al I de - part from thee.
or its sor - did trea - sures spread to work me harm,
or should pain at - tend me on my path be - low,



When thou seest me wa - ver, with a look re - call;
bring to my re - mem - brance sad Geth - sem - a - ne,
grant that I may nev - er fail thy hand to see;



nor from fear or fa - vor suf - fer me to fall.
or, in dark - er sem - blance, cross-crowned Cal - va - ry.
grant that I may ev - er cast my care on thee.

Text: James Montgomery, 1771–1854

Music: PENITENCE, Spencer Lane, 1843–1903

IV. JESUS SENTENCED TO DEATH

After Pilate had said this, he went out to the Jews 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 Jews?" 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 Jews!" 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 Jews 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, but the Jews 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 Jews, "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.

V. THE CRUCIFIXION OF JESUS

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his 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.

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.

HYMN

"O Sacred Head, Now Wounded"



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
2 How pale thou art with an - guish, with sore a - buse and scorn;
3 What lan - guage shall I bor - row to thank thee, dear - est friend,
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
how does thy face now lan - guish, which once was bright as morn!
for this thy dy - ing sor - row, thy pit - y with - out end?
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!
Thy grief and bit - ter pas - sion were all for sin - ners' gain;
Oh, make me thine for - ev - er, and should I faint - ing be,
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
mine, mine was the trans - ges - sion, but thine the dead - ly pain.
Lord, let me nev - er, nev - er out - live my love to thee.
for all who die be - liev - ing die safe - ly in thy love.

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

VI. JESUS' SIDE IS PIERCED

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled,

"None of his bones shall be broken."

And again another passage of scripture says,

*"They will look on the one
whom they have pierced."*

VII. THE BURIAL OF JESUS

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

HYMN

"Were You There?"



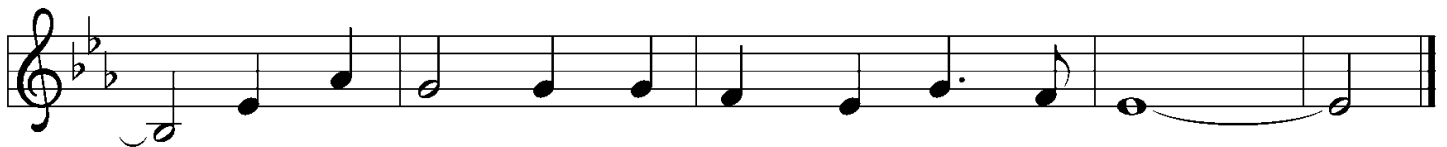
- 1 Were you there when they cru - ci - fied my Lord?
2 Were you there when they nailed him to the tree?
4 Were you there when the sun re - fused to shine?
5 Were you there when they laid him in the tomb?



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



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 when they nailed him to the tree?
Were you there when the sun re - fused to shine?
Were you there when they laid him in the tomb?

Text: African American spiritual

Music: WERE YOU THERE, African American spiritual

BELL TOLLING

*A bell is tolled thirty-three times for the years that Christ walked among us.
After the bell tolling, the sanctuary will be relit, and we continue with the bidding prayers.*

BIDDING PRAYERS

Let us pray, brothers and sisters,
for the holy church throughout the world.

Almighty and eternal God,
you have shown your glory to all nations in Jesus Christ.
By your Holy Spirit guide the church and gather it throughout the world.
Help it to persevere in faith, proclaim your name,
and bring the good news of salvation in Christ to all people.
We ask this through Christ our Lord.

Amen.

Let us pray for our bishops, our pastors,
and for all servants of the church, and for all the people of God.

Almighty and eternal God,
your Spirit guides the church and makes it holy.
Strengthen and uphold our bishops, pastors,
other ministers, and lay leaders.
Keep them in health and safety for the good of the church,
and help each of us in our various vocations
to do faithfully the work to which you have called us.
We ask this through Christ our Lord.

Amen.

1 Je - sus, in thy dy - ing woes, e - ven while thy life - blood flows,
crav - ing par - don for thy foes: hear us, ho - ly Je - sus.

Let us pray for those preparing for baptism.

Almighty and eternal God, you continue to bless the church.
Increase the faith and understanding of those preparing for baptism.
Give them new birth as your children,
and keep them in the faith and communion of your holy church.
We ask this through Christ our Lord.

Amen.

Let us pray for our sisters and brothers
who share our faith in Jesus Christ.

Almighty and eternal God, you give your church unity.
Look with favor on all who follow Jesus your Son.
Make all the baptized one in the fullness of faith,
and keep us united in the fellowship of love.
We ask this through Christ our Lord.

Amen.



1 Je - sus, in thy dy - ing woes, e - ven while thy life - blood flows,
crav - ing par - don for thy foes: hear us, ho - ly Je - sus.

Let us pray for the Jewish people, the first to hear the word of God.

Almighty and eternal God,
long ago you gave your promise to Abraham and your teaching to Moses.
Hear our prayers that the people you called and elected as your own
may receive the fulfillment of the covenant's promises.
We ask this through Christ our Lord.

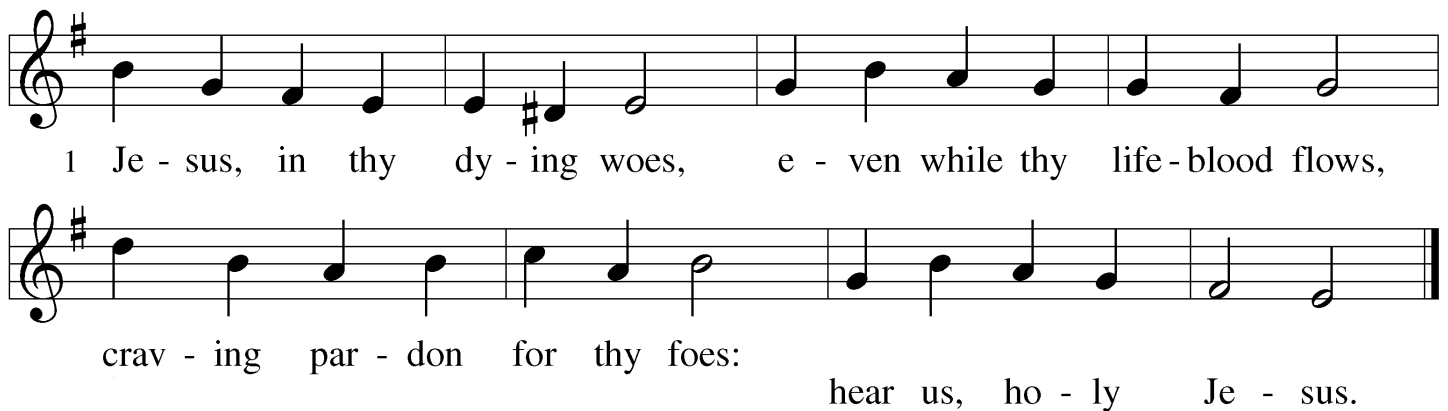
Amen.

Let us pray for those who do not share our faith in Jesus Christ.

Almighty and eternal God, gather into your embrace
all those who call out to you under different names.

Bring an end to inter-religious strife,
and make us more faithful witnesses
of the love made known to us in your Son.
We ask this through Christ our Lord.

Amen.



Let us pray for those who do not believe in God.

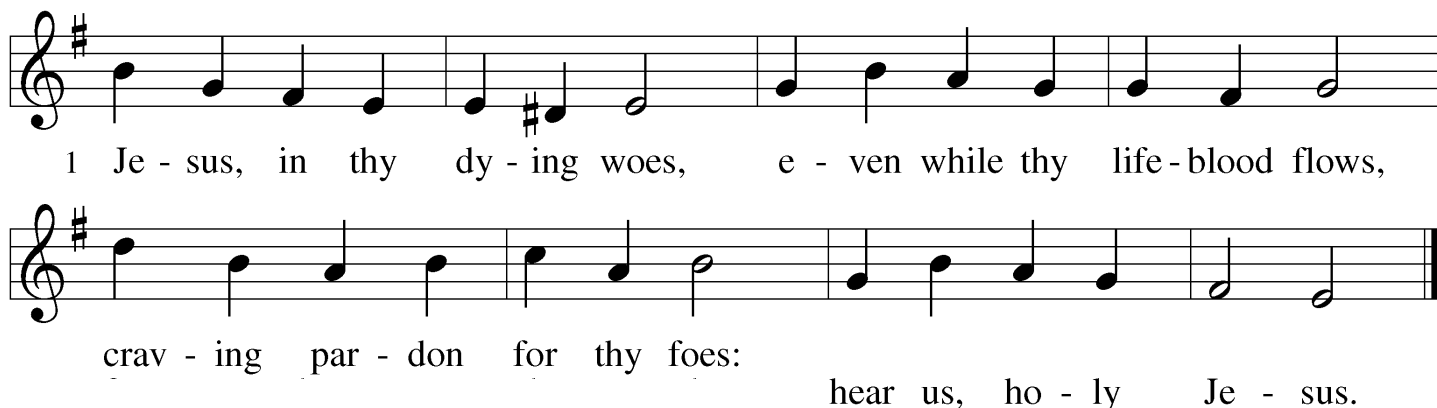
Almighty and eternal God, you created humanity
so that all may long to know you and find peace in you.
Grant that all may recognize the signs of your love and grace
in the world and in the lives of Christians,
and gladly acknowledge you as the one true God.
We ask this through Christ our Lord.

Amen.

Let us pray for God's creation.

Almighty and eternal God,
you are the creator of a magnificent universe.
Hold all the worlds in the arms of your care
and bring all things to fulfillment in you.
We ask this through Christ our Lord.

Amen.



Let us pray for those who serve in public office.

Almighty and eternal God,
you are the champion of the poor and oppressed.
In your goodness, give wisdom to those in authority,
so that all people may enjoy justice, peace, freedom,
and a share in the goodness of your creation.
We ask this through Christ our Lord.

Amen.

Let us pray for those in need.

Almighty and eternal God,
you give strength to the weary
and new courage to those who have lost heart.
Heal the sick, comfort the dying, give safety to travelers,
free those unjustly deprived of liberty,
and deliver your world from falsehood, hunger, and disease.
Hear the prayers of all who call on you in any trouble,
that they may have the joy of receiving your help in their need.
We ask this through Christ our Lord.

Amen.

Finally, let us pray for all those things for which our Lord would have us ask.

**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.**

PROCESSION OF THE CROSS

(At the back of the sanctuary)

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

Oh, come, let us worship him.

(At the altar)

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

Oh, come, let us worship him.

We glory in your cross, O Lord,
and we praise your holy resurrection,
for by your cross joy has come into the world.

May God be merciful and bless us;
may the light of God's face shine upon us.

Let your way be known upon earth,
your saving health among all nations.

We glory in your cross, O Lord,
and we praise your holy resurrection,
for by your cross joy has come into the world.

Let the peoples praise you, O God;
let all the peoples praise you.

May God give us blessing,
and may all the ends of the earth stand in awe.

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

By your holy cross you have redeemed the world.

Here ends the service.

All depart in silence.

*At this time, worshipers may come forward
to the cross to make a sign of reverence.*

*Reverencing the cross includes actions such as:
pausing before the cross, bowing, kneeling before it for prayer, or touching it.*

