

Good Friday Service of Light and Darkness

Holy Trinity Lutheran Church, Maple Shade

Tenebrae (Latin for “darkness”) was the name given to the medieval predawn morning prayer celebrated by monks during the last three days in Holy Week. In recent centuries, this monastic liturgy—despite its early morning light imagery—was transferred to Wednesday evening in Holy Week. In the monastic practice, it was a service of prayers and readings from scripture. As the light began to dawn, the candles used for reading were gradually extinguished, so that at the end of the service, the rising sun provided the necessary light for reading and singing.

In the service presented here, the extinguishing of candles has been placed within the reading of the Passion according to John, the ancient gospel narrative for the day. With this form, seven candles are used. Following each section, one candle is extinguished.

St. John’s passion account is appointed for Good Friday. John’s passion account sees Jesus’ death as his glorification. Rather than “mourning” the dying or dead Jesus on Good Friday, the cross is acclaimed as the sign of the world’s redemption. The procession of the cross and adoration of the crucified Christ become the primary symbolic action of this day. We offer honor and reverence to the one who, lifted up from the earth, draws all people to himself. This service does not end in darkness and sadness, as if the assembly were reenacting the death of Christ. Rather, the liturgy ends with Christ exalted on the cross, an image from John’s gospel.

Pastoral preaching and teaching will help to place this liturgy appropriately within the Three Days. The procession of the cross has an important connection to the procession of the paschal candle in the Easter Vigil. More importantly, all three days celebrate the mystery of Jesus’ dying and rising. We do not wait until Easter Sunday to see what will happen. Already on Good Friday, the church celebrates the Lord’s death and resurrection as the central event of our salvation.

Gathering

All gather in silence.

Prayer of the Day

The presiding minister leads the prayer of the day.

Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and ever.

Amen.

FIRST READING: Isaiah 52:13--53:12

The reading may be announced:

A reading from Isaiah.

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

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

15so he shall startle many nations;
kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

53:1 Who has believed what we have heard?
And to whom has the arm of the Lord been revealed?

2For he grew up before him like a young plant,
and like a root out of dry ground;

he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.

3He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

4Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.

5But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.

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

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

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

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

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

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

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

The reading may be concluded:

The word of the Lord.

Thanks be to God.

PSALM: Psalm 22

The psalm for the day is read responsively.

¹My God, my God, why have you for- | saken me?

Why so far from saving me, so far from the words | of my groaning?

²**My 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 prais- | es of Israel.

⁴**Our ancestors put their | trust in you,**

they trusted, and you | rescued them.

⁵They cried out to you and | were delivered;

they trusted in you and were not | put to shame.

⁶**But 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 de- | lights in him.”

⁹Yet you are the one who drew me forth | from the womb,

and kept me safe on my | mother’s breast.

¹⁰**I have been entrusted to you ever since | I was born;**

you were my God when I was still in my | mother’s womb.

¹¹Be not far from me, for trou- | ble is near,

and there is no | one to help.

¹²**Many young bulls en- | circle me;**

strong bulls of Ba- | shan surround me.

¹³They open wide their | jaws at me,

like a slashing and | roaring lion.

¹⁴**I 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.

¹⁶**Packs of dogs close me in, a band of evildoers | circles round me;**

they pierce my hands | and my feet.

¹⁷I can count | all my bones

while they stare at | me and gloat.

¹⁸**They divide my gar- | ments among them;**

for my clothing, | they cast lots.

¹⁹But you, O LORD, be not | far away;

O my help, hasten | to my aid.

²⁰**Deliver 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.

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

23 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.

**24 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.**

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

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

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

**28 For dominion belongs | to the LORD,
who rules o- | ver the nations.**

29 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.

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

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

THE PASSION OF JESUS CHRIST ACCORDING TO JOHN

John 18:1--19:42

The gospel is announced.

The passion of our Lord Jesus Christ according to John.

The passion account is read.

¹[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. ²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So 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. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" ⁵They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. ⁶When Jesus said to them, "I am he," they stepped back and fell to the ground. ⁷Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." ⁸Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." ⁹This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." ¹⁰Then 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. ¹¹Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

First candle may be extinguished.

HYMN *O Sacred Head, Now Wounded vs 1-2*

- | | |
|--|--|
| 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. |
|--|--|

John 18:12-27

¹²So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

¹⁵Simon 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, ¹⁶but 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. ¹⁷The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.”

¹⁸Now 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.

¹⁹Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰Jesus 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. ²¹Why do you ask me? Ask those who heard what I said to them; they know what I said.” ²²When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” ²³Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” ²⁴Then Annas sent him bound to Caiaphas the high priest.

²⁵Now 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.” ²⁶One 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?” ²⁷Again Peter denied it, and at that moment the cock crowed.

Second candle may be extinguished.

HYMN *O Sacred Head, Now Wounded vs 3-4*

- | | |
|---|--|
| 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. |
|---|--|

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite

John 18:28-40

²⁸Then 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. ²⁹So Pilate went out to them and said, "What accusation do you bring against this man?" ³⁰They answered, "If this man were not a criminal, we would not have handed him over to you." ³¹Pilate 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." ³²(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

³³Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" ³⁴Jesus answered, "Do you ask this on your own, or did others tell you about me?" ³⁵Pilate 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?" ³⁶Jesus 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." ³⁷Pilate 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." ³⁸Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. ³⁹But 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?" ⁴⁰They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Third candle may be extinguished.

HYMN Ah, Holy Jesus vs 1-2

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.

John 19:1-7

^{19:1}Then Pilate took Jesus and had him flogged. ²And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. ⁴Pilate 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." ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" ⁶When 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." ⁷The 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."

Fourth candle may be extinguished.

HYMN Ah, Holy Jesus vs 3-4

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 thine incarnation,
thy mortal sorrow, and thy life's oblation;
thy death of anguish and thy bitter passion,
for my salvation.

John 19:8-16a

⁸Now when Pilate heard this, he was more afraid than ever. ⁹He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. ¹⁰Pilate 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?" ¹¹Jesus 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." ¹²From 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."

¹³When 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. ¹⁴Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" ¹⁵They 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." ¹⁶Then he handed him over to them to be crucified.

Fifth candle may be extinguished.

HYMN *Go to Dark Gethsemane*

1 Go to dark Gethsemane,
all who feel the tempter's pow'r;
your Redeemer's conflict see.
Watch with him one bitter hour;
turn not from his griefs away;
learn from Jesus Christ to pray.

2 Follow to the judgment hall,
view the Lord of life arraigned;
oh, the wormwood and the gall!
Oh, the pangs his soul sustained!
Shun not suffering, shame, or loss;
learn from him to bear the cross.

3 Calv'ry's mournful mountain climb;
there, adoring at his feet,
mark that miracle of time,
God's own sacrifice complete.
"It is finished!" hear him cry;
learn from Jesus Christ to die.

John 19:16b-22

So they took Jesus; ¹⁷and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰Many 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. ²¹Then 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.'" ²²Pilate answered, "What I have written I have written."

Sixth candle may be extinguished.

HYMN *Were You There vs 1-2*

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?

John 19:23-30

²³When 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. ²⁴So 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."

²⁵And 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. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." ²⁷Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

²⁸After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." ²⁹A 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. ³⁰When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Seventh candle may be extinguished.

HYMN *Were You There vs 3-5*

3 Were you there when they pierced him in the side?
Were you there when they pierced him in the side?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they pierced him in the side?

4 Were you there when the sun refused to shine?
Were you there when the sun refused to shine?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when the sun refused to shine?

5 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?

John 19:31-42

³¹Since 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. ³²Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) ³⁶These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." ³⁷And again another passage of scripture says, "They will look on the one whom they have pierced."

³⁸After 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. ³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹Now 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. ⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Eighth candle may be extinguished.

HYMN *There in God's Garden*

1 There in God's garden
stands the Tree of Wisdom,
whose leaves hold forth
the healing of the nations:
Tree of all knowledge,
Tree of all compassion,
Tree of all beauty.

2 Its name is Jesus,
name that says, "Our Savior!"
There on its branches
see the scars of suffering;
see where the tendrils
of our human selfhood
feed on its lifeblood.

3 Thorns not its own
are tangled in its foliage;
our greed has starved it,
our despite has choked it.
Yet, look! it lives!
its grief has not destroyed it
nor fire consumed it.

4 See how its branches
reach to us in welcome;
hear what the Voice says,
"Come to me, ye weary!
Give me your sickness,
give me all your sorrow,
I will give blessing."

5 This is my ending,
this my resurrection;
into your hands, Lord,
I commit my spirit.
This have I searched for;
now I can possess it.
This ground is holy.

6 All heav'n is singing,
"Thanks to Christ whose passion
offers in mercy
healing, strength, and pardon.
Peoples and nations,
take it, take it freely!"
Amen! My Master!

Bidding Prayer

*The assisting minister leads the invitations to prayer (the bids). Silence for prayer follows each bid.
The presiding minister leads the prayers that conclude the silence.*

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

Silent prayer.

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 *Elizabeth and Tracie* our bishops, for *Annemarie* our pastor, and all servants of the church, and for all the people of God.

Silent prayer.

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.

Let us pray for those preparing for baptism.

Silent prayer.

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.

Silent prayer.

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.

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

Silent prayer.

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.

Silent prayer.

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.

Silent prayer.

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.

Silent prayer.

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.

Silent prayer.

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.

Silent prayer.

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.

All pray the Lord's Prayer.

**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

The following dialogue is spoken three times, the assembly echoing the leader.

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

Oh, come, let us | worship him.

All depart in silence.

From sundaysandseasons.com.

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