



Good Friday

ADORATION OF THE CROSS

*We begin our liturgy as we ended the
Maundy Thursday Liturgy: in silence.*

What was begun then continues this day as we journey with our Savior from the Last Supper, the stripping and humiliation, to the cross and tomb. Good Friday is the second day of the Triduum, the “Three Sacred Days” of Maundy Thursday, Good Friday and Holy Saturday with its Vigil of Easter.

The Good Friday Liturgy is marked with austerity, silence and reflection. The chancel itself is bare from the Maundy Thursday stripping. Everything focuses on our adoration of the crucified Christ, reigning from the throne of the cross.

The opening portion of the liturgy includes no praise. It proceeds directly to the Prayer of the Day. It is a simplified version of our Sunday Liturgy of the Word. The chief acts are the reading of the Passion of St. John and the Bidding Prayer for the needs of our world.

We turn our attention to the cross which vividly and dramatically portrays the events of this day.

The words of our corporate meditation are the ancient Reproaches. The words of reproach are those of God directed to us, his people, who have crucified the Savior of the world by our sin. The Reproaches expand upon the words of the prophet Micah (6:3-5) and burn in our hearts. The liturgy does not end on this note of reproach, however. The closing versicles and prayer emphasize the triumph and redemption that come through the cross.

All then depart in silence without benediction. Christ’s death is not God’s final word. We keep vigil for Christ’s resurrection as the conclusion to our Triduum, the Vigil of Easter.

Silence is kept as the people gather.

As the ministers enter, all stand for prayer.

Prayer of the Day

Following the prayer the assembly is seated.

First Reading

Isaiah 52:13—53:12

At the end of the reading:

The word of the Lord.

Thanks be to God.

Hymn

The assembly remains seated to sing the hymn.

ELW 357



Lamb of God, pure and sin - less, once on the cross an of - f'ring,



pa - tient, low - ly, guilt - less, for - sak - en in your suf - f'ring:



from sin's grasp you have torn us, from gloom to hope have borne us.



1 Grant us your mer - cy, O Je - sus.
2 Grant us your mer - cy, O Je - sus.
3 Your peace be with us, O Je - sus. A - men.

Text: Nikolaus Decius, 1485–1550; tr. composite
Music: O LAMM GOTTES, UNSCHULDIG, Nikolaus Decius

Second Reading

Hebrews 4:14-16; 5:7-9

At the end of the reading:
The word of the Lord.
Thanks be to God.

Hymn

The assembly remains seated to sing the hymn.

ELW 345



1 Je - sus, I will pon - der now on your ho - ly pas - sion;
2 Make me see your great dis - tress, an - guish, and af - flic - tion,
3 Yet, O Lord, not thus a - lone make me see your pas - sion,
4 Let me view your pain and loss with re - pen - tant griev - ing,



let your Spir - it now en - dow me for med - i - ta - tion.
bonds and blows and wretch - ed - ness and your cru - ci - fix - ion;
but its cause to me make known and its ter - mi - na - tion.
nor pre - pare a - gain your cross by un - ho - ly liv - ing.



Grant that I in love and faith may the im - age cher - ish
make me see how scourge and rod, spear and nails, did wound you,
For I al - so and my sin wrought your deep af - flic - tion;
May I give you love for love! Hear me, O my Sav - ior,



of your suf - f'ring, pain, and death, that I may not per - ish.
how you died for those, O God, who with thorns had crowned you.
this the shame - ful cause has been of your cru - ci - fix - ion.
that I may in heav'n a - bove sing your praise for - ev - er.

Text: Sigismund von Birken, 1626–1681; tr. August Crull, 1846–1923, alt.
Music: JESU KREUZ, LEIDEN UND PEIN, Melchior Vulpinus, 1570–1615

The passion of our Lord Jesus Christ according to Matthew.

The assembly sings stanza 1 of My song is love unknown:

ELW 343

Text: Samuel Crossman, 1624-1683, alt.

**My song is love unknown,
my Savior's love to me,
love to the loveless shown
that they might lovely be.
Oh, who am I that for my sake
my Lord should take frail flesh and die?**

The Betrayal; The Last Supper; The Mount of Olives

The assembly sings stanza 2:

**He came from his blest throne
salvation to bestow;
the world that was his own
would not its Savior know.
But, oh, my friend, my friend indeed,
who at my need his life did spend!**

Gethsemane

The assembly sings stanza 3:

**Sometimes we strew his way
and his sweet praises sing;
resounding all the day
hosannas to our king.
Then "Crucify!" is all our breath,
and for his death we thirst and cry.**

Trial before Caiaphas; Peter's Denial

The assembly sings stanza 4:

**We cry out; we will have
our dear Lord made away,
a murderer to save,
the prince of life to slay.
Yet cheerful he to suff'ring goes
that he his foes from thence might free.**

Jesus before Pilate; Golgotha

The assembly sings stanza 5:

**In life no house, no home
my Lord on earth might have;
in death no friendly tomb
but what a stranger gave.
What may I say? Heav'n was his home
but mine the tomb wherein he lay.**

The assembly stands for the conclusion of the Gospel.

Jesus' Death and Burial

At the end of the reading:

The Gospel of our LORD.

Praise to you, O Christ.

The assembly is seated.

Bidding Prayer

Silence follows each invitation to pray (the bids).

Each prayer concludes:

We ask this through Christ our Lord.

Amen.

The prayer continues:

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

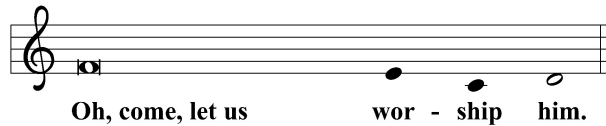
Our Father, ...

The assembly stands

Adoration of the Cross

The following dialog is sung three times.

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

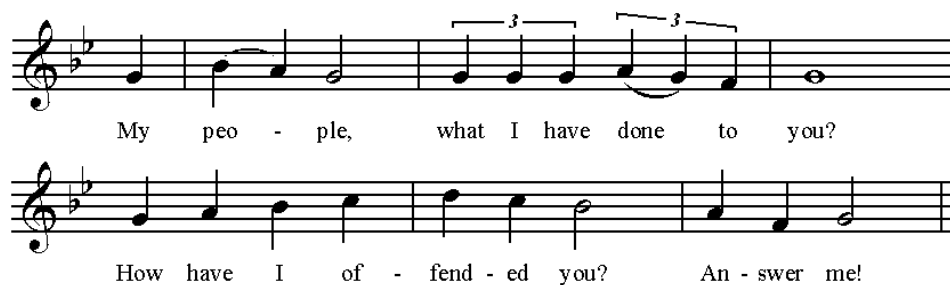


The assembly is seated at the conclusion of the responses.

Solemn Reproaches

In the reproaches Christ's charge against us, his faithless people, is sung.

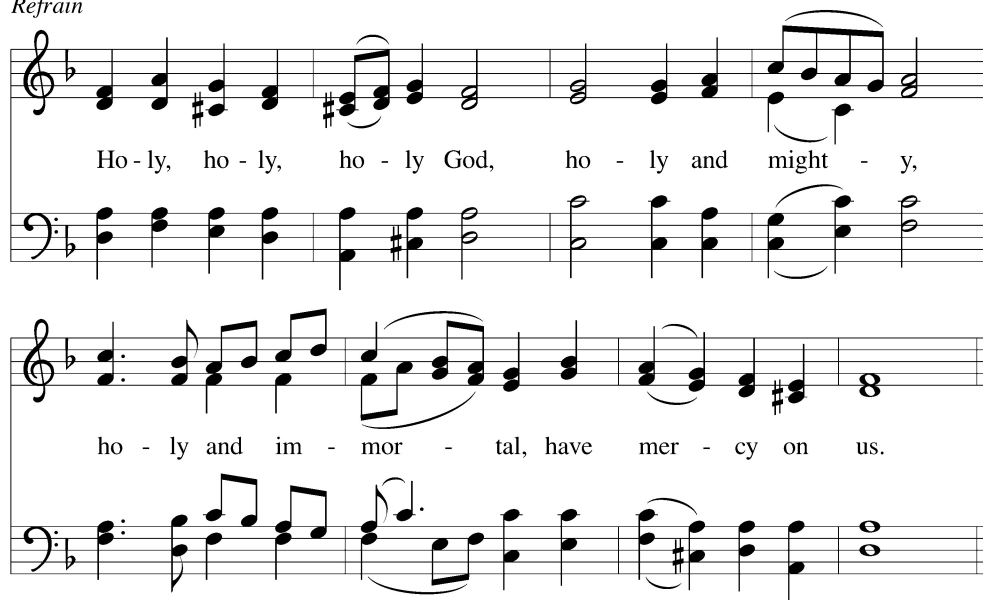
*The refrain is sung first by the cantor,
repeated immediately and throughout by the assembly.*



My peo - ple, what I have done to you?
How have I of - fend - ed you? An - swer me!

After a period of silence the following is sung three times by the assembly.

Refrain



Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,
ho - ly and im - mor - tal, have mer - cy on us.

Music: Russian Orthodox traditional

Following the singing of "Holy God" silence is kept for adoration and meditation.

Then the presiding minister says:

We adore you, O Christ, and we bless you.
By your holy cross you have redeemed the world.

If we have died with him, we shall also live with him.
If we endure, we shall also reign with him.

Lord Jesus Christ, Son of the Living God, we pray to set your passion, cross and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your Holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit, you live and reign, one God, now and forever.
Amen.

The assembly stands to sing the hymn.

ELW 351



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 - gres - 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

Silence

*The assembly is invited to remain in the church for prayer,
meditation and adoration of Christ, the crucified.*

*It is an ancient and venerable custom of the Church
to physically express one's love of the crucified Jesus
by coming forward to offer a personal expression of thankful adoration.*

*This has traditionally taken a variety of forms:
kneeling near the cross for prayer,
kissing or touching the wood of the cross,
a profound bow or other personal expression.*

Feel free to move forward as you desire.

All depart in silence.

Acknowledgments

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***We invite you to join us for Easter Day
at St. Paul (375 Lothrop Rd, GP Farms)
Holy Eucharist at 9:00 a.m.
or here at Saint James
Holy Eucharist at 11:00 a.m.***