

March 25, 2016

Good Friday

Worshippers gather in silence

Prelude: Variations on Herzlich tut mich verlangen by Johann Pachelbel

Psalm 22

Hymn: #351

"O Sacred Head, Now Wounded"

Prayer of the Day: 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.

First Lesson: Isaiah 52:13-53:12

Special Music: FLC Choir

The Passion of Jesus: John 18:1-19:42

Hymn: *"Go to Dark Gethsemane"* #347

Prayers / Lords Prayer

Adoration of the Cross

P: Behold, the life giving cross on which was hung the salvation of the world

C: Oh, come, let us worship Christ.

Hymn: Ah Holy Jesus, #349

Special Music: *Lament* by Franz Liszt

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

C: By your cross, you have redeemed the world.

Depart in silence. Worshippers may remain for prayer and meditation. If you wish to give an offering, please leave it in the plates in the narthex.

Date:

Pedal

3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4
1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2
1 Subbass 16'		2 Oktavbass 8'		3 Choralbass 4'		4 Rauschquinte 2 2/3'		5 Fagott 16'		6 I → P		7 II → P		8 III → P	

II Great

3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4
1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2
9 Principal 8'		10 Rohrflöte 8'		11 Oktave 4'		12 Sesquialtera II 2 2/3 + 1 3/5'		13 Superoktave 2'		14 Mixtur IV 1 1/3'		15 Tromp. En chamade 8'		16 I → II		17 III → II	

I Positif

3	4	3	4	3	4	3	4	3	4	3	4	3	4
1	2	1	2	1	2	1	2	1	2	1	2	1	2
26 Holzgedeckt 8'		27 Praestant 4'		28 Gemshorn 2'		29 Larigot 1 1/3'		30 Scharff IV 1'		31 Regal 8'		32 Tremulant	

III Swell

3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4
1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2
18 Hohlflöte 8'	19 Salicional 8'		20 Schwebung 8'		21 Traversflöte 4'		22 Octavin 2'		23 Mixtur IV 2 2/3'		24 Dulcian 16'		25 Tremulant		

Zimblesturn

Herzlich tut mich verlangen.

Choral mit 7 Partiten

Choral

Johann Pachelbel

The first system of musical notation for the chorale. It consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The time signature is 3/4. The music is written in G major, indicated by one sharp (F#). The melody is primarily in the treble staff, with the bass staff providing harmonic support. The system concludes with a double bar line and repeat dots.

The second system of musical notation. It continues the melody and harmony from the first system. The treble staff features a prominent half-note melody, while the bass staff provides a steady harmonic accompaniment. The system ends with a double bar line and repeat dots.

The third system of musical notation, which is the final system on this page. It continues the musical piece, maintaining the 3/4 time signature and G major key. The notation shows the continuation of the vocal melody and the supporting bass line. The system concludes with a final double bar line.

Partita 1

This musical score is for a piece in 3/4 time, featuring a treble and bass clef. The key signature has one sharp (F#). The score is divided into four systems, each with two staves. The first system (measures 1-6) shows a treble staff with chords and a bass staff with a continuous eighth-note pattern. The second system (measures 7-12) includes a repeat sign in measure 9. The third system (measures 13-18) continues the eighth-note pattern in the bass and features a melodic line in the treble. The fourth system (measures 19-24) concludes with a long note in the treble and a final eighth-note pattern in the bass.

Partita 2

This musical score is for a piece titled "Partita 2". It is written for a piano in 3/4 time. The score consists of four systems, each with a grand staff (treble and bass clefs). The key signature has one sharp (F#). The first system (measures 1-6) features a continuous eighth-note melody in the treble and a bass line with half notes and quarter notes. The second system (measures 7-12) includes a repeat sign at measure 9 and a trill (tr) in measure 10. The third system (measures 13-18) continues the melodic and harmonic development. The fourth system (measures 19-24) concludes the piece with a final cadence and a double bar line.

Partita 3

This musical score is for Partita 3, measures 1 through 24. It is written for a grand piano in 3/4 time. The notation is arranged in four systems, each with a treble and bass staff. The key signature is one sharp (F#). The first system (measures 1-7) features a steady eighth-note bass line and a treble staff with chords and a half-note melody. The second system (measures 8-14) includes a repeat sign in measure 10. The third system (measures 15-21) continues the melodic and harmonic development. The fourth system (measures 22-24) concludes the piece with a final chord in the treble and a descending eighth-note line in the bass.

Partita 4 (für Cembalo)

The musical score is written for a Cembalo (harpsichord) in 3/4 time. It consists of four systems of music, each with a treble and bass staff. The first system begins with a *c.f.* (crescendo) marking. The music features a variety of rhythmic patterns, including eighth and sixteenth notes, and rests. The second system includes a repeat sign. The third system continues the melodic and harmonic development. The fourth system concludes with a final cadence. The notation includes various musical symbols such as clefs, time signatures, notes, rests, and dynamic markings.

Partita 4 (für Orgel)

Manual

Pedal

c.f.

This musical score is for an organ, featuring three staves: Manual (treble and bass), and Pedal (bass). The time signature is 3/4. The Manual part consists of two systems of two staves each. The Pedal part is a single staff. The score includes various musical notations such as rests, eighth and sixteenth notes, and beams. A dynamic marking of *c.f.* (crescendo forte) is present in the first measure of the Pedal part. The score is divided into three systems, with a double bar line separating the first and second systems, and a final double bar line at the end of the third system.

Partita 5

This musical score is for Partita 5, measures 1 through 12. It is written for a piano in 3/4 time. The notation is arranged in four systems, each with a grand staff (treble and bass clefs). The key signature is one sharp (F#), and the time signature is 3/4. The melody in the right hand is primarily composed of half notes and whole notes, with some rests. The bass line is more active, featuring eighth and sixteenth note patterns, often with accidentals (sharps and naturals). Measure 12 ends with a double bar line.

Partita 6

The musical score for Partita 6 is presented in four systems, each with a grand staff (treble and bass clefs). The time signature is 3/4. The first system includes the dynamic marking *c.f.* and the instruction *(Ped.)* under the first bass note. The melody in the treble clef consists of eighth-note patterns, with some measures containing accidentals (sharps and naturals). The bass line features a series of half notes, with a repeat sign in the second measure. The second system continues the melodic and harmonic development, with a repeat sign in the second measure of the treble staff. The third system shows further melodic complexity in the treble staff, including sixteenth-note runs. The fourth system concludes the piece with a final melodic flourish in the treble staff and a sustained bass note.

Partita 7

This musical score for Partita 7 consists of four systems of two staves each (treble and bass clef). The time signature is 3/4. The first system (measures 1-3) features a treble staff with eighth-note patterns and a bass staff with a steady eighth-note accompaniment. The second system (measures 4-6) includes a repeat sign in measure 5. The third system (measures 7-9) continues the melodic and harmonic development. The fourth system (measures 10-12) concludes the piece with a final cadence in measure 12.

Psalms 22

- 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. R**
- 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.” R**
- 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. R**
- 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. R**
- 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. R

²³You 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.

²⁵From 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!

²⁷All 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. R

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 be- | fore the LORD.

³⁰**Their descendants shall | serve the LORD,**

whom they shall proclaim to genera- | tions to come.

³¹They shall proclaim God's deliverance to a people | yet unborn,

saying to them, "The | LORD has acted!" **R**

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 - 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;
 arr. Johann Sebastian Bach, 1685–1750

Prayer of the Day: 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.

First Lesson: Isaiah 52:13-53:12

Isaiah 52:13--53:12

- 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.

Special Music: FLC Choir

The Passion of Jesus: John 18:1-19:42

John 18:1--19:42

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?"

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.

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.

^{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."

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.

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." 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.

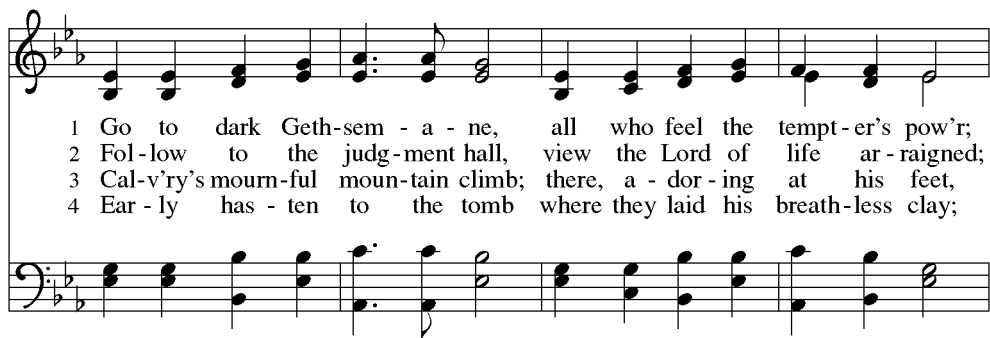
²⁸After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." ²⁹A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. ³⁰When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

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."

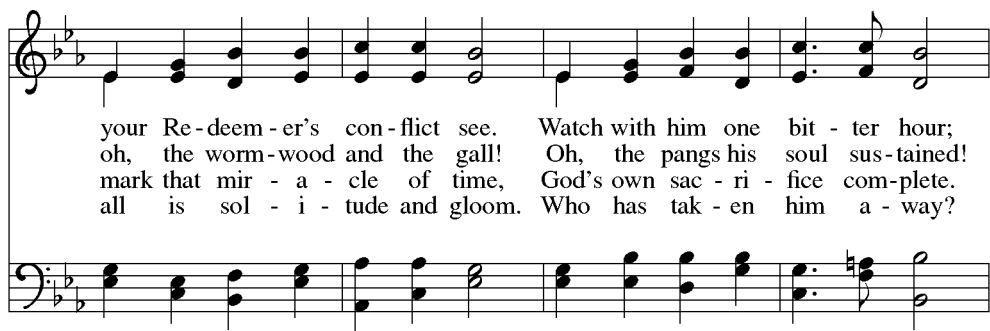
³⁸After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. ³⁹Nicodemus, who had at first come to Jesus by night, also came, 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.

Hymn: "Go to Dark Gethsemane" #347

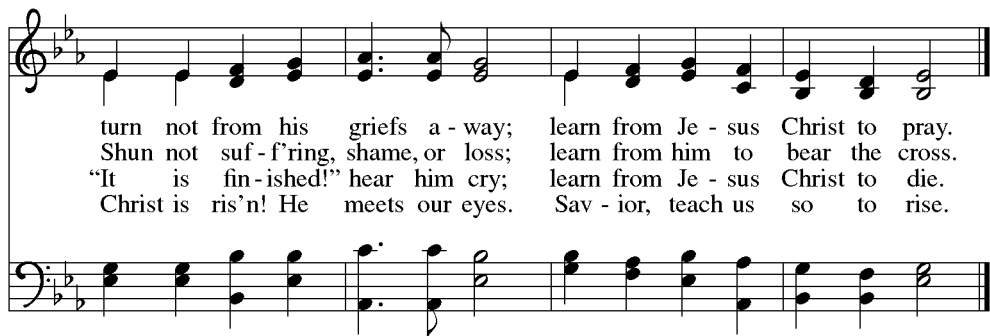
Go to Dark Gethsemane



1 Go to dark Geth-sem - a - ne, all who feel the tempt-er's pow'r;
 2 Fol-low to the judg-ment hall, view the Lord of life ar-raigned;
 3 Cal-v'ry's mourn-ful moun-tain climb; there, a - dor-ing at his feet,
 4 Ear-ly has - ten to the tomb where they laid his breath-less clay;



your Re-deem-er's con-flict see. Watch with him one bit - ter hour;
 oh, the worm-wood and the gall! Oh, the pangs his soul sus-tained!
 mark that mir - a - cle of time, God's own sac - ri - fice com-plete.
 all is sol - i - tude and gloom. Who has tak - en him a - way?



turn not from his griefs a - way; learn from Je - sus Christ to pray.
 Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.
 "It is fin-ished!" hear him cry; learn from Je - sus Christ to die.
 Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

Text: James Montgomery, 1771–1854

Music: GETHSEMANE, Richard Redhead, 1820–1901

Prayers / Lords Prayer

Adoration of the Cross

P: Behold, the life giving cross on which was hung the salvation of the world

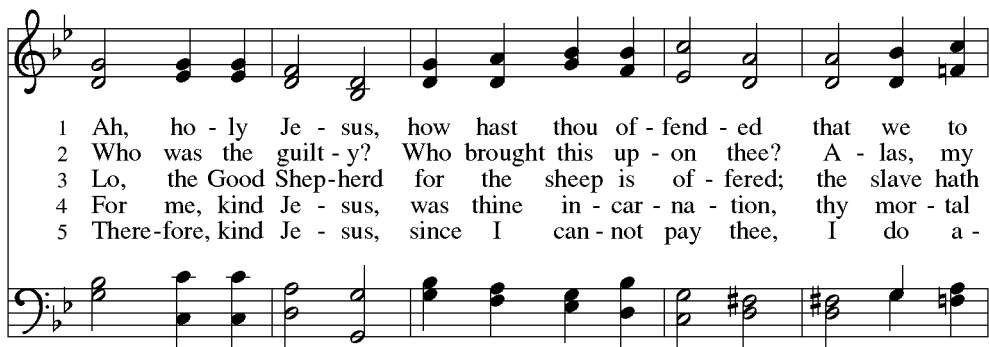
C: Oh, come, let us worship Christ.

Hymn: Ah Holy Jesus, #349

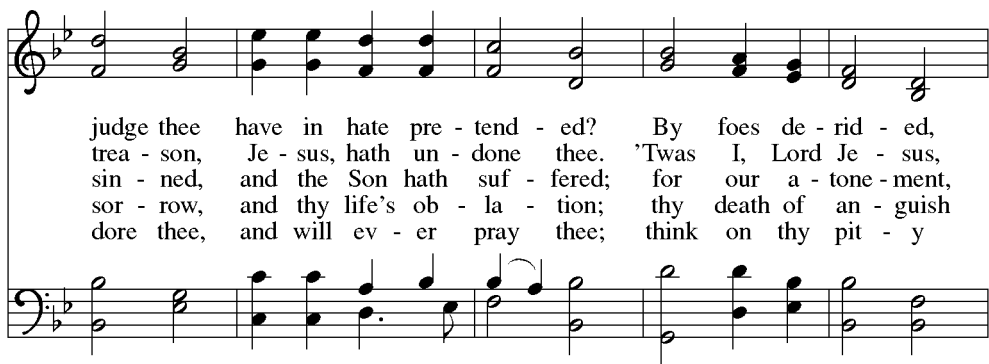
Special Music: *Lament*

by Franz Liszt

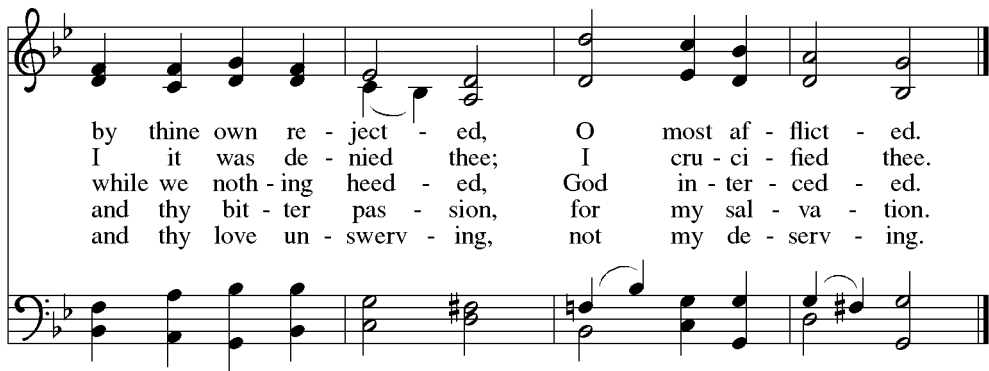
Ah, Holy Jesus



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.

8

p

pp

pp

15

Sta - bat ma - ter do - lo - ro - sa

pp

21

iu - xta cru - cem la - cry - mo - sa

27

dum pen - de - bat fi - li - us.

perdendo

STATION VIII

Les femmes de Jérusalem

Andante un poco mosso

p

6 poco a poco accel.
poco a poco cresc.

12 molto ff

18 a tempo
p mf tremolo
„Nolite flere super me, sed super vos ipsos flete
et super filios vestros, quoniam...” (Luc. 23, 28—29)

26

34 Allegro marziale
ten. ff

39

tremolo (lang)

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

C: By your cross, you have redeemed the world.

Depart in silence. Worshippers may remain for prayer and meditation. If you wish to give an offering, please leave it in the plates in the narthex.