

Good Friday

April 15, 2022

New Hope Lutheran Church

3125 5th Ave. S., (406) 315-1203

www.newhopegf.org

A congregation of the Montana Synod of the Evangelical Lutheran Church in America

The Good Friday liturgy recounts Jesus' Passion according to John's gospel, which proclaims Jesus as a triumphant king who reigns from the cross. The ancient title for this day – the triumph of the cross – reminds us that the church gathers not to mourn this day, but to celebrate Christ's life-giving passion and to find strength and hope in the tree of life.

We Gather in Silence

(congregation stands)

L: Blessed are you, O God, holy and immortal, for you remember how we are made: as frail as dust and as fleeting as breath. By your tender compassion, your Word became flesh and dwelt among us so that the world might know your love. Out of love for each of us and for the whole human family, our Lord Jesus was willing to be betrayed, given over into the hands of sinners, and suffer death on the cross. Be present with us now, we pray. Turn our hearts in trust toward you and in love toward one another, for you are gracious and merciful, slow to anger, and rich in love; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Hymn: Go to Dark Gethsemane

ELW #347 v.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.

Good Friday Gospel: John 18:1-14

Hymn: Go to Dark Gethsemane

ELW #347 v.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 suff'ring, pain, or loss; learn from him to bear the cross.

Good Friday Gospel: John 18:15-27

Hymn: Ah, Holy Jesus

ELW #349 v.1

Ah, holy Jesus, how has thou offended
That we to judge thee have in hate pretended?
By foes derided, by thine own rejected, O most afflicted.

Good Friday Gospel: John 18:28-41

Hymn: Ah, Holy Jesus

ELW #349 v.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.

Good Friday Gospel: John 19:1-16

Hymn: Ah, Holy Jesus

ELW #349 v.3

Lo, the Good Shepherd for the sheep is offered;
The slave hath sin-ned, and the Son hath suffered;
For our atonement, while we nothing heeded, God interceded.

Good Friday Gospel: John 19:17-25

Hymn: O Sacred Head, Now Wounded

ELW #351 v.1&2

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.

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.

Good Friday Gospel: John 19:25-30

Hymn: O Sacred Head, Now Wounded

ELW #351 v.3&4

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.

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.

Good Friday Gospel: John 19:31-42

(silence for meditation) Twila Paris "Lamb of God" could go here. Does someone sing, or is it instrumental (piano) only?

The Bidding Prayer

...We ask this through Christ our Lord. **Amen.**

Lord's Prayer

L: Lord, remember us in your kingdom, and hear us as we pray the prayer you taught your disciples:

C: Our Father...

Procession of the Cross

(the congregation turns and faces the cross)

1. In the cross of Christ I glory, tow'ring o'er the wrecks of time.
All the light of sacred story gathers round its head sublime.
2. When the woes of life o'ertake me, hopes deceive, and fears annoy,
Never shall the cross forsake me; lo, it glows with peace and joy.
3. When the sun of bliss is beaming light and love upon my way,
From the cross the radiance streaming adds more luster to the day.
4. Bane and blessing, pain and pleasure, by the cross are sanctified;
Peace is there that knows no measure, joys that through all time abide.

(After the cross has been placed up front, the congregation may be seated)

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

L: 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.

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

L: 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.

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

(a brief silence is kept)

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

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



Please take whatever time you desire for additional prayer or meditation. You are invited to pause before the cross in reverence as you leave in silence.

Thank you to James Rickley (organ) and Carole Hatley (piano),

[List other worship assistants here](#)

The Good Friday liturgy recounts Jesus' Passion according to John's gospel, which proclaims Jesus as a triumphant king who reigns from the cross. The ancient title for this day – the triumph of the cross – reminds us that the church gathers not to mourn this day, but to celebrate Christ's life-giving passion and to find strength and hope in the tree of life.

We Gather in Silence

(congregation stands)

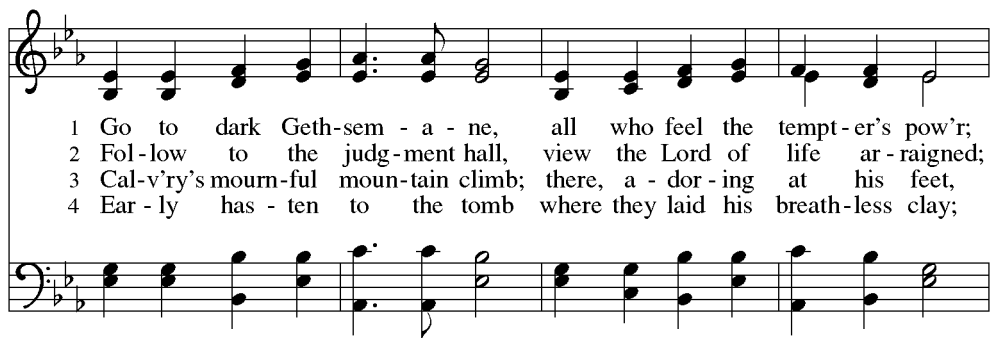
L: Blessed are you, O God, holy and immortal, for you remember how we are made: as frail as dust and as fleeting as breath. By your tender compassion, your Word became flesh and dwelt among us so that the world might know your love. Out of love for each of us and for the whole human family, our Lord Jesus was willing to be betrayed, given over into the hands of sinners, and suffer death on the cross. Be present with us now, we pray. Turn our hearts in trust toward you and in love toward one another, for you are gracious and merciful, slow to anger, and rich in love; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Hymn: Go to Dark Gethsemane

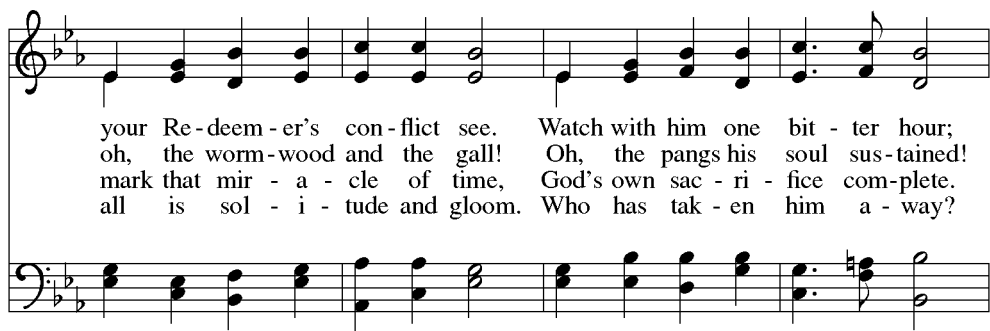
ELW #347 v.1

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.

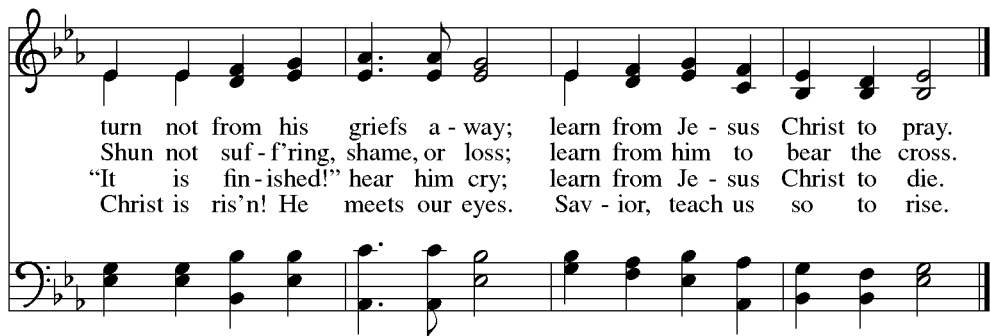
Go to Dark Gethsemane



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

Good Friday Gospel: John 18:1-14

The Betrayal and Arrest of Jesus

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

Jesus before the High Priest

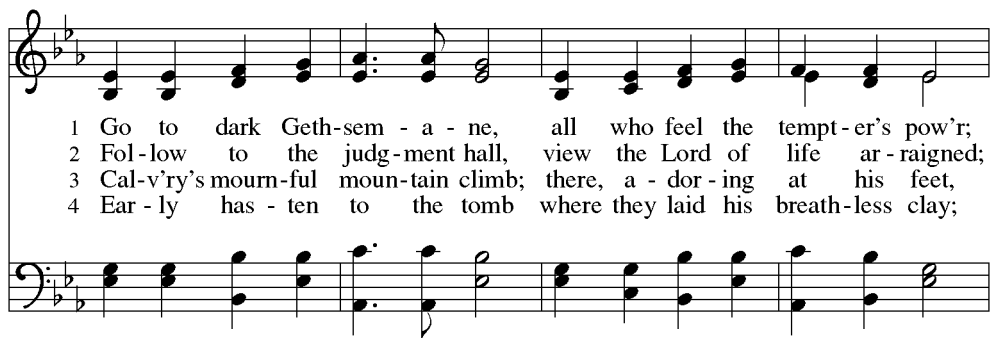
12 So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. 13 First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. 14 Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Hymn: Go to Dark Gethsemane

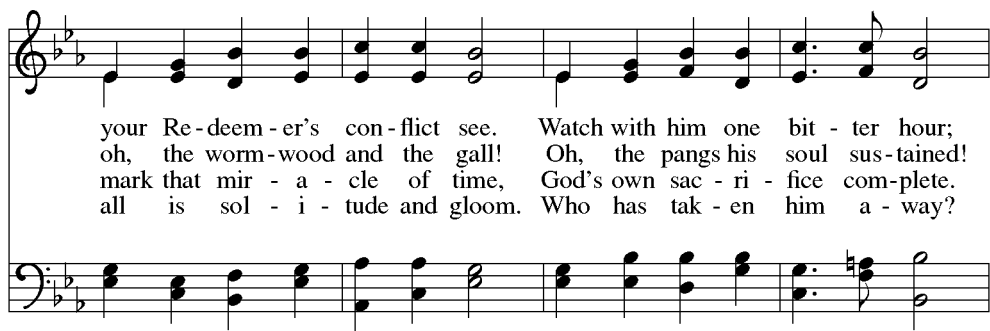
ELW #347 v.2

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, pain, or loss; learn from him to bear the cross.

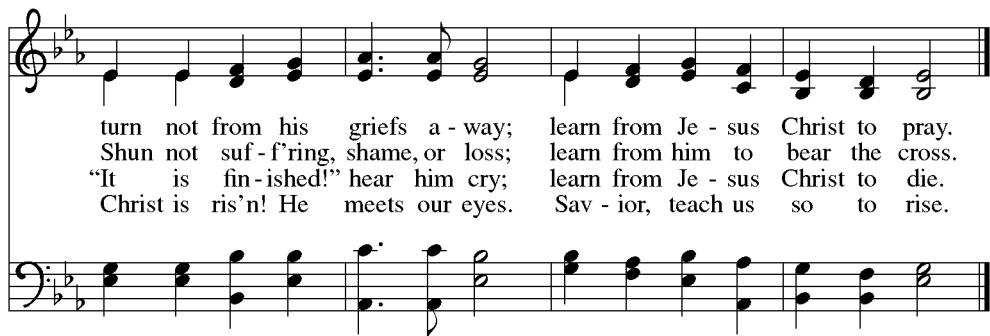
Go to Dark Gethsemane



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

Good Friday Gospel: John 18:15-27

Peter Denies Jesus

15 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, 16 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. 17 The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." 18 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.

The High Priest Questions Jesus

19 Then the high priest questioned Jesus about his disciples and about his teaching. 20 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. 21 Why do you ask me? Ask those who heard what I said to them; they know what I said." 22 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?" 23 Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" 24 Then Annas sent him bound to Caiaphas the high priest.

Peter Denies Jesus Again

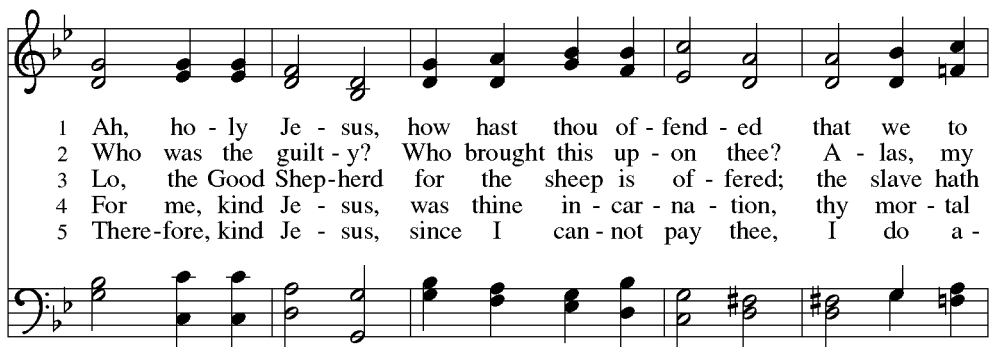
25 Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." 26 One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" 27 Again Peter denied it, and at that moment the cock crowed.

Hymn: Ah, Holy Jesus

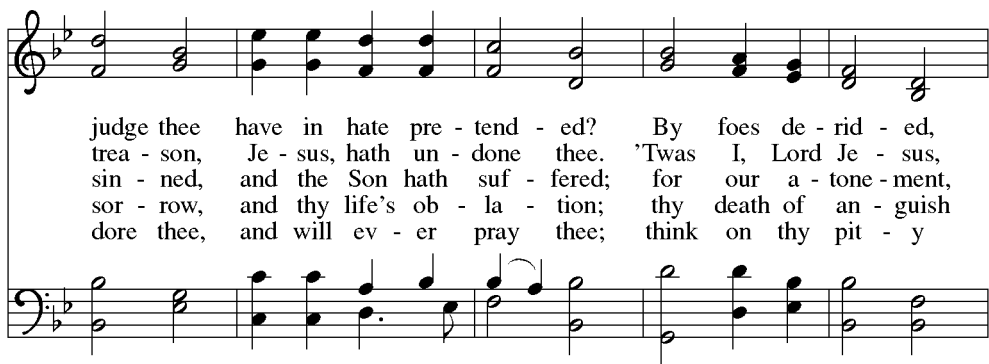
ELW #349 v.1

Ah, holy Jesus, how has thou offended
That we to judge thee have in hate pretended?
By foes derided, by thine own rejected, O most afflicted.

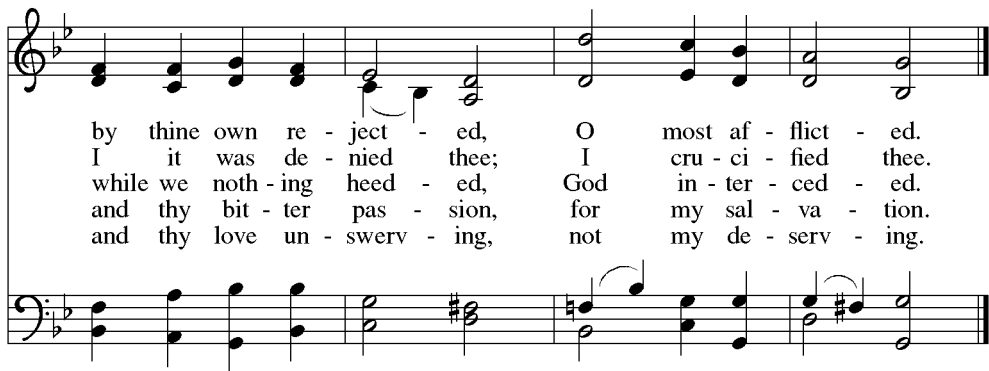
Ah, Holy Jesus



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.

Good Friday Gospel: John 18:28-41

Jesus before Pilate

28 Then they took Jesus from Caiaphas to Pilate's headquarters.[a] It was early in the morning. They themselves did not enter the headquarters,[b] so as to avoid ritual defilement and to be able to eat the Passover. 29 So Pilate went out to them and said, "What accusation do you bring against this man?" 30 They answered, "If this man were not a criminal, we would not have handed him over to you." 31 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." 32 (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

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

Jesus Sentenced to Death

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

Hymn: Ah, Holy Jesus

ELW #349 v.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.

Good Friday Gospel: John 19:17-25

17 and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew[a] is called Golgotha. 18 There they crucified him, and with him two others, one on either side, with Jesus between them. 19 Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth,[b] the King of the Jews." 20 Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew,[c] in Latin, and in Greek. 21 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.'" 22 Pilate answered, "What I have written I have written." 23 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. 24 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."

25 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.

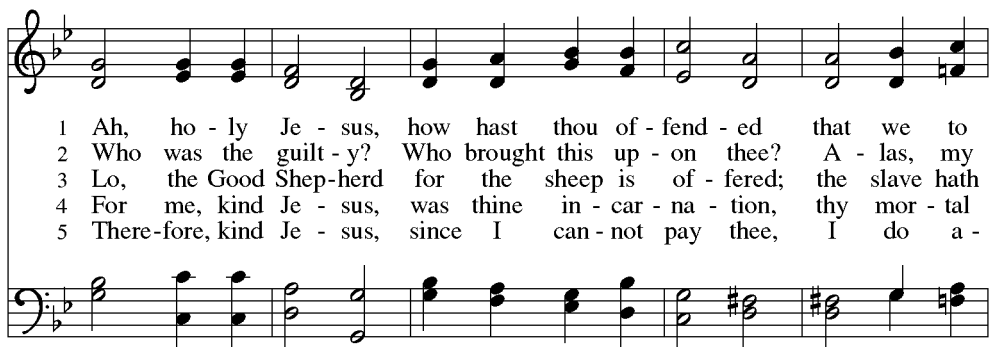
Hymn: O Sacred Head, Now Wounded

ELW #351 v.1&2

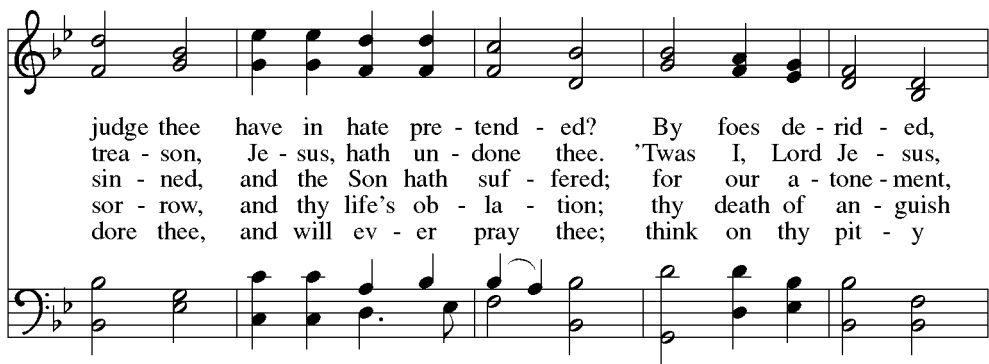
O sacred head, now wounded, with grief and shame weighed down,
Now scornfully surrounded with thorns, thine only crown;
O sacred head, what glory, what bliss till now was thine!
Yet, though despised and gory, I joy to call thee mine.

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.

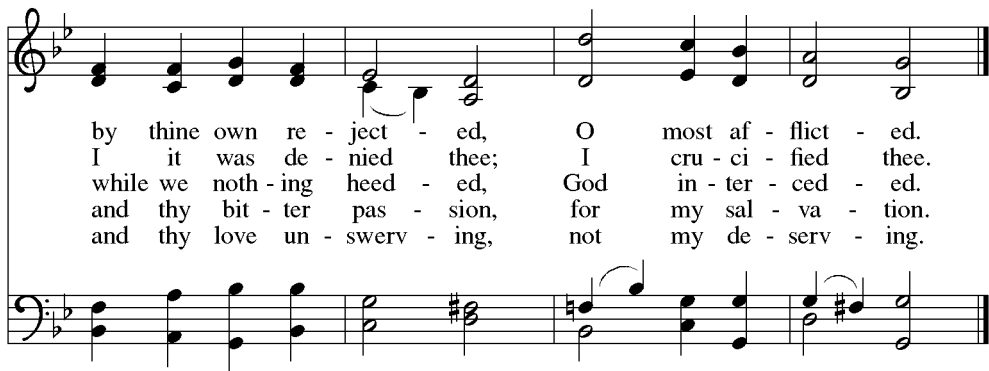
Ah, Holy Jesus



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 -

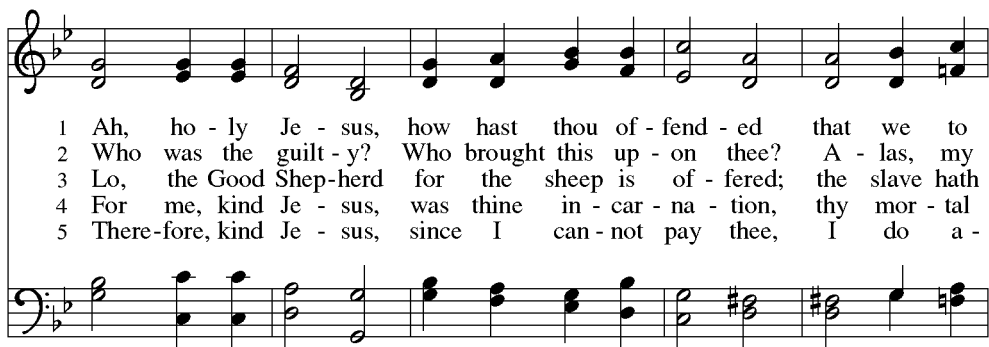


judge thee have in hate pre - tend - ed? By foes de - rid - ed,
 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
 sor - row, and thy life's ob - la - tion; thy death of an - guish
 dore thee, and will ev - er pray thee;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

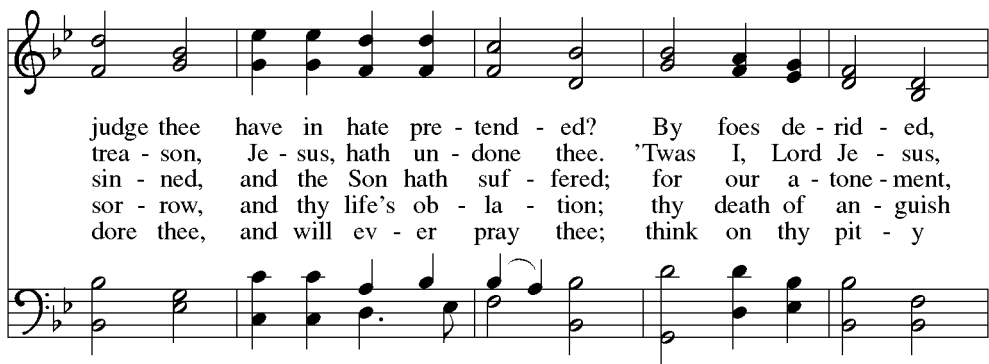


by thine own re - ject - ed, O most af - flict - ed.
 I it was de - nied thee; I cru - ci - fied thee.
 while we noth - ing heed - ed, God in - ter - ced - ed.
 and thy bit - ter pas - sion, for my sal - va - tion.
 and thy love un - swerv - ing, not my de - serv - ing.

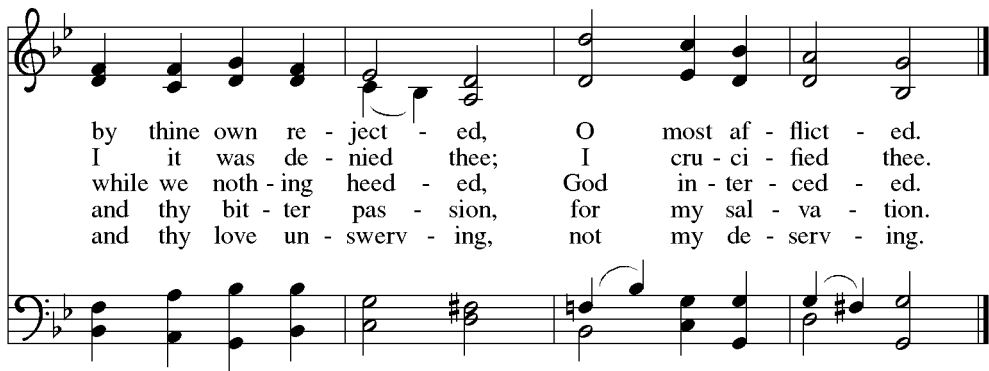
Ah, Holy Jesus



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.

Good Friday Gospel: John 19:25-30

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

²⁸ After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." ²⁹ 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. ³⁰ 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

ELW #351 v.3&4

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.

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.

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

Good Friday Gospel: John 19:31-42

Jesus' Side Is Pierced

31 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. 32 Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. 33 But when they came to Jesus and saw that he was already dead, they did not break his legs. 34 Instead, 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[a] that he tells the truth.) 36 These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." 37 And again another passage of scripture says, "They will look on the one whom they have pierced."

The Burial of Jesus

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

(silence for meditation) Twila Paris "Lamb of God" could go here. Does someone sing, or is it instrumental (piano) only?

The Bidding Prayer

...We ask this through Christ our Lord. **Amen.**

Lord's Prayer

L: Lord, remember us in your kingdom, and hear us as we pray the prayer you taught your disciples:

C: Our Father...

Procession of the Cross

(the congregation turns and faces the cross)

Processional Hymn: In the Cross of Christ I glory

ELW #324

1. In the cross of Christ I glory, tow'ring o'er the wrecks of time.
All the light of sacred story gathers round its head sublime.
2. When the woes of life o'ertake me, hopes deceive, and fears annoy,
Never shall the cross forsake me; lo, it glows with peace and joy.
3. When the sun of bliss is beaming light and love upon my way,
From the cross the radiance streaming adds more luster to the day.
4. Bane and blessing, pain and pleasure, by the cross are sanctified;
Peace is there that knows no measure, joys that through all time abide.

(After the cross has been placed up front, the congregation may be seated)

In the Cross of Christ I Glory



1 In the cross of Christ I glo - ry, tow'r - ing
 2 When the woes of life o'er - take me, hopes de -
 3 When the sun of bliss is beam-ing light and
 4 Bane and bless - ing, pain and plea - sure, by the



o'er the wrecks of time. All the light of
 ceive, and fears an - noy, nev - er shall the
 love up - on my way, from the cross the
 cross are sanc - ti - fied; peace is there that



sa - cred sto - ry gath - ers round its head sub - lime.
 cross for - sake me; lo, it glows with peace and joy.
 ra - diance stream-ing adds more lus - ter to the day.
 knows no mea - sure, joys that through all time a - bide.

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

L: 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.

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

L: 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.

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

(a brief silence is kept)

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

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

Please take whatever time you desire for additional prayer or meditation. You are invited to pause before the cross in reverence as you leave in silence.