

HOLY CROSS LUTHERAN CHURCH



GOOD FRIDAY
APRIL 3, 2026

Life and death stand side by side as we enter into Good Friday. In John's passion account, Jesus reveals the power and glory of God, even as he is put on trial and sentenced to death. Standing with the disciples at the foot of the cross, we pray for the whole world in the ancient bidding prayer, as Christ's death offers life to all. We gather in solemn devotion, but always with the promise that the tree around which we assemble is indeed a tree of life. We depart silently, and we anticipate the culmination of the Three Days in the Easter Vigil.

Holy Cross Lutheran Church Welcomes ALL!

Holy Cross Lutheran Church joyfully affirms and celebrates that every person is a beloved child of God. We welcome all who are seeking God's boundless love and sustaining grace into full community with us at Holy Cross. As disciples of Jesus Christ, we commit ourselves to breaking down barriers and systems that divide God's children working to be a space committed to racial equality for God's people and to building a community where all are recognized as part of Christ's new creation.



We welcome you, and you are safe with us...
 Whatever your race, ethnicity, or heritage;
 Whatever your relationship status;
 We welcome you, and you are safe with us...

Whatever your sex, gender identity, sexual orientation, or gender expression;
 Whatever your socio-economic status;
 We welcome you, and you are safe with us...

Whatever your age and life circumstance;
 Whatever your physical and mental ability.
 You are a beloved child of God, you are valued, and you are welcome here.

What to Expect in Worship

Worship services can be intimidating for newcomers. While we try to make worship as accessible as possible for everyone, we know that some aspects can be confusing. Feel free to ask an usher or someone near you for help if you have any questions today. We are happy to help and want all voices to be included in praise to God.

Throughout the year we emphasize each liturgical season differently to mark the passage of time. Liturgical texts change to reflect aspects of that season, some elements are removed or added to reflect the mood of that season, and colors used to decorate the chancel are changed to provide visual reminders of the current season.

Join us on Sunday for Easter!

April 5th 10:00 AM

*Christ is risen! Alleluia! Join us as we celebrate a risen Christ.
 Join us at 11:15 am for an Easter Brunch Potluck in the Fellowship Hall.*

Holy Cross Lutheran Church

Transforming the world & ourselves, together in community, fellowship, and faith.

Good Friday

April 3, 2026 ~ 7:00 PM

In ancient times this second of the Three Days was called the Triumph of the Cross. English speakers now call the day Good (originally "God's" Friday) because we know the end of the story, for the Three Days carry us into the resurrection. Friday's Bible readings present several quite different ways to think about the death of Christ: Christ is the lamb, Christ is the high priest, and Christ is the king reigning from the cross. Christ is both human and divine: he suffers, and he is the I am. The service concludes when at the foot of the life-giving cross we pray for everyone and everything on earth and engage in a ritual of reverence for the cross on which hung Christ, the savior of the whole world.

CALL TO WORSHIP

Pastor:	All you who pass this way
Assembly:	Look and see, the shadow of sin.
Pastor:	All you who pass this way
Assembly:	Look and see the weight of the world.
Pastor:	All you who pass this way
Assembly:	Look and see, the suffering of our Savior.
Pastor:	All you who pass this way
Assembly:	Look and see, the sorrow of Jesus Christ.
Pastor:	Behold, the Lamb of God, who takes away the sins of the world.

ANTHEM

Man of Sorrows
Sanctuary Choir

by Lloyd Larson

GREETING

Pastor:	The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.
Assembly:	And also with you.

Already in the writings of the New Testament, Christians viewed Jesus in light of the fourth Servant Song, seeing Christ's voluntary suffering as effecting salvation for all. Reading Isaiah 53 provides a contrast to John's passion narrative, since Isaiah stresses the suffering of one who is like a lamb led to the slaughter.

READING

Isaiah 52:13–53:12

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

Reader: A reading from the prophet 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.

Reader: Word of God. Word of Life.

Assembly: **Thanks be to God.**

PSALM

Psalm 22

Reader: As our response to the prophet Isaiah, we sing
Psalm 22. The assembly is invited to sing the bold
verses.



- 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.

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

on the cross and accompanied by all who suffer.

On Good Friday we hear the Passion according to John which emphasizes victory in the cross instead of the despair of crucifixion found in Matthew, Mark, and Luke. To match this theme, Psalm 22 starts off in despair with a minor psalm tone and changes to a major tone at the end when the text turns to praise.

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.

As the psalm text changes from despair to praise, the psalm tone changes from minor to major.



²²I 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.

²⁴For 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.**

²⁶The 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.**

²⁸For 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.**

³⁰Their 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!"**

OFFERING

MUSICAL OFFERING

We Turned Our Faces to the Tomb by Matthew Andersen
Matthew Andersen, guitar/voice; Kristin Andersen, piano

READING OF THE PASSION

Pastor: The Holy Gospel according to John the 18th and
19th chapters.

Assembly: **Glory to you, O Lord.**

GOSPEL

John 18:1-11

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?”

ANTHEM

Ah, Holy Jesus
Sanctuary Choir

by Craig Courtney

GOSPEL

John 18:12-27

¹²So the soldiers, their officer, and the temple 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 religious leaders 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 Jewish people 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.

HYMN

(Stanzas 1-3)

(Evangelical Lutheran Worship #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 - rained;
 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

GOSPEL

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 Jewish authorities 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 Jewish authorities. 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 crowd 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.

ANTHEM*Old Rugged Cross*

by George Bennard

Matthew Andersen, guitar/voice; Kristin Andersen, piano

GOSPEL

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 temple 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 crowd 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."

ANTHEM

Larghetto in d minor
Joyful Ringers

by Michael Mazatenta

GOSPEL

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 crowd 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 crowd, "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.

ANTHEM

And He Never Said a Word
Joyful Ringers

arr. Michael Ryan

GOSPEL

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 Judeans 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.’”

ANTHEM

Agnus Dei

by Georges Bizet

Marcia Kratzke, piano; Jeremy Shoop, organ

GOSPEL

John 19:23-30

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.

Silence.

ANTHEM

Adagio for Strings

by Samuel Barber

Jeremy Shoop, organ

Silence.

GOSPEL

John 19:31-42

³¹Since it was the day of Preparation, the Jewish authorities 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 temple authorities, 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.

On Good Friday, the church's ancient Bidding Prayer is spoken.

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.

We pray for the church throughout the world.

Pastor: The Gospel of the Lord.
Assembly: Praise to you, O Christ.

MEDITATION

Silence.

Please stand as you are able.

BIDDING PRAYER

Assisting Minister: Let us pray, siblings in Christ, for the holy Church of God throughout the world, that God guide it and gather it together, so that we may worship God in peace.

Silent prayer.

We pray for leaders in our church.

Pastor: Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. Guide the work of the Church. Help it to persevere in faith, proclaim your name, and bring salvation to people everywhere. We ask this through Christ our Lord.

Assembly: Amen

Assisting Minister: Let us pray for Yehiel Curry and Phillip Hirsch, our bishops and for all servants of the Church, and for all the people of God.

Silent prayer.

Pastor: Almighty and eternal God, your Spirit guides the Church and makes it holy. Strengthen and uphold our pastors and our leaders; keep them in health and safety for the good of the Church, and help each of us to do faithfully the work to which you have called us. We ask this through Christ our Lord.

Assembly: Amen

We pray for those preparing for baptism.

Assisting Minister: Let us pray for those preparing for baptism, that God make them responsive to God's love, and give them new life in Jesus Christ.

Silent prayer.

Pastor: Almighty and eternal God, you continually bless the Church with new members. Increase the faith and understanding of those preparing for baptism. Give them a new birth as your children and keep them in the faith and communion of your holy Church. We ask this through Christ our Lord.

Assembly: Amen

We pray for Christians in our churches.

Assisting Minister: Let us pray for all our siblings who share our faith in Jesus Christ, that God may gather and keep together in one Church all those who know Christ as Lord.

Silent prayer.

Pastor: Almighty and eternal God, you give your Church its unity. Look with favor on all who follow Jesus

We pray for the Jewish people.

your Son. We are all consecrated to you by our baptism; make us one in the fullness of faith and keep us one in love. We ask this through Christ our Lord.
Assembly: Amen

Assisting Minister: Let us pray for the Jewish people, the first to hear the Word of God, that they may receive the fulfillment of the covenant's promises.

Silent prayer.

Pastor: Almighty and eternal God, enable those who do not acknowledge Christ to receive the truth of the Gospel. Help us, your people, to grow in love for one another, to grasp more fully the mystery of your Godhead, and so to become more perfect witnesses of your love in the sight of all people. We ask this through Christ our Lord.

Assembly: Amen

We pray for those who do not share our faith.

Assisting Minister: Let us pray for those who do not believe in God, that they may find God who is the author and goal of our existence.

Silent prayer.

Pastor: Almighty and eternal God, you created humanity so that all might long to know you and have peace in you. Grant that, in spite of the hurtful things that stand in their way, they may all recognize in the lives of Christians the tokens of your love and mercy, and gladly acknowledge you as the one true God and creator of us all. We ask this through Christ our Lord.

Assembly: Amen

We pray for justice.

Assisting Minister: Let us pray for those who serve in public office, that God may guide their minds and hearts, so that all of us may live in true peace and freedom.

Silent prayer.

Pastor: Almighty and eternal God, you are the champion of the poor and oppressed. In your goodness, watch over those in authority, so that people

We pray for those in need.

everywhere may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord.

Assembly: Amen

Assisting Minister: Let us pray that God may heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, and disease.

Silent prayer.

Pastor: Almighty and eternal God, you give strength to the weary and new courage to those who have lost heart. 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.

Assembly: Amen

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

Assembly: **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.**

VENERATION OF THE CROSS

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

Assembly: **Oh, come, let us worship him.**

The assembly is invited to come forward and kneel at the cross for a moment of prayer. Touch the cross and remember the sacrifice made for our sins.

Please depart in silence.

FROM THE CLOUD OF WITNESSES

[Amphilochius, in The Sunday Sermons of the Great Fathers, II: 192.]

O new and unheard-of happening! He is stretched out upon a cross who by his word stretched out the heavens. He is given gall to drink who has given us wells of honey. He is crowned with thorns who has crowned the earth with flowers. With a reed they struck his head who of old struck Egypt with ten plagues and who submerged the head of Pharaoh in the waves. Profiting nothing from his goodness, they enclose him in a tomb whom creation cannot contain. . . . Then cease your offering insults to the Sun of justice, thinking you can put out its light. Cease, I say, and do not try to seal up the fountain of life.

—*Amphilochius*

In his painting of Christ on his way to Golgotha, El Greco (1541–1614) portrayed Jesus with luminous beauty, shining with divine light.



There is a hearing-assistance system (induction loop) in the Sanctuary for those with hearing impairments. Please ask an usher for instructions.

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