

τοιοῦτος γὰρ ἤμεν καὶ ἐπρέπεν ἀρχιερεὺς ὅσιος  
ἀκακὸς ἀμιάντος κεχωρισμένος ἀπὸ τῶν  
ἀμαρτωλῶν καὶ ὑψιλοτέρου τῶν οὐρανῶν γενομένος  
ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην ὡσπερ οἱ ἀρχιερεῖς  
πρῶτον ὑπὲρ τῶν ἰδίων ἀμαρτιῶν θυσίας  
ἀναφέρειν ἕπειτα τῶν τοῦ λαοῦ τοῦτο γὰρ ἐποίησεν

# εφραπας

ἑαυτὸν ἐνεγκας ὁ νόμος γὰρ ἀνθρώπων  
καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθενεῖαν ὁ λόγος δὲ  
τῆς ὀρχήμοσις τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν  
αἰῶνα τετελειωμένον

*Good Friday 2021*

# NEVER AGAIN

*a service of the Cross of Christ*

*The congregation gathers in silence.*

## **PRAYER BEFORE WORSHIP**

*Lord Jesus, I have come to worship you. I realize that my sins should prevent me from even approaching you in worship. As I remember your sacrifice on the cross, help me to see your love for me that moved you to take the punishment that should have been mine. Draw near to me in your gracious Word, and assure me of your loving kindness that moved you to go to the cross and remove my sins and the separation they cause. Let my worship and praise flow from the wondrous love you have shown me. Amen.*

*The service begins in silence and without introduction.*

## **PRAYER FOR GOOD FRIDAY**

M: Let us pray.

God Most Holy, look with mercy on this your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given over into the hands of the wicked, and to suffer death upon the cross. Keep us always faithful to him, our only Savior, who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

C: Amen.

## **THE WORD**

**LESSON**

**Isaiah 52:13-53:12**

<sup>13</sup> See, my servant will act wisely; he will be raised and lifted up and highly exalted.

<sup>14</sup> Just as there were many who were appalled at him— his appearance was so disfigured beyond that of any human being and his form marred beyond human likeness—

<sup>15</sup> so he will sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand.

**53** Who has believed our message and to whom has the arm of the Lord been revealed?

<sup>2</sup> He grew up before him like a tender shoot, and like a root out of dry ground.

He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

<sup>3</sup> He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.

<sup>4</sup> Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted.

<sup>5</sup> But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.

<sup>6</sup> We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.

<sup>7</sup> He was oppressed and afflicted, yet he did not open his mouth;

he was led like a lamb to the slaughter, and as a sheep before its shearers is silent,  
so he did not open his mouth. <sup>8</sup> By oppression and judgment he was taken away.  
Yet who of his generation protested? For he was cut off from the land of the living;  
for the transgression of my people he was punished.

<sup>9</sup> He was assigned a grave with the wicked, and with the rich in his death,  
though he had done no violence, nor was any deceit in his mouth.

<sup>10</sup> Yet it was the Lord's will to crush him and cause him to suffer,  
and though the Lord makes his life an offering for sin,  
he will see his offspring and prolong his days,  
and the will of the Lord will prosper in his hand.

<sup>11</sup> After he has suffered, he will see the light of life and be satisfied;  
by his knowledge my righteous servant will justify many, and he will bear their iniquities.

<sup>12</sup> Therefore I will give him a portion among the great, and he will divide the spoils with the  
strong, because he poured out his life unto death, and was numbered with the  
transgressors.

For he bore the sin of many, and made intercession for the transgressors.

*Silence for prayer and meditation*



## **HYMN**

*A Lamb goes uncomplaining forth,  
Our guilt and evil bearing  
And, laden with the sins of earth,  
None else the burden sharing.  
Goes patient on, grows weak and faint,  
To slaughter led without complaint,  
That spotless life to offer,  
Bears shame and stripes and wounds and death,  
Anguish and mockery and says,  
"Willing all this I suffer."*

## **A Lamb Goes Uncomplaining Forth**

*This Lamb is Christ, the soul's great friend,  
The Lamb of God, our Savior; Him  
God the Father chose to send  
To gain for us his favor.  
"Go forth, my Son," the Father said,  
"And free my children from their dread  
Of guilt and condemnation.  
The wrath and stripes are hard to bear,  
But by your passion they will share  
The fruit of your salvation."*

*"Yes, Father, yes, most willingly  
I'll bear what you command me.  
My will conforms to your decree;  
I'll do what you have asked me."  
O wondrous Love, what have you done!  
The Father offers up his Son,  
Desiring our salvation.  
O Love, how strong you are to save!  
You make his bed within the grave  
Who built the earth's foundation.*

*From morn till eve, in all I do,  
I'll praise you, Christ, my treasure.  
To sacrifice myself for you  
Shall be my aim and pleasure.  
My stream of life shall ever be  
A current flowing ceaselessly,  
Your constant praise outpouring.  
I'll treasure in my memory,  
O Lord, all you have done for me,  
Your gracious love adoring.*

## GOSPEL

**John 18:1-19:42**

**18** When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it.

<sup>2</sup> Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. <sup>3</sup> So Judas came to the garden, guiding a detachment of soldiers and some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons.

<sup>4</sup> Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?"

<sup>5</sup> "Jesus of Nazareth," they replied.

"I am he," Jesus said. (And Judas the traitor was standing there with them.) <sup>6</sup> When Jesus said, "I am he," they drew back and fell to the ground.

<sup>7</sup> Again he asked them, "Who is it you want?"

"Jesus of Nazareth," they said.

<sup>8</sup> Jesus answered, "I told you that I am he. If you are looking for me, then let these men go."

<sup>9</sup> This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me."

<sup>10</sup> Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.)

<sup>11</sup> Jesus commanded Peter, "Put your sword away! Shall I not drink the cup the Father has given me?"

<sup>12</sup> Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him <sup>13</sup> and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. <sup>14</sup> Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.

<sup>15</sup> Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, <sup>16</sup> but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant girl on duty there and brought Peter in.

<sup>17</sup> "You aren't one of this man's disciples too, are you?" she asked Peter.

He replied, "I am not."

<sup>18</sup> It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

<sup>19</sup> Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

<sup>20</sup> “I have spoken openly to the world,” Jesus replied. “I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret.” <sup>21</sup> Why question me? Ask those who heard me. Surely they know what I said.”

<sup>22</sup> When Jesus said this, one of the officials nearby slapped him in the face. “Is this the way you answer the high priest?” he demanded.

<sup>23</sup> “If I said something wrong,” Jesus replied, “testify as to what is wrong. But if I spoke the truth, why did you strike me?” <sup>24</sup> Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup> Meanwhile, Simon Peter was still standing there warming himself. So they asked him, “You aren’t one of his disciples too, are you?”

He denied it, saying, “I am not.”

<sup>26</sup> One of the high priest’s servants, a relative of the man whose ear Peter had cut off, challenged him, “Didn’t I see you with him in the garden?” <sup>27</sup> Again Peter denied it, and at that moment a rooster began to crow.

<sup>28</sup> Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover. <sup>29</sup> So Pilate came out to them and asked, “What charges are you bringing against this man?”

<sup>30</sup> “If he were not a criminal,” they replied, “we would not have handed him over to you.”

<sup>31</sup> Pilate said, “Take him yourselves and judge him by your own law.”

“But we have no right to execute anyone,” they objected. <sup>32</sup> This took place to fulfill what Jesus had said about the kind of death he was going to die.

<sup>33</sup> Pilate then went back inside the palace, summoned Jesus and asked him, “Are you the king of the Jews?”

<sup>34</sup> “Is that your own idea,” Jesus asked, “or did others talk to you about me?”

<sup>35</sup> “Am I a Jew?” Pilate replied. “Your own people and chief priests handed you over to me. What is it you have done?”

<sup>36</sup> Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.”

<sup>37</sup> “You are a king, then!” said Pilate.

Jesus answered, “You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.”

<sup>38</sup> “What is truth?” retorted Pilate. With this he went out again to the Jews gathered there and said, “I find no basis for a charge against him. <sup>39</sup> But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews’?”

<sup>40</sup> They shouted back, “No, not him! Give us Barabbas!” Now Barabbas had taken part in an uprising.

**19** Then Pilate took Jesus and had him flogged. <sup>2</sup> The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe <sup>3</sup> and went up to him again and again, saying, “Hail, king of the Jews!” And they slapped him in the face.

<sup>4</sup> Once more Pilate came out and said to the Jews gathered there, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.” <sup>5</sup> When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!”

<sup>6</sup> As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!” But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.”

<sup>7</sup> The Jewish leaders insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.”

<sup>8</sup> When Pilate heard this, he was even more afraid, <sup>9</sup> and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer. <sup>10</sup> “Do you refuse to speak to me?” Pilate said. “Don’t you realize I have power either to free you or to crucify you?”

<sup>11</sup> Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”

<sup>12</sup> From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

<sup>13</sup> When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). <sup>14</sup> It was the day of Preparation of the Passover; it was about noon.

“Here is your king,” Pilate said to the Jews.

<sup>15</sup> But they shouted, “Take him away! Take him away! Crucify him!”

“Shall I crucify your king?” Pilate asked.

“We have no king but Caesar,” the chief priests answered.

<sup>16</sup> Finally Pilate handed him over to them to be crucified.

So the soldiers took charge of Jesus. <sup>17</sup> Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).

### *Stand*

<sup>18</sup> There they crucified him, and with him two others—one on each side and Jesus in the middle.

<sup>19</sup> Pilate had a notice prepared and fastened to the cross. It read: Jesus of nazareth, the king of the jews. <sup>20</sup> Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. <sup>21</sup> The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

<sup>22</sup> Pilate answered, “What I have written, I have written.”

<sup>23</sup> When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

<sup>24</sup> “Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

This happened that the scripture might be fulfilled that said, “They divided my clothes among them and cast lots for my garment.”

So this is what the soldiers did.

<sup>25</sup> Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “Woman, here is your son,” <sup>27</sup> and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

<sup>28</sup> Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” <sup>29</sup> A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. <sup>30</sup> When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

<sup>31</sup> Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. <sup>32</sup> The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. <sup>33</sup> But when they came to Jesus and found that he was already dead, they did not break his legs. <sup>34</sup> Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. <sup>35</sup> The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. <sup>36</sup> These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," <sup>37</sup> and, as another scripture says, "They will look on the one they have pierced."

<sup>38</sup> Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. <sup>39</sup> He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. <sup>40</sup> Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. <sup>41</sup> At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. <sup>42</sup> Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

*Silence for prayer and meditation*



**HYMN**

**O Sacred Head, Now Wounded**

*O sacred head, now wounded, With grief and shame weighed down,  
Now scornfully surrounded, With thorns your only crown,  
O sacred head, no glory Now from your face does shine;  
Yet, though despised and gory, I joy to call you mine.*

*Men mock and taunt and jeer you, They smite your countenance,  
Though mighty worlds shall fear you And flee before your glance.  
How pale you are with anguish, With sore abuse and scorn!  
Your eyes with pain now languish That once were bright as morn!*

*Now from your cheeks has vanished Their color, once so fair;  
From your red lips is banished The splendor that was there.  
Grim death with cruel rigor Has robbed you of your life;  
Thus you have lost your vigor, Your strength, in this sad strife.*

*My burden in your passion, Lord, you have borne for me,  
For it was my transgression, My shame, on Calvary.  
I cast me down before you; Wrath is my rightful lot.  
Have mercy, I implore you; Redeemer, spurn me not!*

*What language shall I borrow To thank you, dearest Friend,  
For this, your dying sorrow, Your pity without end?  
Oh, make me yours forever, And keep me strong and true;  
Lord, let me never, never Outlive my love for you.*

*My Savior, then be near me When death is at my door,  
And let your presence cheer me; Forsake me nevermore!  
When soul and body languish, Oh, leave me not alone,  
But take away my anguish By virtue of your own!*

*Lord, be my consolation, My shield when I must die;  
Remind me of your passion When my last hour draws nigh.  
My eyes will then behold you, Upon your cross will dwell;  
My heart will then enfold you – Who dies in faith dies well!*

SERMON

Hebrews 7:26-28

εφαπαξ

<sup>26</sup> Such a high priest truly meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. <sup>27</sup> Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself. <sup>28</sup> For the law appoints as high priests men in all their weakness; but the oath, which came after the law, appointed the Son, who has been made perfect forever.

NEVER AGAIN!

## THE LORD'S PRAYER

**C: 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.**

# MEDITATION ON THE CROSS OF CHRIST

*The sanctuary is darkened, focusing our attention on the cross.*

## RESPONSES

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

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

*Silence for meditation*

## REPROACHES

*The Reproaches (Improperia) are an ancient element of this service. They represent Christ calling his people to repentance for sin and unbelief. Christians hear these words as a strong call to repentance addressed to them.*

### FIRST REPROACH

M: Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have raised you up out of the prison house of sin and death, and you have delivered up your Redeemer to be scourged. For I have redeemed you from the house of bondage, and you have nailed your Savior to the cross. O my people!

**C: Holy Lord God, holy and mighty God, holy and most merciful Redeemer, God eternal, leave us not to bitter death. O Lord, Have mercy.**

*Lamb of God, pure and holy, who on the cross did suffer,  
Ever patient and lowly, yourself to scorn did offer.  
All sins you carried for us, else had despair reigned o'er us:  
Have mercy on us, O Jesus!*

### SECOND REPROACH

M: Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have conquered all your foes, and you have given me over and delivered me to those who persecute me. For I have fed you with my Word and refreshed you with living water, and you have given me gall and vinegar to drink. O my people!

**C: Holy Lord God, holy and mighty God, holy and most merciful Redeemer, God eternal, allow us not to lose hope in the face of death and hell. O Lord, have mercy.**

*Lamb of God, pure and holy, who on the cross did suffer,  
Ever patient and lowly, yourself to scorn did offer.  
All sins you carried for us, else had despair reigned o'er us:  
Have mercy on us, O Jesus!*

### THIRD REPROACH

M: Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. What more could have been done for my vineyard that I have done for it? When I looked for good grapes, why did it yield only bad? My people, is this how you thank your God? O my people!

**C: Holy Lord God, holy and mighty God, holy and most merciful Redeemer, God eternal, keep us steadfast in the true faith. O Lord, have mercy.**

*Lamb of God, pure and holy, who on the cross did suffer,  
Ever patient and lowly, yourself to scorn did offer.  
All sins you carried for us, else had despair reigned o'er us:  
Your peace be with us, O Jesus!*

*Silence for meditation*

## THE SACRAMENT OF HOLY COMMUNION

### PREFACE

M: When he wrote about Holy Communion, the apostle Paul wrote,

**C: “Whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.”**

M: For this reason, it is appropriate that on this day when we remember Christ’s sacrifice for our sins, we also celebrate the sacrament he instituted.

In order to be properly prepared to receive this sacrament in a worthy manner, we must first examine ourselves. Self-examination reveals the ugly truth. We are sinners who do not deserve God’s love. Therefore, let us confess our sins before God, to whom all hearts are open and from whom no sin is hidden.

**C: Almighty God, merciful Father, I a troubled and repentant sinner, confess that I have sinned against you in my thoughts, my words, and my actions. I have not loved you with my whole heart; I have not loved others as I should. I am distressed by the sins that trouble me and am deeply sorry for them.**

M: Jesus says to his people: “If you forgive the sins of any, they are forgiven.” His death paid for the guilt of your sins and the sins of the whole world. Do you believe this?

**C: Yes, I believe.**

M: Because of the promise of our Savior Jesus, I forgive you all your sins. Be assured that you are a dear child of God and an heir of eternal life.

**C: Amen.**

## **WORDS OF INSTITUTION**

M: Because of his great love for us, and to further seal this forgiveness on us and strengthen our faith in him, Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying “Take and eat; this is my body, which is given for you. Do this in remembrance of me.”

Then he took the cup, gave thanks, and gave it to them, saying, “Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me.”

The peace of the Lord be with you always.

**C: Amen.**

## **DISTRIBUTION OF HOLY COMMUNION**

*The communicant members of Salem are invited to receive the Lord’s Supper. Because the Bible has convinced us that Jesus’ body and blood are present in the sacrament, and that receiving the sacrament together is a public statement of oneness in our beliefs and commitment, we ask our guests to speak with a pastor prior to the service before communing. We don’t want to be presumptuous and put you in the position of stating your agreement with our convictions before we’ve had an opportunity to explain them. The pastors would be happy to explore our convictions with you, on the basis of God’s Word, so that you might commune with us in the future!*

*Communicants who desire grape juice instead of wine may indicate so by raising an index finger as they approach the pastor. If you require a gluten free wafer, please speak to a pastor prior to worship.*

## **PRAYER**

M: Let us pray.

O God the Father, source of all goodness, in your loving kindness you sent your Son to share our humanity. We thank you that through him you have given us pardon and peace in this sacrament. We also pray that you will not forsake us but will rule our hearts and minds by your Holy Spirit so that we willingly serve you day after day, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C: Amen.**

## **HYMN**

### **What Wondrous Love Is This?**

*What wondrous love is this, O my soul, O my soul!  
What wondrous love is this, O my soul!  
What wondrous love is this That caused the Lord of bliss  
To bear the dreadful curse for my soul, for my soul,  
To bear the dreadful curse for my soul!*

*When I was sinking down, sinking down, sinking down,  
When I was sinking down, sinking down,  
When I was sinking down Beneath God's righteous frown,  
Christ laid aside his crown For my soul, for my soul,  
Christ laid aside his crown for my soul.*

*To God and to the Lamb I will sing, I will sing;  
To God and to the Lamb I will sing;  
To God and to the Lamb, Who is the great I Am,  
While millions join the theme, I will sing, I will sing,  
While millions join the theme, I will sing.*

*And when from death I'm free, I'll sing on, I'll sing on;  
And when from death I'm free, I'll sing on.  
And when from death I'm free, I'll sing his love for me,  
And through eternity I'll sing on, I'll sing on,  
And through eternity I'll sing on.*

## FINAL RESPONSE

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

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

*Silence for prayer and meditation*

*The service concludes in silence. No blessing is given because our Holy Week worship is not yet over. The center stained glass window with the picture of Jesus is illuminated as we remember that Jesus is our only Savior from sin, our only source of light and life. You may remain in the worship area for a time of silent meditation as long as you wish.*

## PRAYER AFTER WORSHIP

*Lamb of God, what a truly dark and empty day this would be for me if you had not willingly died on the cross! Your suffering and your death should have been mine. Impress upon me the joy this day brings into my life. For by your death you made it possible for me to experience God's love and forgiveness every day. Help me ever to live as one who has died to sin and been made alive for righteousness. Hear me for the sake of your innocent suffering and death. Amen..*

*The story doesn't end on Good Friday.  
The best part is still coming!  
Come back on Easter Sunday to hear the rest of the story  
and to celebrate our Savior's resurrection!*