

Good Friday: the Adoration of the Cross

April 10, 2020 ✝ Mount Olive Lutheran Church



Focus on the Season: Good Friday

At the heart of the Good Friday liturgy is the Passion according to St. John, 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 our Lord’s life-giving Passion and to find strength and hope in the tree of life. In the ancient Bidding Prayer we offer petitions for all the world for whom Christ died.

Keep this document open on the screen, to aid in your worship today. The links are embedded in this pdf, so you don’t have to return to the email. However, you can also print these pages and use the links in the email.

If you made a rough cross out of branches, have it ready. Or take the time to make one now, perhaps from the branches you raised on the Sunday of Passion.



Centering and Gathering

Light your candle.

In the Small Catechism, Martin Luther invites you to begin devotions – separately or together – making the sign of the cross and naming God into your midst:

In the name of the Father, and of the + Son, and of the Holy Spirit. Amen

Word

GREETING AND PRAYER OF THE DAY

Link to a video of this and the readings

FIRST READING: Isaiah 52:13 – 53:12; reader: assisting minister Art Halbardier *(In the readings video)*

¹³ See, my servant shall prosper;

he shall be exalted and lifted up,
and shall be very high.

¹⁴ Just as there were many who were astonished at him

—so marred was his appearance, beyond
human semblance,
and his form beyond that of mortals—

¹⁵ so 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.

¹ Who has believed what we have heard?

And to whom has the arm of the LORD been
revealed?

² For 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.

³ He 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.

⁴ Surely he has borne our infirmities and carried our diseases;
yet we accounted him stricken, struck down by God, and afflicted.

⁵ But 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.

⁶ All 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.

⁷ He 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.

⁸ By 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.

⁹ They 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.

¹⁰ Yet 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.

¹¹ Out 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.

¹² Therefore 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.

READING: Hebrews 4:14-16; 5:7-9; reader: assisting minister Art Halbardier *In the readings video*

¹⁴ Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. ¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. ¹⁶ Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

⁷ In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. ⁸ Although he was a Son, he learned obedience through what he suffered; ⁹ and having been made perfect, he became the source of eternal salvation for all who obey him, ¹⁰ having been designated by God a high priest according to the order of Melchizedek.

THE PASSION OF OUR LORD JESUS CHRIST: John 18:1 – 19:42 *Link to a video of the Passion*

Readers: Katie Krueger McCuen, Louise Lystig Fritchie, Pr. Crippen

18 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. 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 servants 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.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. ⁶ When Jesus said to them, “I am he,” they stepped back and fell to the ground. ⁷ Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” ⁸ Jesus answered, “I told you that I am he. 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?”

¹² So the soldiers, their officer, and the servants of the council 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 council that it was better to have one person die for the people.

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.

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 our people 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.

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.

²⁸ Then 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. 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 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.)

³³ Then Pilate entered the headquarters 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'm not Jewish, am I? Your own people 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 authorities. 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?"

After he had said this, he went out to them 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.

19 Then Pilate took Jesus and had him flogged. ² And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³ They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. ⁴ Pilate 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." ⁵ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" ⁶ When 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." ⁷ They 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."

⁸ Now when Pilate heard this, he was more afraid than ever. ⁹ He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. ¹⁰ Pilate 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?" ¹¹ Jesus 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." ¹² From then on Pilate tried to release him, but they 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."

¹³ When 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. ¹⁴ Now it was the day of Preparation for the Passover; and it was about noon. He said to them, "Here is your King!" ¹⁵ They 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." ¹⁶ Then he handed him over to them to be crucified.

So they took Jesus; ¹⁷ and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew 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, the King of the Jews." ²⁰ Many 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. ²¹ Then the chief priests 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. 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.

Silence

³¹ Since 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. 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 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."

³⁸ After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the authorities, 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 Jewish burial custom. 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.

HYMN: ELW 351, 352, "O Sacred Head, Now Wounded"

[Click the hymn title to link to the audio](#)

Hymn sung at Mount Olive on Good Friday, April 19, 2019

BIDDING PRAYER

This ancient prayer is appointed for Good Friday as we pray for the entirety of the people of God and the whole world, all of whom Jesus drew into God's life when he was lifted up on the cross.

The pattern, if you have more than one together is for one (A) to say the "Bid," and another (L) to lead the petition.

A Let us pray, brothers and sisters, for the holy church throughout the world.

Silent prayer

L Almighty and eternal God, you have shown your glory to all nations in Jesus Christ. By your Holy Spirit guide the church and gather it throughout the world. Help it to persevere in faith, proclaim your name, and bring the good news of salvation in Christ to all people. We ask this through Christ our Lord.

G Amen.

A Let us pray for Elizabeth and Ann, our bishops, for Francis, Bartholomew, Tawadros, Justin, and all bishops, popes and patriarchs; for all pastors, for all servants of the church, and for all the people of God.

Silent prayer

L Almighty and eternal God, your Spirit guides the church and makes it holy. Strengthen and uphold our bishops, pastors, other ministers, and lay leaders. Keep them in health and safety for the good of the church, and help each of us in our various vocations to do faithfully the work to which you have called us. We ask this through Christ our Lord.

G Amen.

A Let us pray for those preparing for baptism.

Silent prayer

L Almighty and eternal God, you continue to bless the church. Increase the faith and understanding of those preparing for baptism. Give them new birth as your children, and keep them in the faith and communion of your holy church. We ask this through Christ our Lord.

G Amen.

A Let us pray for our sisters and brothers who share our faith in Jesus Christ.

Silent prayer

L Almighty and eternal God, you give your church unity. Look with favor on all who follow Jesus your Son. Make all the baptized one in the fullness of faith, and keep us united in the fellowship of love. We ask this through Christ our Lord.

G Amen.

A Let us pray for the Jewish people, the first to hear the word of God.

Silent prayer

L Almighty and eternal God, long ago you gave your promise to Abraham and your teaching to Moses. Hear our prayers that the people you called and elected as your own may receive the fulfillment of the covenant's promises. We ask this through Christ our Lord.

G Amen.

A Let us pray for those who do not share our faith in Jesus Christ.

Silent prayer

L Almighty and eternal God, gather into your embrace all those who call out to you under different names. Bring an end to inter-religious strife, and make us more faithful witnesses of the love made known to us in your Son. We ask this through Christ our Lord.

G Amen.

A Let us pray for those who do not believe in God.

Silent prayer

℣ Almighty and eternal God, you created humanity so that all may long to know you and find peace in you. Grant that all may recognize the signs of your love and grace in the world and in the lives of Christians, and gladly acknowledge you as the one true God. We ask this through Christ our Lord.

☩ **Amen.**

℣ Let us pray for God's creation.

Silent prayer

℣ Almighty and eternal God, you are the creator of a magnificent universe. Hold all the worlds in the arms of your care and bring all things to fulfillment in you. We ask this through Christ our Lord.

☩ **Amen.**

℣ Let us pray for those who serve in public office.

Silent prayer

℣ Almighty and eternal God, you are the champion of the poor and oppressed. In your goodness, give wisdom to those in authority, so that all people may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord.

☩ **Amen.**

℣ Let us pray for those in need.

Silent prayer

℣ Almighty and eternal God, you give strength to the weary and new courage to those who have lost heart. Heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and deliver your world from falsehood, hunger, and disease. 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. Amen.

☩ **Amen.**

The prayers conclude:

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

☩ **Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen**

ADORATION OF THE CROSS

Your rough-made cross can be carried through the house, or simply held up, while someone says:

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

☩ **Oh, come, let us worship him.**

THE SOLEMN REPROACHES

Click the headline to link to the audio

This ancient text puts the Triune God's pain and suffering over our rebelliousness into the voice of Christ, asking, what else could I have done for you that I did not do? Surrounding each reproach is the ancient refrain, the Trisagion: "Holy God, holy and mighty, holy and immortal, have mercy on us."

Silence may be kept for five minutes, or listen to Mount Olive's singing of the reproaches from Good Friday last year, April 19, 2019; Chandler Molbert, soloist.

During the singing of the reproaches, all may take time to venerate the cross if they wish. Some may choose to pray: “I adore you, O Christ, and I bless you; by your holy cross you have redeemed the world.”

Holy God, holy and mighty, holy and immortal, have mercy on us. *(Sung by soloist in Greek, then by all in English)*

O my people, what have I done to you? In what have I offended you? Answer me. I led you forth from the land of Egypt and delivered you by the waters of baptism, but you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us. *(Sung by soloist in Greek, then by all in English)*

O my people, what more could I have done for you that I have not done? Answer me. I led you through the desert forty years and fed you with manna. I brought you through tribulation and gave you my body, the bread of heaven; I went before you in a pillar of cloud, but you led me to the judgment hall of Pilate, and you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us. *(Sung by soloist in Greek, then by all in English)*

O my people, what more could I have done for you that I have not done? Answer me. I scourged your enemies and brought you to a land of freedom, but you have scourged, mocked, and beaten me; I planted you as my chosen and fairest vineyard and made you branches of my vine; but you pierced my side with a spear, and you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us. *(Sung by soloist in Greek, then by all in English)*

O my people, what more could I have done for you that I have not done? Answer me. I gave you water of salvation from the rock, but when I was thirsty you gave me vinegar to drink; I gave you a royal scepter, and bestowed on you the keys to the kingdom, but you have given me a crown of thorns, and you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us. *(Sung by soloist in Greek, then by all in English)*

O my people, what more could I have done for you that I have not done? Answer me. I gave you my peace, which the world cannot give, but you draw the sword to strike in my name; I washed your feet as a sign of my love, and offered you my body and blood, but you scatter and deny and abandon me, and you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us. *(Sung by soloist in Greek, then by all in English)*

O my people, what more could I have done for you that I have not done? Answer me. I prayed that all may be one in the Father and me, but you continue to quarrel and divide, casting lots for my clothing; I grafted you into the tree of my chosen Israel, but you made them scapegoats for your own guilt, and you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us. *(Sung by soloist in Greek, then by all in English)*

O my people, what more could I have done for you that I have not done? Answer me. I came to you as the least of your brothers and sisters, but I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was naked and you did not clothe me, sick, and in prison, and you did not visit me, and you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us. (*Sung by soloist in Greek, then by all in English*)

ADORATION OF THE CROSS

☒ We adore you, O Christ, and we bless you.

☑ **By your holy cross you have redeemed the world.**

HYMN: ELW 355, “[Sing, My Tongue, the Glorious Battle](#)”

[Click the hymn title to link to the audio](#)

[Hymn sung at Mount Olive on Good Friday, April 19, 2019](#)

[All may leave the worship place in silence after the hymn concludes, making again the sign of the cross.](#)