

**GOOD FRIDAY, APRIL 2, 2021**  
**LIVING FAITH LUTHERAN CHURCH**

*Worship begins in silence*

**Prayer of the Day**

Merciful God, your Son was lifted up on the cross to draw all people to himself. Grant that we who have been born out of his wounded side may at all times find mercy in Jesus Christ, our Saviour and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

**A reading from Isaiah 52:13-53:12** (From "The Message" by Dr. Eugene Peterson)

**13** "Just watch my servant blossom! Exalted, tall, head and shoulders above the crowd! **14** But he didn't begin that way. At first everyone was appalled. He didn't even look human - a ruined face, disfigured past recognition. **15** Nations all over the world will be in awe, taken aback, kings shocked into silence when they see him. For what was unheard of they'll see with their own eyes, what was unthinkable they'll have right before them."

**1** Who believes what we've heard and seen? Who would have thought God's saving power would look like this? **2** The servant grew up before God - a scrawny seedling, a scrubby plant in a parched field. There was nothing attractive about him, nothing to cause us to take a second look. **3** He was looked down on and passed over, a man who suffered, who knew pain firsthand. One look at him and people turned away. We looked down on him, thought he was scum. **4** But the fact is, it was our pains he carried - our disfigurements, all the things wrong with us. We thought he brought it on himself, that God was punishing him for his own failures. **5** But it was our sins that did that to him, that ripped and tore and crushed him - our sins! He took the punishment, and that made us whole. Through his bruises we get healed.

**6** We're all like sheep who've wandered off and gotten lost. We've all done our own thing, gone our own way. And God has piled all our sins, everything we've done wrong, on him, on him. **7** He was beaten, he was tortured, but he didn't say a word. Like a lamb taken to be slaughtered and like a sheep being sheared, he took it all in silence. **8** Justice miscarried, and he was led off - and did anyone really know what was happening? He died without a thought for his own welfare, beaten bloody for the sins of my people. **9** They buried him with the wicked, threw him in a grave with a rich man, even though he'd never hurt a soul or said one word that wasn't true.

**10** Still, it's what God had in mind all along, to crush him with pain. The plan was that he give himself as an offering for sin so that he'd see life come from it - life, life, and more life. And God's plan will deeply prosper through him. **11** Out of that terrible travail of soul, he'll see that it's worth it and be glad he did it. Through what he experienced, my righteous one, my servant, will make many "righteous ones," as he himself carries the burden of their sins. **12** Therefore I'll

reward him extravagantly - the best of everything, the highest honors - Because he looked death in the face and didn't flinch, because he embraced the company of the lowest. He took on his own shoulders the sin of the many, he took up the cause of all the black sheep.

### **Introduction to the reading of the Passion Story in John**

Rather than preaching after the Passion Story from John,  
I thought it would be instructive to make some remarks before the reading  
as a way of giving some background to John's story  
and so help us in our listening, understanding and reflecting.

I will highlight three specific areas or themes.

First, although the Roman occupation of Palestine was oppressive,  
one of the positive elements of the relationship between Jews and Romans  
was the fact that Rome viewed Judaism as a "legitimate" religion  
and so provided for relative freedom of worship by Jewish believers.

And since both Jews and Romans originally considered early Christianity  
to be an offshoot or sect of Judaism,  
Christians reaped the benefit of a protected religion—  
at least until the latter part of the First Century  
when the relationship between Jews and Christians changed dramatically.

You see, because of the Christian claim that Jesus was the Messiah—  
the promised One, the King—for whom Israel had waited for 1000 years--  
Jewish leaders felt they could no longer tolerate that false teaching.

And so they made it clear to Rome that Christianity  
was no longer to be seen as a sect or part of Judaism  
and was, therefore, to no longer be the recipient  
of the protection which Rome gave to Jewish believers.

The most significant consequence of this loss of "official" status  
was that Christians very quickly began to suffer Roman persecution,  
resulting in the imprisonment, torture and deaths of hundreds.

Thus, once we know this bit of history, it is easier for us to understand why,  
by the time John's Gospel was written—at the end of the 1<sup>st</sup> century—  
why there was a lot of enmity and animosity  
between Jews and Christians. And that is why John's Gospel  
is shot through with a number of derogatory references to "the Jews"—  
blaming "the Jews" (implying the whole nation) for the crucifixion of Jesus.

The reality, however, is that the phrase “the Jews” that John uses in his story  
is not meant to refer to the average, ordinary Jewish person  
but is directed at the Jewish religious and political leaders.

In other words, it was the religious people—and likely only a few of them—  
who were responsible for arresting Jesus, turning him over to Pilate,  
bringing the accusations and charges against him,  
and for demanding that he be put to death.

The point I am making here is that anti-semitism—  
that is, hatred of or discrimination against Jews—  
anti-semitism has no theological or scriptural validity whatsoever  
and therefore has no place in Christian teaching, practice or conversation.

Unfortunately, and much to our regret, the reading of the passion narratives  
have, in past centuries, been an excuse  
for unjustifiable prejudice and persecution of the Jews.

In the Middle Ages, for instance, Jewish residents of cities  
were required to stand outside the doorways of churches on Good Friday  
so that worshippers who came out after the service  
could spit on them and slap them and call them “Christ Killers.”

In the last century, Hitler and Stalin and other murdering despots  
were able to launch pogroms or persecutions against the Jews  
because they were confident of finding support  
for such horrible policies from Christian leaders or Christian people.

And in our own time, in many ways and places around the world,  
anti-semitism is still very much a real fact of life among Christians  
who, rather conveniently, seem to forget that Jesus himself was a Jew.

Now, I am well aware that few of those who are anti-semitic—  
whether neo-Nazis or skinheads in Germany or Alberta. . .  
or those “respectable citizens”, Christians or not,  
who make their more subtle but equally dangerous  
ethnic slurs and side-comments)—  
I am well aware that none, or at least, very few of them  
would ever claim that their actions or attitudes are based  
on the supposed role of the Jews in the crucifixion of Jesus.

But in truth, such behaviour is tolerated and even encouraged  
because of a systemic or institutionalized false presumption of guilt.  
So, perhaps we can begin to change that attitude a little,  
if only within ourselves, by listening attentively to John's story  
and asking ourselves who it was that really opposed Jesus—  
whether it was the whole nation as St. John implies  
or a small but rabid group of power-hungry people, almost all of whom  
were the "religious" leaders out to curry favour with their Roman occupiers.

Second, in John's Gospel, the "picture" or "portrayal" of Jesus  
is very different from the Jesus in Matthew, Mark and Luke.  
In those three books, the Jesus who is arrested, tried,  
convicted and executed is portrayed as a victim—  
as a somewhat unwilling participant. . .  
even as one abandoned and forsaken by God.

In John's Gospel, however, Jesus is never a victim or a pawn.  
Indeed, throughout John's version of the Passion Story,  
the clear implication is that Jesus is almost in charge  
or in control of the whole affair, and that,  
if not orchestrating it, he is, at least, doing nothing to stop it.

For example, the soldiers who come to arrest him  
are thrown to the ground by nothing more than his words;  
at his trial, he responds to his accusers  
with a kind of insolence and sarcasm;

Pilate's authority and power are challenged by a Jesus  
who is obviously, and in truth, a king. . . indeed, THE KING. . .  
and not only of the Jews but of the Romans and the whole world  
which is why Rome sees him as a major threat to the empire.

Furthermore, when Jesus is on the cross and asks for a drink,  
it is not because he is thirsty, but, as John reminds us,  
he is asking simply to fulfill the Scriptures—  
a phrase that surfaces again and again in John's narrative,  
underscoring Jesus' full knowledge and participation in his mission and destiny.

As well, when Jesus dies, John uses the very specific phrase  
that Jesus "gave up" his spirit—letting us know that Jesus' life  
is not being "taken" from him but that he is "laying it down"  
willingly and obediently.

In the same way, the words Jesus speaks just before his death—  
the words “It is finished” or, in Greek, “It is completed”—  
announce to all who are listening that Jesus makes the decision  
to give his life back to God ONLY when  
and ONLY after he has completed his mission—  
the mission he received from his Father  
and the purpose he successfully accomplished.

Finally, in John’s Gospel, Jesus is crucified  
on the day of Preparation for the Passover—  
that is, on the day before Passover begins.

As a result, unlike Matthew, Mark and Luke,  
Jesus doesn’t celebrate Passover with his disciples. . .  
because he is already dead by Passover—  
meaning that John has no “Last Supper” in his story  
and, therefore, no institution of the Lord’s Supper.

And the reason for that is because John wants his readers  
to recognize and understand that Jesus is the “Passover Lamb”—  
God’s “Passover Lamb”—who is offered and slain  
for the sins of the world and as a sign of our liberation from sin--  
that is, that Jesus is the One whose blood cleanses us and saves us from death.

So, now, let us hear the Passion Story according to St. John—  
the story of One who is clear about his mission and purpose,  
who is obedient to his Father’s will, and who is,  
therefore, prepared to accept his approaching death. . .  
because he knows what will happen, how it will happen,  
why it will happen, and when and how and why it will end.

John’s story is the story of a king—a Sovereign whose throne is a cross,  
whose kingdom is the cosmos—the whole created order—  
and whose death, freely accepted,  
redeems and restores all things to God. Amen. SDG

**Holy Gospel The passion of our Lord Jesus Christ according to John 18:1-19:42**  
*From The Message*

Jesus, having prayed this prayer, left with his disciples and crossed over the brook Kidron  
at a place where there was a garden. He and his disciples entered it. <sup>2-4</sup>Judas, his betrayer,  
knew the place because Jesus and his disciples went there often. So Judas led the way to the

garden, and the Roman soldiers and police sent by the high priests and Pharisees followed. They arrived there with lanterns and torches and swords.

Jesus, knowing by now everything that was imploding on him, went out and met them. He said, "Who are you after?" They answered, "Jesus the Nazarene." <sup>5-6</sup> He said, "That's me."

The soldiers recoiled, totally taken aback. Judas, his betrayer, stood out like a sore thumb.

<sup>7</sup> Jesus asked again, "Who are you after?" They answered, "Jesus the Nazarene." <sup>8-9</sup> "I told you," said Jesus, "that's me. I'm the one. So if it's me you're after, let these others go." (This validated the words in his prayer, "I didn't lose one of those you gave.")

<sup>10</sup> Just then Simon Peter, who was carrying a sword, pulled it from its sheath and struck the Chief Priest's servant, cutting off his right ear. Malchus was the servant's name. <sup>11</sup> Jesus ordered Peter, "Put back your sword. Do you think for a minute I'm not going to drink this cup the Father gave me?"

<sup>12-14</sup> Then the Roman soldiers under their commander, joined by the Jewish police, seized Jesus and tied him up. They took him first to Annas, father-in-law of Caiaphas. Caiaphas was the Chief Priest that year. It was Caiaphas who had advised the Jews that it was to their advantage that one man die for the people. <sup>15-16</sup> Simon Peter and another disciple followed Jesus. That other disciple was known to the Chief Priest, and so he went in with Jesus to the Chief Priest's courtyard. Peter had to stay outside. Then the other disciple went out, spoke to the doorkeeper, and got Peter in.

<sup>17</sup> The young woman who was the doorkeeper said to Peter, "Aren't you one of this man's disciples?" He said, "No, I'm not." <sup>18</sup> The servants and police had made a fire because of the cold and were huddled there warming themselves. Peter stood with them, trying to get warm.

<sup>19-21</sup> Annas interrogated Jesus regarding his disciples and his teaching. Jesus answered, "I've spoken openly in public. I've taught regularly in meeting places and the Temple, where the Jews all come together. Everything has been out in the open. I've said nothing in secret. So why are you treating me like a traitor? Question those who have been listening to me. They know well what I have said. My teachings have all been aboveboard."

<sup>22</sup> When he said this, one of the policemen standing there slapped Jesus across the face, saying, "How dare you speak to the Chief Priest like that!" <sup>23</sup> Jesus replied, "If I've said something wrong, prove it. But if I've spoken the plain truth, why this slapping around?" <sup>24</sup> Then Annas sent him, still tied up, to the Chief Priest Caiaphas.

<sup>25</sup> Meanwhile, Simon Peter was back at the fire, still trying to get warm. The others there said to him, "Aren't you one of his disciples?" He denied it, "Not me." <sup>26</sup> One of the Chief Priest's servants, a relative of the man whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" <sup>27</sup> Again, Peter denied it. Just then a rooster crowed.

<sup>28-29</sup> They led Jesus then from Caiaphas to the Roman governor's palace. It was early morning. They themselves didn't enter the palace because they didn't want to be disqualified from eating the Passover. So Pilate came out to them and spoke. "What charge do you bring against this man?" <sup>30</sup> They said, "If he hadn't been doing something evil, do you think we'd be here bothering you?" <sup>31-32</sup> Pilate said, "You take him. Judge him by *your* law." The Jews said,

“We’re not allowed to kill anyone.” (This would confirm Jesus’ word indicating the way he would die.)

**33** Pilate went back into the palace and called for Jesus. He said, “Are you the ‘King of the Jews’?” **34** Jesus answered, “Are you saying this on your own, or did others tell you this about me?” **35** Pilate said, “Do I look like a Jew? Your people and your high priests turned you over to me. What did you do?” **36** “My kingdom,” said Jesus, “doesn’t consist of what you see around you. If it did, my followers would fight so that I wouldn’t be handed over to the Jews. But I’m not that kind of king, not the world’s kind of king.” **37** Then Pilate said, “So, are you a king or not?” Jesus answered, “You tell me. Because I am King, I was born and entered the world so that I could witness to the truth. Everyone who cares for truth, who has any feeling for the truth, recognizes my voice.” **38-39** Pilate said, “What is truth?”

Then he went back out to the Jews and told them, “I find nothing wrong in this man. It’s your custom that I pardon one prisoner at Passover. Do you want me to pardon the ‘King of the Jews’?” **40** They shouted back, “Not this one, but Barabbas!” Barabbas was a Jewish freedom fighter.

**1** So Pilate took Jesus and had him whipped. **2** The soldiers, having braided a crown from thorns, set it on his head, threw a purple robe over him, **3** and approached him with, "Hail, King of the Jews!" Then they greeted him with slaps in the face. **4** Pilate went back out again and said to them, "I present him to you, but I want you to know that I do not find him guilty of any crime." **5** Just then Jesus came out wearing the thorn crown and purple robe. Pilate announced, "Here he is: the Man." **6** When the high priests and police saw him, they shouted in a frenzy, "Crucify! Crucify!" Pilate told them, "You take him. You crucify him. I find nothing wrong with him." **7** The Jews answered, "We have a law, and by that law he must die because he claimed to be the Son of God."

**8** When Pilate heard this, he became even more scared. **9** He went back into the palace and said to Jesus, "Where did you come from?" Jesus gave no answer. **10** Pilate said, "You won't talk? Don't you know that I have the authority to pardon you, and the authority to crucify you?" **11** Jesus said, "You haven't a shred of authority over me except what has been given you from heaven. That's why the one who betrayed me to you has committed a far greater fault." **12** At this, Pilate tried his best to pardon him, but the Jewish religious leaders and police shouted him down: "If you pardon this man, you're no friend of Caesar's. Anyone setting himself up as 'king' defies Caesar."

**13** When Pilate heard those words, he led Jesus outside. He sat down at the judgment seat in the area designated Stone Court (in Hebrew, *Gabbatha*). **14** It was the preparation day for Passover. The hour was noon. Pilate said to those gathered there, "Here is your king." **15** They shouted back, "Kill him! Kill him! Crucify him!" Pilate said, "I am to crucify your king?" The high priests answered, "We have no king except Caesar." **16** Pilate caved in to their demand. He turned him over to be crucified.

**17** Carrying his cross, Jesus went out to the place called Skull Hill (the name in Hebrew is *Golgotha*), **18** where they crucified him, and with him two others, one on each side, Jesus in the middle. **19** Pilate wrote a sign and had it placed on the cross. It read: Jesus the Nazarene the king of the Jews. **20** Many of the Judeans read the sign because the place where Jesus was crucified was right next to the city. It was written in Hebrew, Latin, and Greek. **21** The Jewish high priests objected. "Don't write," they said to Pilate, "'The King of the Jews.' Make it, 'This man said, 'I am the King of the Jews'". **22** Pilate said, "What I've written, I've written."

**23** When they crucified him, the Roman soldiers took his clothes and divided them up four ways, to each soldier a fourth. But his robe was seamless, a single piece of weaving, **24** so they said to each other, "Let's not tear it up. Let's throw dice to see who gets it." This confirmed the Scripture that said, "They divided up my clothes among them and threw dice for my coat." (The soldiers validated the Scriptures!)

**25** Jesus' mother, his aunt, Mary the wife of Clopas, and Mary Magdalene stood at the foot of the cross. **26** Jesus saw his mother and the disciple he loved standing near her. He said to his mother, "Woman, here is your son." **27** Then to the disciple, "Here is your mother." From that moment the disciple accepted her as his own mother.

**28** Jesus, seeing that everything had been completed so that the Scripture record might also be complete, then said, "I'm thirsty." **29** A jug of sour wine was standing by. Someone put a sponge soaked with the wine on a javelin and lifted it to his mouth. **30** After he took the wine, Jesus said, "It's done . . . It is complete." Bowing his head, he offered up his spirit.

*(It is appropriate here to pause for a time of reflection on the death of our Saviour).*

**31** Then, since it was the day of Sabbath preparation, and so the bodies wouldn't stay on the crosses over the Sabbath (it was a high holy day that year), the Jewish leaders petitioned Pilate that their legs be broken to speed death, and the bodies taken down. **32** So the soldiers came and broke the legs of the first man crucified with Jesus, and then the other. **33** When they got to Jesus, they saw that he was already dead, so they didn't break his legs.

**34** One of the soldiers stabbed him in the side with his spear. Blood and water gushed out. **35** The eyewitness to these things has presented an accurate report. He saw it himself and is telling the truth so that you, also, will believe. **36** These things that happened confirmed the Scripture, "Not a bone in his body was broken," **37** and the other Scripture that reads, "They will stare at the one they pierced."

**38** After all this, Joseph of Arimathea (he was a disciple of Jesus, but secretly, because he was intimidated by the Jews) petitioned Pilate to take the body of Jesus. Pilate gave permission. So Joseph came and took the body. **39** Nicodemus, who had first come to Jesus at night,



came now in broad daylight carrying a mixture of myrrh and aloes, about seventy-five pounds. **40** They took Jesus' body and, following the Jewish burial custom, wrapped it in linen with the spices. **41** There was a garden near the place he was crucified, and in the garden a new tomb in which no one had yet been placed. **42** So, because it was Sabbath preparation for the Jews and the tomb was convenient, they placed Jesus in it.

*A Time of Silence follows the reading*

### **The Hymn of the Day**

“O Sacred Head, Now Wounded”

1. O sacred head, now wounded, with grief and shame weighted 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.
2. 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.
3. 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.
4. Lord, be my consolation; shield me when I must die;  
remind me of thy passion when my last hour draws night.  
These eyes, new faith receiving, from thee shall never move;  
for all who die believing die safely in thy love.

### **The Bidding Prayer**

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

*Silent prayer.*

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. **Amen.**

Let us pray for Susan and Greg, our bishops, for Kathy, our assistant to the Bishop, for our parish councils and our pastors, for all servant-leaders of the church, and for all the people of God. *Silent prayer.*

Almighty and eternal God, your Spirit guides the church and makes it holy. Strengthen and uphold our bishops, pastors, deacons, 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. **Amen.**

Let us pray for our sisters and brothers who share our faith in Jesus Christ. *Silent prayer*

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 the fellowship of love. We ask this through Christ our Lord. **Amen.**

Let us pray for the Jewish people, the first to hear the word of God. *Silent prayer.*

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. **Amen.**

Let us pray for those who do not share our faith in Jesus Christ. *Silent prayer.*

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. **Amen.**

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 everywhere 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.**

Finally, let us speak our prayer 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.

### ***The Procession of the Cross***

*Since a procession is not possible in our particular setting and time, holding a cross or crucifix before us wherever we are gathered will help us focus our attention as we speak the words below as an adoration of the crucified Christ. The cross may be lifted for each acclamation and then lowered for a brief time before being raised again.*

Behold the life-giving cross, on which was hung the Saviour of the whole world.  
**Oh, come, let us worship him.**      *Pause for silence*

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Behold the life-giving cross, on which was hung the Saviour of the whole world.  
**Oh, come, let us worship him.**      *Pause for silence*

*A time for meditation or showing reverence for the cross follows. Then we continue:*

We adore you, O Christ, and we bless you.  
**By your holy cross you have redeemed the world.**

### **A Closing hymn of Triumph      “Sing, My Tongue”, v. 5 – piano only**

*There is no blessing or benediction given at the end of this service to remind us that the crucifixion and resurrection are both one saving act—an act of love in and by which love gives its own life to give new life to the world. We prepare now for the final scene in this drama which we will celebrate two days from now at the Feast of our Lord’s resurrection. Following the hymn, all are asked to leave their time of worship (and this zoom service) in silence.*

## Sing, My Tongue



1 Sing, my tongue, the glo - rious bat - tle; tell the tri - umph  
 2 God in mer - cy saw us fall - en, sunk in shame and  
 3 Tell how, when at length the full - ness of the ap - point - ed  
 4 Thir - ty years a - mong us dwell - ing, Je - sus went from  
 5 Bend your boughs, O tree of glo - ry, your re - lax - ing



far and wide; tell a - loud the won - drous sto - ry  
 mis - er - y, felled to death in E - den's gar - den,  
 time was come, Christ, the Word, was born of wom - an,  
 Naz - a - reth, des - tined, ded - i - cat - ed, will - ing,  
 sin - ews bend; for a while the an - cient rig - or



of the cross, the Cru - ci - fied; tell how Christ, the  
 where in pride we claimed the tree; then an - oth - er  
 left for us the heav'n - ly home, blazed the path of  
 did his work, and met his death; like a lamb he  
 that your birth be - stowed, sus - pend; and the Lord of



world's re - deem - er, van - quished death the day he died.  
 tree was cho - sen, which the world from death would free.  
 true o - be - dience, shone as light a - midst the gloom.  
 hum - bly yield - ed on the cross his dy - ing breath.  
 heav'n - ly beau - ty gent - ly on your arms ex - tend.

6 Faithful cross, true sign of triumph,  
 be for all the noblest tree;  
 none in foliage, none in blossom,  
 none in fruit your equal be;  
 symbol of the world's redemption,  
 for your burden makes us free.

7 Unto God be praise and glory;  
 to the Father and the Son,  
 to the eternal Spirit honor  
 now and evermore be done;  
 praise and glory in the highest,  
 while the timeless ages run.

Text: Venantius Honorius Fortunatus, 530–609; tr. John Mason Neale, 1818–1866, alt.  
 Music: FORTUNATUS NEW, Carl F. Schalk, b. 1929  
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