



Topic: Good Friday

Time: Friday, April 2, 2021 at 7:00 PM Eastern Time

<https://us02web.zoom.us/j/82770523712?pwd=YzMvTWgvY2sya1VzNTdRdFJDekhpZz09>

Dial-In

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THE PASCHAL TRIDUUM THE SERVICE OF GOOD FRIDAY

April 2, 2021
7:00 PM

Concordia Lutheran, Emanuel Lutheran, Faith Lutheran and St. Mary's Episcopal Churches
Manchester and East Hartford, Connecticut

Because this service is part of a three-day liturgy, Good Friday begins in simple solemnity. We will begin our liturgy in silence (when you arrive on zoom you will be muted and the screen share will have an image for your meditation)

Prayer of the Day

Pastor Marschhausen

Let us pray. (*Silence*)

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 him, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

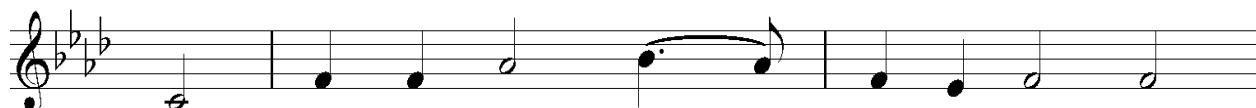
Amen.

The Hymn

Now Let Us All With One Accord

Hymnal 147

Emanuel Cruz, tenor; Jun Lee, piano—Emanuel Lutheran



1 Now let us all with one accord, in
2 The cov - e - nant, so long re - vealed to
3 Your love, O Lord, our sin - ful race has
4 Re - mem - ber, Lord, though frail we be, in
5 There - fore, we pray you, Lord, for - give; so



1 com - pa - ny with a - ges past, keep vi - gil with our
2 those of faith in for - mer time, Christ by his own ex -
3 not re - turned, but fal - si - fied; au - thor of mer - cy,
4 your own i - mage were we made; help us, lest in anx -
5 when our wan - derings here shall cease, we may with you for



1 heaven - ly Lord in his temp - ta - tion and his fast.
2 am - ple sealed, the Lord of love, in love sub - lime.
3 turn your face and grant re - pent - ance for our pride.
4 i - e - ty, we cause your Name to be be - trayed.
5 ev - er live, in love and u - ni - ty and peace.

INTRODUCTION TO THE PASSION GOSPEL

Good Friday Introduction

Pastor Kershner

On Good Friday it is important to reflect on a truth too many Christians forget: that Jesus himself, and all of his disciples, were Jewish. John's Gospel sometimes uses the term "the Jews" to represent either the religious leaders who condemned Jesus, or the crowds gathered in Jerusalem. But all too often in Christian history this has been misunderstood to mean Jewish people in general. In centuries past this led to hideous prejudice and even violence. As we read John's gospel tonight, let us remember three things: 1) Jesus himself was Jewish; 2) It is all humankind, ourselves included, who is responsible for his death, and whose sins he bore to the cross; and 3) our Jewish brothers and sisters remain God's beloved and chosen people, and their covenant with God will never be forgotten (Romans 11:29).

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

PART ONE

Reader from Concordia

¹Jesus 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?" ¹²So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.

Silence

PART TWO

Reader from Emanuel

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 Jews 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 Jews 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.

Silence

PART THREE

Reader from Faith

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.

The Anthem

Jesus Walked the Lonesome Valley

The Combined Choir

PART FOUR

Reader from St. Mary's

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 Jews replied, "We are not permitted to put anyone to death." ³²(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) 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 Jews. 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 Jews 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. ^{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 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 Jews 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." 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 Jews 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 the Jews, “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.

Silence

Hymn

O Sacred Head, Now Wounded (verses 1-2)

ELW 351

The musical score consists of three staves of music in common time, featuring a treble clef, a bass clef, and a soprano clef. The music is set in a harmonic minor key with a mix of major and minor chords. The lyrics are integrated into the music, appearing below the staves in four distinct stanzas. The first stanza begins with the line "O sa - cred head, now wound - ed, with grief and shame weighed down," and ends with "now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown; how does thy face now lan - guish, which once was bright as morn!" The second stanza begins with "O sa - cred head, what glo - ry, what bliss till now was thine!" and ends with "These eyes, new faith re - ceiv - ing, from thee shall nev - er move;" The third stanza begins with "Yet, though de - spised and gor - y, I joy to call thee mine. mine, mine was the trans-gres - sion, but thine the dead - ly pain." The fourth stanza begins with "Lord, let me nev - er, nev - er out - live my love to thee. for all who die be - liev - ing die safe - ly in thy love."

1 O sa - cred head, now wound - ed, with grief and shame weighed down,
 2 How pale thou art with an - guish, with sore a - buse and scorn;
 3 What lan - guage shall I bor - row to thank thee, dear - est friend,
 4 Lord, be my con - so - la - tion; shield me when I must die;

now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
 how does thy face now lan - guish, which once was bright as morn!
 for this thy dy - ing sor - row, thy pit - y with - out end?
 re - mind me of thy pas - sion when my last hour draws nigh.

O sa - cred head, what glo - ry, what bliss till now was thine!
 Thy grief and bit - ter pas - sion were all for sin - ners' gain;
 Oh, make me thine for - ev - er, and should I faint-ing be,
 These eyes, new faith re - ceiv - ing, from thee shall nev - er move;

Yet, though de - spised and gor - y, I joy to call thee mine. mine, mine was the trans-gres - sion, but thine the dead - ly pain.
 Lord, let me nev - er, nev - er out - live my love to thee. for all who die be - liev - ing die safe - ly in thy love.

Silence

PART FIVE

Reader from Concordia

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 Jews 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.’” 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.

The Solemn Silence

We observe one minute of silent prayer.

PART SIX

Reader from Emanuel

³¹Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. 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.”

Silence

PART SEVEN

Reader from Faith

³⁸After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. 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.

Silence

The Hymn

There in God's Garden

ELW 342

**Megan Godwin, soprano; Beth Allen, alto/flute; Fred Schoenfeld, tenor;
David Godwin, bass; Rob McCrann, organ—Faith Lutheran**

The musical score consists of four staves of music in G clef, common time, and a key signature of one flat. The top staff is soprano, the second is alto, the third is tenor, and the bottom is bass. The lyrics are integrated with the music, appearing below the corresponding staves. The music features various dynamics, including forte and piano, and includes several rests and grace notes.

1 There in God's gar - den stands the Tree of Wis - dom,
 2 Its name is Je - sus, name that says, "Our Sav - ior!"
 3 Thorns not its own are tan - gled in its fo - liage;
 4 See how its branch - es reach to us in wel - come;

whose leaves hold forth the heal - ing of the na - tions:
 There on its branch - es see the scars of suf - f'ring;
 our greed has starved it, our de - spite has choked it.
 hear what the Voice says, "Come to me, ye wea - ry!"

Tree of all knowl - edge, Tree of all com -
 see there the ten - drils of our hu - man
 Yet, look! it lives! its grief has not de -
 Give me your sick - ness, give me all your

pas - sion, Tree of all beau - ty.
 self - hood feed on its life - blood.
 stroyed it nor fire con - sumed it.
 sor - row, I will give bless - ing."

5 This is my ending,
 this my resurrection;
 into your hands, Lord,
 I commit my spirit.
 This have I searched for;
 now I can possess it.
 This ground is holy.

6 All heav'n is singing,
 "Thanks to Christ whose passion
 offers in mercy
 healing, strength, and pardon.
 Peoples and nations,
 take it, take it freely!"
 Amen! My Master!

THE BIDDING PRAYER, ALSO CALLED THE SOLEMN COLLECTS

The intercessions on Good Friday are unfolded in faith that as Jesus is lifted up on the cross, his compassion does indeed extend to all people and the whole cosmos. The Good Friday intercessions—the practice of which can be traced to the fifth century—invite the entire congregation into intercessory prayer that is as wide as the embrace of the cross. There may be no other liturgical occasion during the year in which the intercessory prayers extend so intentionally and fully to all of humanity and all of creation. (Augsburg Fortress)

The deacons lead the invitations to prayer (the biddings).

Silence for prayer follows each bidding.

The ministers lead the prayers that conclude the silence.

Reverend Johnson

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

BIDDING 1

Deacon Winzler

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service

For all bishops and other ministers and the people whom they serve

For *Elizabeth and James, ELCA Bishops, Michael, Ian and Laura, Episcopal Bishops,*

For all Christians in this community

For those about to be baptized

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

COLLECT 1

Pastor Kershner

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. **Amen.**

BIDDING 2**Deacon Fedorchak**

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For *Joseph*, the President of the United States

For the Congress and the Supreme Court

For the Members and Representatives of the United Nations

For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

Silence

COLLECT 2**Pastor Marschhausen**

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

BIDDING 3**Deacon Winzler**

Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute
and the oppressed

For the sick, the wounded, and the crippled

For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair

For the sorrowful and bereaved

For prisoners and captives, and those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

COLLECT 3**Pastor Kershner**

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

BIDDING 4**Deacon Fedorchak**

Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin or indifference
For the contemptuous and the scornful
For those who are enemies of the cross of Christ and persecutors of his disciples
For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to faith and obedience.

*Silence***COLLECT 4****Pastor Marschhausen**

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

PRAYER**Reverend Johnson**

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection. Amen.

*Silence***Reverend Johnson**

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

THE VENERATION OF THE CROSS

The Lord's Prayer

Pastor Kershner

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, for ever and ever. Amen.

The Hymn of Adoration

Sing, My Tongue (verses 1, 2 & 6)

ELW 355

1 Sing, my tongue, the glo - rious bat - tle; tell the
 2 God in mer - cy saw us fal - len, sunk in
 3 Tell how, when at length the full - ness of the ap -
 4 Thir - ty years a - mong us dwell - ing, Je - sus
 5 Bend your boughs, O tree of glo - ry, your re -

tri - umph far and wide; tell a - loud the won-drous
 shame and mis - er - y, felled to death in E - den's
 point - ed time was come, Christ, the Word, was born of
 went from Naz - a - reth, des - tined, ded - i - cat - ed,
 lax - ing sin - ews bend; for a while the an - cient

sto - ry of the cross, the Cru - ci - fied;
 gar - den, where in pride we claimed the tree;
 wom - an, left for us the heav - 'nly home,
 will - ing, did his work, and met his death;
 rig - or that your birth be - stowed, sus - pend;

tell how Christ, the world's re - deem - er, van - - quished
 then an - oth - er tree was chos - en, which the
 blazed the path of true o - be - dience, shone as
 like a lamb he humb - ly yield - ed on the
 and the Lord of heav'n - ly beau - ty gent - ly

death the day he died. || death the day he died.
 world from death would free. || world from death would free.
 light a - midst the gloom. || light a - midst the gloom.
 cross his dy - ing breath. || cross his dy - ing breath.
 on your arms ex - tend. || on your arms ex - tend.

(7) A - men.

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. Amen.

Pastor Marschhausen

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and forever. **Amen.**

There is no blessing or dismissal as the liturgy of the Paschal Triduum continues with the Great Vigil of Easter on Holy Saturday.

The congregation may remain for a time of private prayer.

With Thanks to

- ❖ The congregations of Concordia Lutheran Church, Emanuel Lutheran Church, Faith Lutheran Church and St. Mary's Episcopal Church.
- ❖ Jun Lee, Rob McCrann, Emanuel Cruz, Nancy Knauff, Beth Allen, and the Combined Choir who have provided music for this service.
- ❖ The readers from each congregation.

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