

GOOD FRIDAY



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

GATHERING

PRAYER OF THE DAY

The presiding minister leads the prayer of the day.

Let us pray.

A brief silence is kept before the prayer.

Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and forever.

Amen.

MUSICAL MEDITATION offered by **KAIROS: A Consort of Singers**

Hear my prayer, O Lord

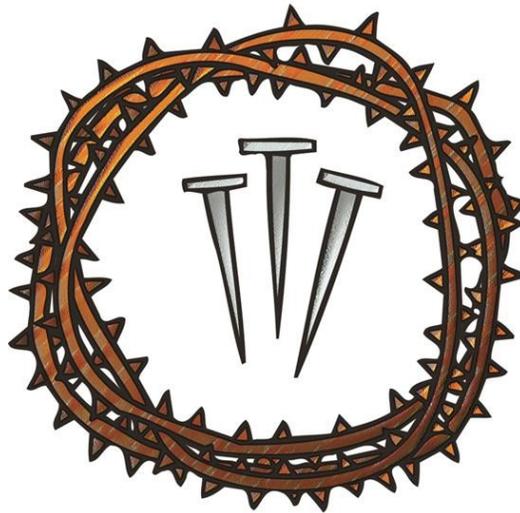
Henry Purcell (ca. 1659–1695)

Remember not, Lord, our offences,
Nor th'offences of our forefathers;
Neither take thou vengeance of our sins,
But spare us, good Lord.

Spare thy people, whom thou hast redeem'd
With thy most precious blood,
And be not angry with us for ever.

Spare us, good Lord.

—from the *Exhortation and Litany*, 1544
Thomas Cranmer (1489–1556)



*Legend (The Crown of Roses),
from Sixteen Songs for Children; Op. 54, No. 5*

**Pyotr Ilyich Tchaikovsky
(1840–1893)**

When Jesus Christ was yet a child
He had a garden small and wild,
Wherein he cherished roses fair,
And wove them into garlands there.
Now once, as summer-time drew nigh,
There came a troop of children by,
And seeing roses on the tree,
With shouts they plucked them merrily.
“Do you bind roses in your hair?”
They cried, in scorn, to Jesus there.
The Boy said humbly: “Take, I pray,
All but the naked thorns away.”
Then of the thorns they made a crown,
And with rough fingers pressed it down.
Till on his forehead fair and young
Red drops of blood like roses sprung.

—Richard Henry Stoddard, 1856
translated into Russian by Aleksey Plescheyev,
1877 translated back into English by Geoffrey
Dearmer, 1913

WORD

The gospel is announced.

The Passion according to Saint John 18:1—19:42

During the reading, Kairos will offer a meditation in music after each pause.

Chapter 18

After Jesus had spoken these words, he 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. 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.

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.

Musical meditation offered by Kairos
Five Lenten Motets

Antonín Tučapský (1928–2014)

1. *Tristis est anima mea* *My soul is sad*
usque ad mortem; *even unto death;*
sustinete hic et vigilate mecum. *support them and watch with me.*

The reading continues

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.

Musical meditation offered by Kairos
Five Lenten Motets

A. Tučapský

2. *Pater mi,* My father,
si non potest hic calix transire if it is not possible to pass this cup
nisi bibam illum, unless I drink it,
fiat voluntas tua. let thy will be done.

The reading continues

Chapter 19

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

(continued on next page).

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."

¹³When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. ¹⁴Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" ¹⁵They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." ¹⁶Then he handed him over to them to be crucified.

Musical meditation offered by Kairos
Five Lenten Motets

A. Tučapský

3.

*Filiae Jerusalem,
nolite flere super me,
sed super vos ipsas flete,
et super filios vestros flete.*

Daughters of Jerusalem,
don't weep over me,
but weep over yourselves,
And weep over your children.

*Quoniam ecce venient dies,
in quibus dicent:
"Beatae steriles
et ventre qui non genuerunt.
Beatae steriles
et uber aquae non lactaverunt."*

For behold, the days will come,
when they will say to others:
"Blessed are the barren
whose wombs have never given birth.
"Blessed are the barren
whose breasts have never given milk."

*Tunc incipient dicere montibus:
"Cadite supernos,"
et collibus: "Operite nos."*

Then they will begin to say to the mountains:
"Fall on us",
and to the hills: "Cover us."

*Quia si non viridi ligno
haec faciunt,
in arido quid fiet?*

*For if when the wood is green
such things are done,
what will happen in the dry season?*

The reading continues

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.

Musical meditation offered by *Kairos* *Five Lenten Motets*

A. Tučapský

- | | | |
|----|---|---|
| 4. | <i>Eli, Eli, lamma sabactani?</i>
<i>Deus meus, ut quid dereliquisti me?</i> | My God, why have you forsaken me?
My God, why have you forsaken me? |
| 5. | <i>Pater meus, in manus tuas</i>
<i>commendo spiritum meum.</i>
<i>Consummatum est.</i> | <i>My Father, into thy hands</i>
<i>I commend my spirit.</i>
<i>It is finished.</i> |

The reading continues

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 *(continued on next page)*).

who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) ³⁶These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." ³⁷And again another passage of scripture says, "They will look on the one whom they have pierced."

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

Musical meditation offered by *Kairos*

William Byrd (ca. 1540–1623)

*Ave verum corpus,
natum de Maria Virgine;
Vere passum, immolatum
in cruce pro homine:*

*Cujus latus perforatum
unda fluxit sanguine:
Esto nobis praegustatum*

mortis in examine.

*O dulcis, O pie,
O Jesu, Fili Mariae,
miserere mei. Amen.*

Hail true body,
born of the Virgin Mary;
Who, having truly suffered, was sacrificed
on the cross for mankind:

From whose pierced side
water flowed and blood:
May it be for us a foretaste
[of the Heavenly banquet]
in the trial of death.

O sweet, O pious,
O Jesus, Son of Mary,
have mercy on me. Amen.

—*Fourteenth-century hymn,
attributed to Pope Innocent VI (d. 1342)*

HOMILY

Silence for reflection follows the homily.

Musical meditation offered by Kairos
Wondrous Love

First published in *The Southern Harmony*, 1840;
William Walker, editor
Contemporary Setting by Robert Scholz

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 as 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!

—American folk hymn

BIDDING PRAYERS

The presiding minister leads each bid, which is followed by a moment of silent prayer.

Let us pray, brothers and sisters, 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 our bishops, [Bishop Elizabeth Eaton and Bishop Paul Egensteiner, our Pastor Tobias Anderson], for all the servants 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, 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 those preparing for baptism.

Silent prayer

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.

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 in 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 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.

The pastor concludes the bidding prayers:

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

THE LORD'S PRAYER

The presiding minister introduces the Lord's Prayer.

Lord, remember us in your kingdom and teach us to pray.

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.



CONGREGATIONAL SONG: 358

The assembly stands for the congregational song.

1 Great God, your love has called us here, as we, by love, for
2 We come with self - in - flict - ed pains of bro - ken trust and
3 Great God, in Christ you call our name and then re - ceive us
4 Then take the towel, and break the bread, and hum - ble us, and
5 Great God, in Christ you set us free your life to live, your

love were made. Your liv - ing like - ness still we bear,
cho - sen wrong, half - free, half - bound by in - ner chains,
as your own, not through some mer - it, right, or claim,
call us friends. Suf - fer and serve till all are fed,
joy to share. Give us your Spir - it's lib - er - ty

though marred, dis - hon - ored, dis - o - beyed. We come, with all our
by so - cial forc - es swept a - long, by pow'rs and sys - tems
but by your gra - cious love a - lone. We strain to glimpse your
and show how grand - ly love in - tends to work till all cre -
to turn from guilt and dull de - spair, and of - fer all that

heart and mind your call to hear, your love to find.
close con - fined, yet seek - ing hope for hu - man - kind.
mer - cy seat and find you kneel - ing at our feet.
a - tion sings, to fill all worlds, to crown all things.
faith can do while love is mak - ing all things new.

Text: Brian A. Wren, b. 1936

Music: RYBURN, Norman Cocker, 1889-1953

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Music © Oxford University Press.

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

A: **Because by your holy cross you have redeemed the world.**

† *All depart in silence.* †

MISSION NOTES

We are so glad that you are here with us for worship, and invite you to consider other ways to deepen faith and connect with the Redeemer community and the world around us - to which God calls us in loving service!

Thank You to Kairos: A Consort of Singers

Kairos: A Consort of Singers is a collaborative vocal chamber ensemble that provides high-quality performances of a wide range of a cappella choral works, some of which we are extremely pleased to have experienced tonight. We would like to express our gratitude and thankfulness to Kairos for enriching this evening's worship and making it such an uplifting experience.



For more about Kairos: A Consort of Singers, please visit their web site at <https://www.kairosconsort.org/>

Special Fund Raiser For New Paltz Student Christian Center

A heartfelt THANK YOU to all those who donated to the SCC Fundraiser. We raised \$270 in gift cards. Such a blessing to see our Community at Redeemer step up and support the SCC!

Many of us may not realize that there are SUNY students choosing between rent and food. Additionally, our SCC and Episcopal Campus Ministry Food Pantry regularly hears of the need for personal care items. Your generous support will help address this need.

Game Circle

Join us for a fun opportunity to pull generations together during Hospitality Time on the first and third Sundays of the month at Redeemer, New Paltz. Teenage hosts will help gather and lead favorite games such as "Uno," "Taco, Cat, Goat, Cheese, Pizza." Don't know what one of these games is? Come join the excitement to find out!

Launch date/time: April 7th after worship

Holy Week and Easter Worship Opportunities: Come and Be Fed by the Mystery of Grace

Palm Sunday marks the end of our Lenten journey and the beginning of Holy Week when we embark on a sacred journey as we prepare our hearts and minds to reflect on the profound events of Jesus' final days. Join us this week to contemplate themes of *love, sacrifice, and hope*.

- **Good Friday Vigil: March 29th, 8-10 p.m. (new this year)** - Remembering Jesus' invitation to the disciples to stay awake and wait with him, and how at the end all deserted him, we hold a silent vigil in the sanctuary with the cross. People may stay for however long they wish, and there will be hosts to help guide and support this time.
- **Easter Vigil: Saturday, March 30th, 7 p.m.** - In the darkness we gather and light the paschal candle, then hear the stories of God's faithfulness throughout time. We process outside singing "Lamb of God, you take away the sin of the world, have mercy on us," and return to a sanctuary transformed into Easter joy, singing the first "Hallelujahs!"
- **Easter Morning: Sunday, March 31st, 9:30 a.m.** - Our celebration of Easter joy continues on Sunday morning, when special guest trumpet player and a choir anthem, with worship followed by Hospitality time and special no plastic Easter treats waiting for kids, grandkids, and grand nieces and nephews!

For more information about our Holy Week hybrid worship events, please visit:
<https://redeemernewpaltz.org/holy-week>

Mental Health First Aid Training – Saturday, April 13th, 10 am – 4 pm

Did you know that, on average, 130 people die by suicide every day? That nearly 1 in 5 people in the U.S. lives with mental illness, or that between 1999 and 2019 over 814,000 people died from drug overdoses?

That's why Redeemer is immensely proud to be able to support our community partner, New Paltz Community Wellness, in hosting this important training that helps you to identify, understand, and respond to signs of mental health and substance use challenges among adults.

Who is this training for? Employers, police officers, hospital staff, first responders, caring individuals.

Registration is required by April 4th to ensure completion of a self-paced online course prior to the in-person class. To register, please contact Phoenix Kawamoto at pkawamoto@townofnewpaltz.org.

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The Reverend Tobias V. Anderson, Pastor

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