Good Friday

REDEEMER
Lutheran Church

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The Reverend David H. Petersen, Pastor
The Reverend Michael N. Frese, Pastor
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SERVICE NOTES

All are invited to stay for the entire three-hour service. If you cannot stay and have to leave either to use the restroom, or to return to work or home, it will be most comfortable to leave between the services at approximately 1:15 and 2:15 p.m. Restrooms are located in the main hallway of the school building.

Communicants are members of LCMS congregations or congregations in fellowship with the LCMS. Visitors who have not before received communion under Pastor Petersen or Pastor Frese and are not communicant members of either Bethany or Zion Lutheran churches are kindly asked to speak with one of them before approaching the Altar.

No offering will be collected during the service. Offerings may be left in the plate in the narthex.
There is no *Invocation, General Confession and Absolution, Introit, Kyrie*, or bell ringing in today’s service. We begin, following the preparatory prayers of the ministers, immediately with the readings without any ornamentation. The Church views today’s service as a continuation of Maundy Thursday. It will be completed tomorrow at the Easter Vigil. That is why there was no *Benediction* last night, and why there will be none today. The *Benediction* will be pronounced over the congregation again only when the Resurrection of Our Lord has been proclaimed and commemorated.

*The bells will be tolled only during the Passion.*

*It is always appropriate and reverent for those with small children or physical limitations to sit.*

**Sit**  
**THE HYMN**  
*Jesus I Will Ponder Now*  
*LSB 440*

*The readings are stripped of their normal introductions and responses on Good Friday.*

**The Prophecy**  
*Hosea 6:1-6*

**Stand**  
**The Tract**  
*Habakkuk 3:2-4*

O Lord, I have heard thy speech, and was afraid:  
O Lord, revive thy work in the midst of the years,—  
in the midst of the years make known,  
in wrath remember mercy.  

**God came from Teman, and the Holy One from mount Paran.**  
**His glory covered the heavens, and the earth was full of his praise.**—
To genuflect is to bend down on one knee briefly, rising again almost immediately. In our tradition, this orchestrated congregational ceremony is unique to Good Friday and the Easter Vigil. In this context, genuflecting itself is understood as a form of prayer. At the direction of the Ministers, we genuflect and then rise for the Collects.

If it is too difficult for you to genuflect and stand back up immediately, please remain standing or simply remain seated.

Stand  Let us pray.
Genuflect Let us kneel.
Stand  Let us rise.

THE COLLECTS
Almighty God, we beseech You graciously to behold this, Your family, for whom our Lord Jesus Christ was content to be betrayed and given up into the hands of wicked men, and to suffer death upon the Cross, through the same Jesus Christ, Your Son, Our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Amen.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers, which we offer before You for all estates of men in Your holy Church; that every member of the same, in his vocation and ministry, may truly and godly serve You through our Lord and Savior Jesus Christ.

Amen.

O merciful God, who has made all men, and hates nothing that You have made, nor desires the death of a sinner, but rather that he should be converted and live: have mercy upon all who know You not as You are revealed in the Gospel of Your Son. Take from them all ignorance, hardness of heart, and contempt of Your Word; and so fetch them home, blessed Lord, to Your fold, that they may be made one flock under one Shepherd, Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Amen.

Sit  THE PROPHECY
Exodus 12:1-11

Stand  THE TRACT
Psalm 140:1-9, 13

Deliver me, O LORD, / from the evil man:
preserve / me from the violent man;
Which imagine / mischiefs in their heart;
continually are they gathered to- / gether for war.—
They have sharpened their tongues / like a serpent;
adders’ poison is / under their lips.–
Keep me, O LORD, from the hands of the wicked; preserve me / from the violent man;
who have purposed to o- / ver throw my goings.

The proud have hid a snare for me, and cords; they have spread a net /
by the wayside;
- / they have set traps for me.

I said unto the LORD, Thou / art my Gôd:
hear the voice of my suppli- / cations, O Lord.–

O God the Lord, the strength of / my salvation,
thou hast covered my head in / the day of battle.

Grant not, O LORD, the desires / of the wicked:
further not his wicked device; / lest they exalt themselves.

As for the head of those that / compass me about,
let the mischief of / their own lips cover them.

Surely the righteous shall give thanks un- / to thy nâme:
the upright shall / dwell in thy presence.

THE PASSION ACCORDING TO SAINT JOHN

Evangelist: When Jesus therefore had spoken to them, He then went forth with His disciples over the brook Kedron, where was a garden, to which came Jesus and His disciples. Judas also, which betrayed Him, knew of the place there; for Jesus resorted thither oft to be with His disciples. So then Judas, with him a band of officers and men, whom the priests and elders and Pharisees had sent him, cometh to Him with lanterns, torches, and with weapons. Therefore Jesus, knowing all things that were to come upon Him, went straightway forth and said unto them:

Jesus: Whom seek ye here?

Evangelist: And they answered Him thus:

Crowd: Jesus of Nazareth.

Evangelist: Jesus saith unto them,
Jesus: I am He.

Evangelist: Judas also, he which betrayed Him, stood there beside them. And when Jesus had said to them: “I am He,” all of them went backward, and fell unto the ground. Then asked He them a second time:

Jesus: Whom seek ye here?

Evangelist: And they again spake:

Crowd: Jesus of Nazareth.

Evangelist: Jesus answered them:

Jesus: Already I have told you that I am He. If you seek for me, then let these go their way.
Evangelist: That there might be fulfilled the saying, which He had spoken, “Of them that Thou gavest to me, have I lost none.” Then Simon Peter, having a sword, did draw it forth, and struck at the servant of the high priest, and cut off his right ear, and his name was Malchus. Then said Jesus to Peter:

Jesus: Put up thy sword into its sheath. This cup, shall I not drink it- the cup my Father hath given me?

Evangelist: The body of soldiers with their captain and the servants of the Jews then took Jesus and bound Him fast, and led Him away at first unto Annas, father-in-law of Caiaphas, for Caiaphas was high priest that same year. Now it had been Caiaphas, who had told the Jews, that it was right that one die for the people. Simon Peter also followed after Jesus, and one more disciple. That other disciple had long been known to the high priest, and went with Jesus therein and entered into his palace. Peter meanwhile was standing at the door. Then did that other disciple, who was known to them in the palace, go out, and speak unto her that kept the door, and brought in Peter also. Then saith the damsel that kept the door to Peter:

Maid: And art thou not also one of His disciples?

Evangelist: But Peter saith:

Peter: I am not.

Evangelist: The officers and the servants that stood there had made for themselves a fire of coals, for it was cold, and warmed themselves there. Peter also stood among them, and warmed himself there. Then the high priest asked Jesus, and inquired of Him of His disciples, also of His doctrine. Jesus then gave answer to him,

Jesus: I ever spake openly and freely to the world; and in the synagogue I oftentimes was teaching, and in the temple whither the Jews oft resort together, nor have I ever in secret said aught, why askest thou of Me? Ask thou them of this. Ask thou them which heard Me, what I have said unto them and taught them. Behold, for they do know all things whatever I have told them.

Evangelist: And when Jesus thus had answered him, then an officer standing near to Jesus did strike Him upon His cheek, and said:

High Priest’s Servant: And dost thou now dare to give the high priest this answer?

Evangelist: Jesus said:

Jesus: If it was evil that I spoke, do thou bear witness of the evil; but if now I have spoken well, why smitest thou me?

Evangelist: Now Annas had had Jesus bound, and had sent Him thus to Caiphas. Simon Peter meanwhile stood and warmed himself. They therefore said to him:

Crowd: Art thou not one of His disciples?

Evangelist: Yet did Peter deny it and said:

Peter: I am not.

Evangelist: Then spoke a servant of the high priest, being kin to him whom Peter had smitten and cut his ear off:

High Priest’s Servant: Saw I not thee in the garden with Him?
Evangelist: But Peter denied it yet again, and at that moment the cock crew. Then they led Jesus away from Caiphas to the judgment hall, and it was early; yet did they themselves not enter in, lest they be defiled in this wise, but that they might eat the Passover. Then went Pontius Pilate out unto them and said:

Pilate: What accusation bring ye now against this person?

Evangelist: Then gave they answer, and said unto him:

Crowd: If this Man were not a malefactor, we surely would have not delivered Him up to thee.

Evangelist: Then Pilate spake thus unto them:

Pilate: Take ye Him yourselves, and judge ye Him according to your law.

Evangelist: The Jews therefore said unto him:

Crowd: It is not lawful for us to put any man to death.

Evangelist: That so might be fulfilled the word of Jesus, which He had spoken, signifying by what manner of death He should die. Then Pilate entered into the judgment hall again, and called Jesus, and said to Him:

Pilate: Art Thou the King of the Jews?

Evangelist: Jesus answered him:

Jesus: Sayest thou this of thyself, or did others tell these things to thee concerning Me?

Evangelist: And Pilate answered Him:

Pilate: Am I then a Jew? Thy chief priests and Thine own nation have delivered Thee here unto me. What then hast Thou done?

Evangelist: Jesus answered him:

Jesus: My kingdom is not of this world, for were my kingdom of this world, then would my servants fight for this, that thou should’st not deliver me unto the Jews. Yea, but now is My kingdom not from hence.

Evangelist: Then Pilate said to Him:

Pilate: Art Thou then in truth a king?

Evangelist: Jesus answered him:

Jesus: Thou sayest it, that I am a king. To this end have I been born, and came into this world, that I bear witness to the truth. All these who seek the truth will give ear unto My voice.

Evangelist: Then Pilate said to Him,

Pilate: What is truth?

Evangelist: And when he had spoken thus, he went out once again unto the Jews, and saith unto them:

Pilate: I find in Him no fault at all. But at Passover ye have a custom, that I release to you one whom you may choose. Will ye therefore that I release to you the King of the Jews?

Evangelist: Then cried they all again together, and shouted:

Crowd: Not this Man, but Barabbas!

Evangelist: Barabbas was a well-known robber. Then did Pilate take Jesus and had Him scourged. And the band of soldiers plaited Him a crown made out of thorns, and put it upon His head, and put on Him a purple mantle, and spake thus:
Crowd: Lo we hail Thee, King of the Jews!

Evangelist: And then with their hands they smote Him. Again came Pilate forth from the hall, and saith unto them:

Pilate: See ye, I bring Him forth here unto you, that ye may know now that I find no fault in Him at all.

Evangelist: And then did Jesus come forth, e’en wearing the crown made of thorns, and purple robe, and Pilate saith to them:

Pilate: Behold, see the Man!

Evangelist: Now therefore when the chief priests and the servants saw Him, crying out, they all said:

Crowd: Crucify Him! Crucify Him!

Evangelist: Pilate saith unto them:

Pilate: Take ye now this man, and crucify Him, for I find not any fault in Him.

Evangelist: The Jews gave him answer, and said:

Crowd: We have a binding statute, and for His transgression, He must die, for He made Himself to be the Son of God.

Evangelist: Now when Pilate heard what thus was said, he was the more afraid, and went again into the judgment hall, and saith to Jesus:

Pilate: From whence comest Thou?

Evangelist: Yet did Jesus give him no answer. Then Pilate saith unto Him:

Pilate: Speakest Thou not to me? Knowest not I have power now to crucify Thee, and have power to let Thee go free?

Evangelist: Jesus answered him:

Jesus: Thou could’st have no power over Me, if it were not given unto Thee from heaven above. Therefore, he who delivered Me unto thee was indeed the greater sinner.

Evangelist: And from thenceforth Pilate sought a way that he might release Him. Howbeit the Jews cried aloud saying:

Crowd: If thou let this man go, thou art not the friend of Caesar, for whoever maketh himself king doth speak against Caesar.

Evangelist: Now when Pilate heard them speaking thus, straightway he brought Jesus without and sat on the seat of judgment, in a place that is called the high Pavement, but in Hebrew is called Gabbatha. It was the preparation for Passover; and about the sixth hour, and he said unto the Jews:

Pilate: Behold, behold, this is your King!

Evangelist: But they did cry out:

Crowd: Away with Him, crucify Him!

Evangelist: Then did Pilate say to them:

Pilate: Shall I crucify Him, this your King?

Evangelist: But yet the high priests answered him thus:

Crowd: We have no king, but Caesar, none but Caesar.
Evangelist: Then he delivered Him unto them that they might crucify Him. And so they then took Jesus, and led Him away. And He, bearing His cross, went forth from there unto a place that is called the place of skulls, which is in the Hebrew tongue called Golgotha. And they crucified Him there, and with Him there were two others, on either side one, Jesus in the midst between them. And Pilate wrote for them a superscription, and put it upon the cross. And on it was written, “Jesus of Nazareth, the King of the Jews.” Many of the Jews did read this title, for the place was not far from the city, where Jesus was crucified, and these words were written in the Hebrew tongue, in Latin, and likewise also in Greek. Then came the chief priests of the Jews to Pilate, and said to him: Crowd: Write ye not, “The King of the Jews,” but write that He Himself did say, “I am the King of the Jews.” Evangelist: But Pilate answered them: Pilate: What I myself have written, even that I have written. Evangelist: Then the soldiers therefore, after they had crucified Jesus, took and portioned His garments, and they made four parts, for each one of the soldiers there was a part, and also the coat. The coat had no seam, and was woven in one single piece from the top throughout. They said therefore to one another: Crowd: Let us not rend this asunder, but cast lots for it, whose it should be. Evangelist: That thus the scripture might be fulfilled, which was written: “They portioned out my raiment equally among them, and for My vesture did therefore cast lots.” All these things were done by the soldiers. There stood by the cross of Jesus Mary, Jesus’ mother, also His mother’s sister, Mary, wife of Cleophas, with them Mary Magdalene. And when Jesus did behold His mother, and the disciple standing there, the one he loved, said He unto His mother: Jesus: Behold thou, this is thy son. Evangelist: Then saith He to the disciple: Jesus: See thou, behold here thy mother! Evangelist: And from that very hour that same disciple went with her. And now since Jesus well knew that all things were accomplished as were written in the scriptures, He said: Jesus: I thirst. Evangelist: There stood near a vessel of vinegar; then from the vessel they filled a sponge with that vinegar, and put it upon a branch of hyssop, held it to His mouth to drink it. When therefore Jesus had received the vinegar, He said: Jesus: It is finished. Evangelist: And bowed down His head and gave up the ghost.
Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and at once there came out blood and water.

He who saw it has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe. For these things took place that the scripture might be fulfilled, “Not a bone of Him shall be broken.” And again another scripture says, “They shall look on Him whom they have pierced.” After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away His body. Nicodemus also, who had at first come to Him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds’ weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where He was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

THE NICENE CREED
I believe in one God, the Father Almighty, Maker of heaven and earth and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit of the Virgin Mary and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried. And the third day He rose again according to the Scriptures; and ascended into heaven and sits at the right hand of the Father. And He will come again with glory to judge both the living and the dead; whose kingdom will have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spoke by the Prophets. And I believe in one holy Christian and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the resurrection of the dead and the life of the world to come. Amen.
The Hymn

**Day of Wrath, O Day of Mourning**

1. Day of wrath, O day of mourning! See fulfilled the
2. King of maj - es - ty tre - men - dous, Who dost free sal -
3. Think, good Je - sus, my sal - va - tion Caused Thy won - drous
4. Faint and wea - ry Thou hast sought me, On the cross of

5. Righteous Judge, for sin's pollution
Grant Thy gift of absolution
Ere that day of retribution!

6. Guilty, now I pour my moaning,
All my shame with anguish owning:
Spare, O God, Thy suppliant groaning!

7. From that sinful woman shriven,
From the dying thief forgiven,
Thou to me a hope hast given.

8. Worthless are my prayers and sighing;
Yet, good Lord, in grace complying,
Rescue me from fires undying.

9. With Thy favored sheep, oh, place me!
Nor among the goats abase me,
But to Thy right hand upraise me.

10. While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me, with Thy saints surrounded.

11. Low I kneel with heart-submission,
See, like ashes, my contrition;
Help me in my last condition!

12. To the rest Thou didst prepare me
On Thy cross; O Christ upbear me!
Spare, O God, in mercy spare me!
THE SERMON

THE BIDDING PRAYER

Let us pray for the whole Christian Church, that our Lord God would defend Her against all the assaults and temptations of the adversary and keep Her perpetually on the true foundation, Jesus Christ:

Almighty and everlasting God, since You have revealed Your glory to all nations in Jesus Christ and in the Word of His truth, keep, we ask you, in safety the works of Your mercy, so that Your Church, spread throughout all nations, may be defended against the adversary and may serve You in true faith and persevere in the confession of Your name, through Jesus Christ, our Lord.

Amen.

Let us pray for all the Ministers of the Word, for all vocations in the Church, and for all the people of God.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive the supplications and prayers which we offer before You for all Your servants, in Your holy Church, that every member of the same may truly serve You according to Your calling, through Jesus Christ, our Lord.

Amen.

Let us pray for our catechumens, that our Lord God would open their hearts and the door of His mercy that, having received the remission of all their sins by the washing of regeneration, they may be mindful of their Baptism and evermore be found in Christ Jesus, our Lord:

Almighty God and Father, because You always grant growth to Your Church, increase the faith and understanding of our catechumens that, rejoicing in their new birth by the water of Holy Baptism, they may forever continue in the family of those whom You adopt as Your sons and daughters, through Jesus Christ, our Lord.

Amen.

Let us pray for all in Authority that we may lead a quiet and peaceable life in all godliness and honesty:

O merciful Father in heaven, because You hold in Your hand all the might of man and because You have ordained, for the punishment of evildoers and for the praise of those who do well, all the powers that exist in all the nations of the world, we humbly pray You graciously to regard Your servants, especially Donald, our President; the Congress of the United States; Eric, our Governor; and all those who make, administer, and judge our laws; that all who receive the sword as Your ministers may bear it according to Your Word; through Christ, our Lord.

Amen.

Let us pray our Lord God Almighty that He would deliver the world from all error, take away disease, ward off famine, set free those in bondage, and grant health to the sick and a safe journey to all who travel:
Almighty and everlasting God, the consolation of the sorrowful and the strength of the weak, may the prayers of those who in any tribulation or distress cry to You graciously come before You, so that in all their necessities they may rejoice in Your manifold help and comfort; through Jesus Christ, our Lord.

Amen.

Let us pray for all who are outside the Church, that our Lord God would be pleased to deliver them from their error, call them to faith in the true and living God and His only Son, Jesus Christ, our Lord, and gather them into his family, the Church:

Almighty and everlasting God, because You seek not the death but the life of all, hear our prayers for all who have no right knowledge of You, free them from their error, and for the glory of Your name bring them into the fellowship of Your holy Church, through Jesus Christ our Lord.

Amen.

Let us pray for peace, that we may come to the knowledge of God’s holy Word and walk before Him as is fitting Christians.

Almighty and everlasting God, King of Glory, and Lord of heaven and earth, by whose Spirit all things are governed, by whose providence all things are ordered, the God of peace and the Author of all concord, grant us, we implore You, Your heavenly peace and concord that we may serve You in true fear, to the praise and glory of Your Name; through Christ, our Lord.

Amen.

Let us pray for our enemies, that God would remember them in mercy and graciously grant them such things as are both needful for them and profitable for their salvation.

O almighty, everlasting God, through Your only Son, our blessed Lord, You have commanded us to love our enemies, to do good to those who hate us, and to pray for those who persecute us. We therefore earnestly implore you that by Your gracious visitation all our enemies may be led to true repentance and may have the same love and be of one accord and one mind and heart with us and with Your whole Christian Church; through Jesus Christ, our Lord.

Amen.

Let us pray for the fruits of the earth, that God would send down His blessing upon them and graciously dispose our hearts to enjoy them according to His own good will.

O Lord, Father Almighty, by Your Word You created, and You continue to bless and uphold all things. We pray You to reveal to us Your Word, our Lord Jesus Christ, that through His dwelling in our hearts we may by Your grace be made ready to receive Your blessing on all the fruits of the earth and whatsoever pertains to our bodily need; through Jesus Christ, our Lord.

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

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.

Sit  **THE HYMN**

*O Sacred Head, Now Wounded*  
*LSB 450*

*(The hymn may be shortened, depending on the time.)*

The Liturgy of the Catechumens is concluded. You may leave at this time if you must. If you must leave, please leave quietly.

Good Friday  
2 April 2021 A D

At approximately 1:15 p.m.

Liturgy of the Holy Communion

*In Nomine D Jesu*

Sit  **THE HYMN**

*A Lamb Goes Uncomplaining Forth*  
*LSB 438*

**The Procession**

Stand  
**P** Behold the life-giving Cross on which was hung the salvation of the whole world.

(Congregation may kneel/sit)
The Reproaches

The Faithful may kneel or sit during any or all of the Reproaches. After the first stanza of Lamb of God, Pure and Holy, those who would like to come forward to honor the symbol of the cross may do so as directed by the ushers.

Part I

Pastor: O My people, what have I done unto thee, or wherein have I wearied thee? Testify against Me. Because I brought thee forth from the land of Egypt: thou hast prepared a Cross for thy Saviour.

Cantor: Agios o Theos. (Holy God.)
Agios ischyros. (Holy mighty.)
Agios athanatos, eleison imas. (Holy and immortal, have mercy upon us.)

Pastor: Because I led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceeding good: thou hast prepared a Cross for thy Saviour.

Cantor: Agios o Theos. (Holy God.)
Agios ischyros. (Holy mighty.)
Agios athanatos, eleison imas. (Holy and immortal, have mercy upon us.)

Pastor: What more could I have done unto thee that I have not done? I indeed did plant thee, O My vineyard, with exceeding fair fruit: and thou art become very bitter unto Me: for vinegar, mingled with gall, thou gavest Me when thirsty: and hast pierced with a spear the side of thy Saviour.

Cantor: Agios o Theos. (Holy God.)
Agios ischyros. (Holy mighty.)
Agios athanatos, eleison imas. (Holy and immortal, have mercy upon us.)

The Hymn

Lamb of God, Pure and Holy

Lamb of God, pure and holy, Who on the cross didst suffer,
Ever patient and lowly, Thyself to scorn didst offer.
All sins Thou borest for us, else had despair reigned o’er us;
Have mercy on us, O Jesus! O Jesus!

Those who so wish may come forward to honor the symbol of the cross as directed by the ushers. Those who come forward will line up single file. You are free to bow, nod, make the sign of the cross, and/or genuflect. When you have finished, turn to the left or right, depending on which side of the church you are seated on, and go back around to your pew.

This ceremony is not worshiping an image, nor worshiping Christ through an image. It should be regarded as a visible confession and thanksgiving for Christ’s saving work.
**PART II**

_Pastor:_ I did open the sea before thee: and thou hast opened My side with a spear.

_Cantor:_ O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

_Pastor:_ I did go before thee in the pillar of cloud: and thou hast led Me unto the judgment hall of Pilate.

_Cantor:_ O My people, what have I done unto thee, or wherein have I wearied thee? Testify against Me.

_Pastor:_ I did give thee to drink the water of life from the Rock: and thou hast given Me to drink but gall and vinegar.

_Cantor:_ O My people, what have I done unto thee, or wherein have I wearied thee? Testify against Me.

**THE HYMN**

_Lamb of God, Pure and Holy_  
_LSB 434, stanza 2_

Lamb of God, pure and holy, Who on the cross didst suffer,  
Ever patient and lowly, Thyself to scorn didst offer.  
All sins Thou borest for us, else had despair reigned o’er us;  
Have mercy on us, O Jesus! O Jesus!

_Pastor:_ I did smite the kings of the Canaanites for thy sake: and thou hast smitten My head with a reed.

_Cantor:_ O My people, what have I done unto thee, or wherein have I wearied thee? Testify against Me.

_Pastor:_ I did give thee a royal scepter: and thou hast given unto My head a crown of thorns.

_Cantor:_ O My people, what have I done unto thee, or wherein have I wearied thee? Testify against Me.

_Pastor:_ I did raise thee on high with great power: and thou hast hanged Me upon the gibbet of the Cross.

_Cantor:_ O My people, what have I done unto thee, or wherein have I wearied thee? Testify against Me.

**THE HYMN**

_Lamb of God, Pure and Holy_  
_LSB 434, stanza 3_

Lamb of God, pure and holy, Who on the cross didst suffer,  
Ever patient and lowly, Thyself to scorn didst offer.  
All sins Thou borest for us, else had despair reigned o’er us;  
Thy peace be with us, O Jesus! O Jesus!
PART III

Pastor: We adore Thee, O Lord: and praise and glorify Thy holy Resurrection: for by virtue of the Cross joy has come to the whole world. God be merciful unto us and bless us.

Cantor: And show us the light of His countenance, and be merciful unto us.

Pastor: We adore Thee, O Lord: and praise and glorify Thy holy Resurrection: for by virtue of the Cross joy has come to the whole world.

Cantor: Faithful Cross, above all other, one and only noble Tree: none in foliage, none in blossom, none in fruit thy peer may be. Sweetest wood, and sweetest iron, sweetest weight is hung on thee.
1. Sing, my tongue, the glorious battle, Sing the ending of the fray; Now above the cross, the trophy, Sound the loud triumphant lay: Tell how Christ the world’s Redeemer, As a victim won the day.

2. He, our Maker, deeply grieving That the first made Adam fell, When he ate the fruit forbidden Whose reward was death and hell, Marked e’en then this Tree the ruin Of the first tree to dispel.

3. When at length th’ appointed fullness of the sacred time was come, He was sent, the world’s Creator, from the Father’s heavenly home, and was found in human fashion, offspring of the virgin’s womb.

4. Lo! He lies an Infant weeping, Where the narrow manger stands, While the Mother-Maid His members Wraps in mean and lowly bands, And the swaddling clothes is winding Round His helpless feet and hands.

5. Thus, with thirty years accomplished, Went He forth from Nazareth, Destined, dedicated, willing, Wrought His work, and met His death. Like a lamb He humbly yielded On the cross His dying breath.

6. There the nails and spears He suffers, Vinegar, and gall, and reed; From His sacred body piercèd Blood and water both proceed; Precious flood, which all creation From the stain of sin hath freed.

7. Faithful cross, thou sign of triumph, Now for us the noblest tree, None in foliage, none in blossom, None in fruit thy peer may be; Symbol of the world’s redemption, For the weight that hung on thee!

8. Bend thy boughs, O tree of glory! Thy relaxing sinews bend; For awhile the ancient rigor That thy birth bestowed, suspend; And the King of heavenly beauty On thy bosom gently tend!

9. Thou alone wast counted worthy This world’s ransom to sustain, That a shipwrecked race forever Might a port of refuge gain, With the sacred blood anointed Of the Lamb for sinners slain.

10. To the Trinity be glory Everlasting, as is meet: Equal to the Father, equal To the Son, and Paraclete: God the Three in One, whose praises All created things repeat.
**The Prayer of the Church**

Lord God, maker of heaven and earth and giver of Life, we thank You for all the mercies which You have granted unto us, especially for calling us to faith in Jesus Christ. Comfort those gathered here this day who mourn for lost loved ones, who fear for their souls, or who are afflicted in any way, with the benefits of the glorious death of Jesus Christ on the cross and His resurrection from the grave. At the proper time, O Lord, grant us a peaceful departure and a joyous entrance into the paradise of Your Kingdom; through the same, Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

_Amen._

**The Preface**

The Lord be with you.

_Lift up your hearts._

_Let us give thanks unto the Lord our God._

It is truly meet, right, and salutary that we should at all times and in all places give thanks unto You, Holy Lord, Almighty Father, Everlasting God, who on the Tree of the Cross did give salvation unto mankind that, whence death arose, thence Life also might rise again; and that he who by a tree once overcame likewise by a Tree might be overcome, through Christ, our Lord; through whom with angels and archangels and with all the company of heaven we laud and magnify Your glorious Name, evermore praising You and saying:
The Prayer for a Worthy Reception

Glory be to You, O Lord Jesus Christ, almighty and everlasting Son of the Father, that by the sacrifice of Yourself upon the cross, offered up once for all, You perfected them that are hallowed, and ordain, as a memorial and seal thereof, Your Holy Supper, in which You give us Your body to eat, and Your blood to drink, that being in You, even as You are in us, we may have eternal life, and be raised up at the last day. Most merciful and exalted Redeemer, we humbly confess that we are not worthy of the least of all the mercies, and of all the truth, which You have shown unto us, and that, by reason of our sins, we are too impure and weak worthily to receive Your saving gifts. Hallow us, therefore, we beseech You, in our bodies and souls by Your Holy Spirit, and thus fit and prepare us to come to Your Supper, to the glory of Your grace, and to our own eternal good. And in whatsoever, through weakness, we do fail and come short, in true repentance and sorrow on account of our sins, in living faith and trust in Your merits, and in an earnest purpose to amend our sinful lives, graciously supply and grant, out of the fullness of the merits of Your bitter sufferings and death; to the end that we, who even in this present world desire to enjoy You in the Holy Sacrament, may at last see You, our only comfort and Savior, face to face in Your heavenly kingdom, and dwell with You, and with all Your saints, for ever and ever.

Amen.

The bells are not tolled.
The Lord’s Prayer
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.

The Words of Christ’s Testament
Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: TAKE, EAT, THIS IS MY BODY, which is given for you. This do in remembrance of Me.

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying, DRINK OF IT, ALL OF YOU; THIS CUP IS THE NEW TESTAMENT IN MY BLOOD, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me.

The Pax Domini
The peace of the Lord be with you always.

The Agnus Dei
O Christ, Thou Lamb of God, that tak’est a-way the sin of the world, have mer-cy up-on us. O Christ, Thou Lamb of God, that tak-est a-way the sin of the world, have mer-cy up-on us.

O Christ, Thou Lamb of God, that tak-est a-way the sin of the world, grant us Thy peace. Amen.
Visitors who have not before received communion from Pastors Petersen or Frese are kindly asked to speak with either of them, or one of the ushers, before approaching the altar for the first time.

Communicants are encouraged to take the bottom of the Chalice with a hand to help guide it to their mouths. Children and adults who are not eligible for the Holy Communion may cross their arms, placing both hands on their shoulders, to indicate they would like a blessing at the rail.

The Communion Hymns

Sit

*From Depths of Woe I Cry to You*  
LSB 607

*Kneel

Upon the Cross Extended*  
LSB 453

The Post-Communion Collects

Let us pray: Lord, we ask for Your abundant blessing on Your people who, in all fidelity, have relived the memory of the passion and death of Your Son. May they be pardoned and strengthened, may their holy faith receive fresh increase and their eternal redemption be firmly secured through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Amen.

Almighty and merciful God, who has brought about our renewal through the blessed passion and death of Your Christ, preserve in us the work of Your mercy, so that by sharing in this sacrament we may live always in Your service through the same Jesus Christ, Your Son, our Lord.

Amen.

Remember, Lord, Your deeds of mercy, and sanctify Your servants over whom You watch eternally, and for whom Christ Your Son inaugurated this Paschal mystery by the shedding of His blood through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Amen.

Sit

The Hymn

*O Dearest Jesus, What Law Have You Broken*  
439 LSB

(The hymn may be shortened, depending on the time.)

The Eucharist is concluded. You may leave if you must.
Good Friday
2 April 2021 A ♯ D
At approximately 2:15 p.m.
The Order of Vespers
In Nomine ♯ Jesu

Vespers on Good Friday reverts to an ancient and simpler custom. The Opening Versicles, the Responsories, the Salutation and Oremus, the Benedicamus, and the Benediction are all omitted, as are the Hallelujahs and the Gloria Patri.

Sit
THE HYMN
Stricken, Smitten, and Afflicted
LSB 451

Stand
THE PSALMODY
Psalm 51
Antiphon (cantor)
Christ for our sakes became obedient unto death, even the death of the cross.

VI

|Have mer-| cy upon me, O God, according to thy lov- / ingkindness:
according unto the multitude of thy tender mercies blot out / my trans–gressions.

    Wash me thoroughly from mine / iniquity,
    and / cleanse me– from my sin.
For I acknowledge my / transgressions:
and my sin is ev- / er be–fore me.

    Against thee, thee only, have I sinned, and done this e- / vil in thy sight:
    that thou mightest be justified when thou speakest, and be clear / when thou–
    judgest.
Behold, I was shapen in / iniquity;
and in sin did my mo- / ther con–ceive me.

    Behold, thou desirest truth in / the inward parts:
    and in the hidden part thou shalt make me / to know– wisdom.
Purge me with hyssop, and I shall / be cléan:
wash me, and I shall be whit- / er than– snow.–

    Make me to hear joy / and gladness;
    that the bones which thou hast / broken– may rejoice.
Hide thy face from / my sins,
and blot out all / mine in–iquities.

    Create in me a / clean heart, O God;
    and renew a right spir– / it with–in me.
Cast me not away from / thy presence;
and take not thy holy / spirit– from me.

    Restore unto me the joy of thy / salvation;
    and uphold me with / thy free– spirit.
Then will I teach transgressors / thy wâys;
and sinners shall be con- / verted– unto thee.

    Deliver me from bloodguiltiness, O God, thou God of my / salvation:
    and my tongue shall sing aloud / of thy– righteousness.
O Lord, o- / pen thou my lips;
and my mouth / shall shew– forth thy praise.

    For thou desirest not sacrifice; else would / I give it:
    thou delightest not / in burnt– offering.
The sacrifices of God are a bro- / ken spirit:
a broken and a contrite heart, O God, / thou wilt– not despise.

    Do good in thy good pleasure un- / to Zion:
    build thou the walls / of Je–rusalem.
Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole / burnt offering:
then shall they offer bullocks up- / on thine– altar.

Antiphon (cantor)
Christ for our sakes became obedient unto death, even the death of the cross.

The normal introduction and responses to the readings are omitted on Good Friday.

Sit  THE FIRST READING  Hebrews 10:1-25

THE HYMN  We Sing the Praise of Him Who Died  LSB 429

THE SECOND READING  Isaiah 52:13-53:12

THE HYMN  O Darkest Woe  LSB 448

THE SERMON
The Versicle

The choir and congregation will alternate. The choir will begin with the antiphon and first line.

Antiphon (choir)

When He had received the vinegar He said, “It is finished.” And he bowed His head and gave up the Ghost.

The Canticle  The Magnificat

The choir and congregation will alternate. The choir will begin with the antiphon and first line.

Antiphon (choir)

When He had received the vinegar He said, “It is finished.” And he bowed His head and gave up the Ghost.

The choir and congregation will alternate. The choir will begin with the antiphon and first line.

Antiphon (choir)

When He had received the vinegar He said, “It is finished.” And he bowed His head and gave up the Ghost.
Antiphon (choir)
When He had received the vinegar He said, “It is finished.” And he bowed His head and gave up the Ghost.

Kneel  
**THE GREAT LITANY** *(see insert)*

Sit  
**THE HYMN**  
*Jesus in Your Dying Woes*  
*(The hymn may be shortened, depending on the time.)*  
*LSB 447*

Kneel  
**THE COLLECTS**
Almighty and Everlasting God, who has willed that Your Son should bear for us the pains of the cross that You might remove from us the power of the Adversary: help us so to remember and give thanks for our Lord’s Passion, that we may obtain remission of sins and redemption from everlasting death; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Amen.

Merciful Father, give us grace that we may never presume to sin; but if at any time we offend Your divine majesty, may we truly repent and lament our offense and by a lively faith obtain remission of all our sins, solely through the merits of Your Son, our Savior, Jesus Christ.

Amen.
O God, from whom all holy desires, all good counsels, and all just works proceed, give unto Your servants that peace which the world cannot give, that our hearts may be set to obey Your commandments, and also that by You, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ, our Savior, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Amen.

There is no Benediction on Good Friday.

Please leave in SILENCE.
Preacher & Vespers Liturgist - The Reverend David H. Petersen
Celebrant - The Reverend Michael N. Frese
Vespers Preacher - The Reverend Doctor Gifford A. Grobien
Kantor - The Reverend Doctor Daniel G. Reuning
Deacon - Vicar Aaron Schultz
Subdeacon - Seminarist Nicholas Belcher
Passion & Reproaches - The Reverend Douglas Punke, Zion Lutheran Church
Christus - The Reverend Doctor Benjamin Mayes
Elders - Jonathan Busarow, Patrick Casey, Keith Frank, Rev. Benjamin Pollock, Mike Ritzman, Alex Schultz
Acolytes - Patrick Casey, Ethan Dodson, Peter Preus