

TRINITY BUCKINGHAM CHURCH

*Sharing God's love and serving God's people
with Christ in our hearts and God's work through our hands*



Good Friday
April 2, 2021
noon

Trinity Episcopal Church
PO Box 387, 2631 Durham Road
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Welcome to Trinity Church!

Welcome to this gathering place, friend and stranger, saint and sinner. Come, with hope or hesitation; come with joy or yearning; all who hunger, all who thirst for life in all its fullness. May our generous God and our compassionate Savior and the life-giving Spirit bless you this day.

We welcome you to Trinity Church and to this service. Offering our thanks and praise to our generous and loving Creator is a joyous occasion.

Face-to-face worship during a global health crisis, however, presents some challenges. Your health and well-being is our highest priority.

Love God by loving your neighbor! We ask that you:

- Sit in the seat you to which you are directed by the usher
- Wear a facemask at all times
- Sing in your heart, but not with you voice
- Remain facing forward as much as possible
- Refrain from touching others. Exchange peace and greetings with your eyes
- Keep 6 feet distance between you and others whenever possible
- Observe the flow of “traffic”—use the center aisle to enter and exit by the side doors
- Take all bulletins and trash with you at the close of worship

For the time being, the nursery is closed. Children are very welcome in the sanctuary.

A Children of All Ages Service, intentionally hospitable to young children, will be offered outside at 10:00 am beginning on March 28, 2021.

Faith Hall is open for distanced and masked conversation following worship. We will not be sharing food fellowship at this time.

Worshipping during a pandemic is new for all of us. Please do not hesitate to contact Nancy our rector, Cynthia, our parish administrator, or any member of the vestry to share your comments, questions and suggestions.

Leading Worship Today

Celebrant and Preacher: Nancy Dilliplane

Organist: Martha Dudich

Greeters: Joanne Welker

Usher: Jill Unger

Reader and Intercessor: Meg Perry

A/V: Ewan Swidorski

Cleaner/Sanitizer: Joanne Welker



The Triduum—the Great Three Day feast of Easter—which includes Maundy Thursday, Good Friday and the Easter Vigil can be thought of as an intensive course in what it means to be a Christian. Our intentional hearing, singing, washing, eating and praying on these days teach us what it means to be a people of the cross and resurrection. These services are really all *one* single service, and we are not dismissed until Saturday night, when, raised with Christ, we are sent forth into the world, on fire with the good news of the resurrection.

Maundy Thursday: We remember Jesus’ command or mandate (in Latin *mandatum*...becomes *Maundy* in English) that we love one another as he has loved us, a command enacted in washing another’s feet.

Good Friday: Why do we call this day on which Jesus died on the cross “good”? Perhaps it is the Anglicized (English) version of God’s Friday—*Gottes Freitag*. But there is more. We read from the passion according John, which proclaims Jesus as a triumphant king who reigns from the cross. We gather not to mourn on this day, but to celebrate Christ’s Passion. On the cross, Christ draws the whole world into God’s reconciling love. We gather to find strength and hope in the tree of life.

The Great Vigil of Easter: This is *the* night to be immersed in who we are as God’s people. We gather around a pillar of flame, and are filled to the brim with the stories of God’s saving acts on our behalf—stories which both refresh and perplex us. Just as Good Friday contains elements of both suffering and triumph, so does the Vigil. This is our Passover with Christ from darkness to light, from bondage to freedom, from death to life.

THE WORD OF GOD

All kneel for a time of silent prayer after which the celebrant says

Salutation:

One: Blessed be our God.

Many: **For ever and ever.**

One: Let us pray.

Collect

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

First Lesson

Wisdom 2:1, 12-24

For they reasoned unsoundly, saying to themselves,
‘Short and sorrowful is our life,
and there is no remedy when a life comes to its end,
and no one has been known to return from Hades.

‘Let us lie in wait for the righteous man,
because he is inconvenient to us and opposes our actions;
he reproaches us for sins against the law,
and accuses us of sins against our training.

He professes to have knowledge of God,
and calls himself a child of the Lord.

He became to us a reproof of our thoughts;
the very sight of him is a burden to us,
because his manner of life is unlike that of others,
and his ways are strange.

We are considered by him as something base,
and he avoids our ways as unclean;
he calls the last end of the righteous happy,
and boasts that God is his father.

Let us see if his words are true,
and let us test what will happen at the end of his life;
for if the righteous man is God’s child, he will help him,
and will deliver him from the hand of his adversaries.

Let us test him with insult and torture,
so that we may find out how gentle he is,
and make trial of his forbearance.
Let us condemn him to a shameful death,
for, according to what he says, he will be protected.'

Thus they reasoned, but they were led astray,
for their wickedness blinded them,
and they did not know the secret purposes of God,
nor hoped for the wages of holiness,
nor discerned the prize for blameless souls;
for God created us for incorruption,
and made us in the image of his own eternity,
but through the devil's envy death entered the world,
and those who belong to his company experience it.

Hear what the Spirit is saying to God's people. **Thanks be to God.**

Psalm 22

Martha Dudich

Refrain: My God, my God, O why have you abandoned me?

All who see me laugh at me, they mock me and shake their hands:
"He relied on the Lord, let the Lord be his refuge."

As dogs around me, they circle me about.
Wounded me and pierced me, I can number all my bones.

My clothing they divided, for my garments casting lots.
O God, do not desert me, but hasten to my aid.

I will praise you to my people and proclaim you in their midst.
O fear the Lord, sing praises, give glory to God's name.

Second Reading

Hebrews 4:14-16; 5:7-9

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

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

Hear what the Spirit is saying to God's people. **Thanks be to God.**

The Passion of our Lord according to John

SCENE ONE: THE ARREST

Jesus went out with his disciples across the Kidron valley. There was a garden there, and he and his disciples entered it. The place was familiar to Judas as well (the one who was to hand him over) because Jesus had often met there with his disciples. Judas took the cohort as well as police supplied by the chief priests and the Pharisees, and came there with lanterns, torches and weapons.

Jesus, aware of all that would happen to him, stepped forward and said to them, "Who is it you want?" They replied, "Jesus of Nazareth." He answered, "I am he."

(Now Judas, the one who was to hand him over, was right there with them.) As Jesus said to them, "I am he," they retreated slightly and fell to the ground. Jesus put the question to them again, "Who is it you want?" They repeated, "Jesus of Nazareth." Jesus said, "I have told you, I am he. If I am the one you want, let these men go." (This was to fulfill what he had said, "I have not lost one of those you gave me.")

Then Simon Peter, who had a sword, drew it and struck the slave of the high priest, severing his right ear. (The slave's name was Machus.) At that, Jesus said to Peter, "Put your sword back in its sheath. Am I not to drink the cup the Father has given me?"

Then the soldiers of the cohort, their tribune, and the Jewish police arrested Jesus and bound him.

INTERLUDE

SCENE TWO: THE INTERROGATION

They led Jesus first to Annas, the father-in-law of Caiaphas who was high priest that year. (It was Caiaphas who had proposed to the Jews the advantage of having one man die for the people.)

Simon Peter, in company with another disciple, kept following Jesus closely. This disciple, who was known to the high priest, stayed with Jesus as far as the high priest's courtyard, while Peter was left standing at the gate. The disciple known to the high priest came out and spoke to the woman at the gate, and then brought Peter in. This servant girl who kept the gate said to Peter, "Aren't you one of this man's followers?" He replied, "Not I."

Now the night was cold, and the servants and the guards who were standing around had made a charcoal fire to warm themselves by. Peter joined them and stood there warming himself. The high priest questioned Jesus, first about his disciples, then about his teaching. Jesus answered by saying:

"I have spoken publicly to any who would listen. I always taught in a synagogue or in the temple area where all the Jews come together. There was nothing secret about anything I said. Why do you question me? Question those who heard me when I spoke. It should be obvious they will know what I said." At this reply, one of the guards who was standing nearby gave Jesus a sharp blow on the face. "Is that any way to answer the high priest?" he said. Jesus replied, "If I said anything wrong produce the evidence, but if I spoke the truth why hit me?" Annas next sent him, bound, to the high priest Caiaphas.

All through this, Simon Peter had been standing there warming himself. They said to him, "Are you not a disciple of his?" He denied: "I am not!" One of the high priest's slaves insisted, "But did I not see you with him in the garden?" As it happened, the slave was a relative of the man whose ear Peter had severed. Peter denied it again. At that moment, a cock began to crow.

INTERLUDE

SCENE THREE: THE TRIAL

At daybreak they brought Jesus from Caiaphas to Pilate's headquarters. They did not enter the headquarters themselves, for they had to avoid ritual impurity if they were to eat the Passover supper.

Pilate came out to them. "What accusation do you bring against this man?" he demanded. "If he were not a criminal," they retorted, "we would certainly not have handed him over to you." At this Pilate said, "Why did you not take him and pass judgement on him according to your law?" The Jews answered, "We may not put anyone to death." (This was to fulfill what Jesus had said, indicating the sort of death he would die.)

Pilate went back into the headquarters and summoned Jesus. “Are you the King of the Jews?” he asked him. Jesus answered, “Are you saying this on your own or have others been telling you about me?” Pilate retorted, “I am no Jew! It is your own people and the chief priests who have handed you over to me. What have you done?”

Jesus answered, “My kingdom does not belong to this world. If my kingdom were of this world, my subjects would be fighting to save me from being handed over to the Jewish authorities. As it is, my kingdom is not here.” At this Pilate said to him, “So, then, you *are* a king?” Jesus replied: “It is you who say I am a king. The reason I was born, the reason why I came into this world, is to testify to the truth. Anyone committed to the truth hears my voice.” Pilate said, “Truth? What does that mean?”

After this remark, Pilate went out again to the Jews and told them:

“Speaking for myself, I find no case against this man. Recall your custom whereby I release to you someone at Passover time. Do you want me to release to you the king of the Jews?” They shouted back, “We want Barabbas, not this one!” (Barabbas was an insurrectionist.)

Pilate’s next move was to take Jesus and have him scourged. The soldiers then wove a crown of thorns and fixed it on his head, throwing around his shoulders a cloak of royal purple. Repeatedly they came up to him and said, “All hail, King of the Jews!” slapping his face as they did so.

Pilate went out a second time and said to the crowd: “Observe what I do. I am going to bring him out to you, to make you realize that I find no case against him.” When Jesus came out wearing the crown of thorns and the purple cloak, Pilate said to them, “Look at the man!” As soon as the chief priests and the temple police saw him they shouted, “Crucify him! Crucify him!” Pilate said, “Take him and crucify him yourselves; I find no case against him.” The chief priests responded, “We have our law and according to that law he must die because he made himself God’s Son.” When Pilate heard this kind of talk, he was more afraid than ever.

Going back into the headquarters, he said to Jesus, “Where do you come from?” Jesus would not give him any answer. “Do you refuse to speak to me?” Pilate asked him. “Do you not know that I have the power to crucify you?” Jesus answered:

“You would have no power over me whatever unless it was given you from above. That is why he who handed me over to you is guilty of the greater sin.”

After this, Pilate was eager to release him, but the Jews shouted, “If you free this man you are no ‘Friend of Caesar’. Anyone who makes himself a king becomes Caesar’s rival.”

Pilate heard what they were saying, then brought Jesus outside and took a seat on a judge's bench at the place called the Stone Pavement – Gabbatha, in Hebrew. (It was the Preparation Day for Passover, and the hour was about noon.) He said to the Jews, “Look at your king!” At this they shouted, “Away with him! Away with him! Crucify him!” Pilate exclaimed, “What? Shall I crucify your king?” The chief priests replied, “We have no king but Caesar.” In the end, Pilate handed Jesus over to be crucified.

INTERLUDE

SCENE FOUR: THE EXECUTION

Jesus was led away, and carrying the cross by himself, went out to what is called the Place of the Skull (in Hebrew, Golgatha). There they crucified him, and two others with him: one on either side, Jesus in the middle. Pilate had an inscription placed on the cross which read:

**JESUS OF NAZARETH
THE KING OF THE JEWS**

This inscription, in Hebrew, Latin and Greek, was read by many of the Jews, since the place where Jesus was crucified was near the city.

The chief priests of the Jews tried to tell Pilate, “You should not have written, ‘The King of the Jews.’ Write instead, ‘This man claimed to be king of the Jews.’” Pilate answered, “What I have written I have written.”

After the soldiers had crucified Jesus they took his garments and divided them four ways, one for each soldier. There was also his tunic, but his tunic was woven in one piece from top to bottom and had no seam. They said to each other, “We should not tear it. Throw dice to see who gets it.” (The purpose of this was to have the Scripture fulfilled: “They divided my garments among them; for my clothing they cast lots.”) And this was what the soldiers did.

Near the cross of Jesus there stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Seeing his mother there with the disciple whom he loved, Jesus said to his mother, “Woman, there is your son.” In turn he said to the disciple, “There is your mother.” From that hour onward, the disciple took her into his care.

After that, Jesus, realizing that everything was now finished, to bring the Scripture to fulfillment said, “I am thirsty.” There was a jar there, full of common wine. They stuck a sponge soaked in this wine on some hyssop and raised it to his lips. When

Jesus took the wine, he said, “Now it is finished.” Then he bowed his head, and delivered over his spirit.

INTERLUDE

SCENE FIVE: THE BURIAL

Since it was the Preparation Day, the Jews did not want to have the bodies left on the cross during the Sabbath, for that Sabbath was a solemn feast day. They asked Pilate that the legs be broken and the bodies be taken away. Accordingly, the soldiers came and broke the legs of the men they crucified with Jesus, first of one, then of the other. When they came to Jesus and saw that he was already dead, they did not break his legs. One of the soldiers ran a lance into his side, and immediately blood and water flowed out. (This testimony has been given by an eyewitness, and his testimony is true. He tells what he knows is true, so that you may believe.)

The events took place for the fulfillment of the Scripture: “Break none of his bones.” There is still another Scripture passage which says: “They shall look on him whom they have pierced.”

Afterward, Joseph of Arimathea, a disciple of Jesus (although a secret one for fear of the Jews), asked Pilate’s permission to remove Jesus’ body. Pilate granted it, so they came and took the body away.

Nicodemus (the man who had first come to Jesus at night) likewise came, bringing a mixture of myrrh and aloes which weighed about a hundred pounds. They took Jesus’ body and, in accordance with Jewish burial custom, bound it up in wrappings of cloth with perfumed oils.

In the place where he had been crucified there was a garden, and in the garden a new tomb in which no one had ever been laid. Because of the Jewish Preparation Day they laid Jesus there, for the tomb was close at hand.

Silence is kept

Reflection

The Rev. Dr. Nancy Burton Dilliplane

The Solemn Collects

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.

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 Daniel, our Bishop, and all the people of this diocese
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

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.**

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

**For Joe, 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

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.**

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

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.**

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

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.**

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.

Silence

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.**

Silence is kept as attention is fixed upon the cross.

Anthem 1

We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

Let your ways be known upon earth,
your saving health among all nations.

Let the peoples praise you, O God;
let all the peoples praise you.

We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.

Silence

Anthem 2

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

If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

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

Silence

Anthem 3

O Savior of the world,
who by thy cross and precious blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.

Silence

One: The Lord be with you.

Many: **And also with you.**

One: Let us 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,
for ever and ever. Amen.**

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 for ever. **Amen.**

The people depart in silence. There is no dismissal. This is the second of the three-day Easter feast which began on Maundy Thursday and will end after the lighting of the new fire and proclamation of resurrection on Saturday after sunset.

Sources: The Book of Common Prayer; Enriching Our Worship; The St. Helena Psalter;
St. John's Passion narrative is from Liturgy Training Publications

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The Right Rev. Daniel G. P. Gutierrez, Bishop
The Rev. Dr. Nancy Burton Dilliplane, Rector rector@trinitybuckingham.org

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Monday through Thursday – 11 a.m. – 3 p.m. Friday – Closed



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