



GOOD FRIDAY

April 15, 2022

noon

THE LITURGY OF THE WORD

Prelude O Sacred Head, Sore Wounded

Johannes Brahms (1833-1897)

At the sound of the bell, please stand as you are able as the ministers enter the church.

All kneel for silent prayer, after which the Priest alone stands and says,

Priest Blessed be our God.

People For ever and ever. Amen.

Priest Let us pray.

Lord, you are punctured, no longer divided between inside and out,
knowing in your flesh the sharp violence that kills what it fears:
take us through the narrow door from which an endless river flows
into a new body — wounded but unafraid;
through Jesus Christ, the passion of God. **Amen.**

All are seated.

Isaiah 52:13-53:12

The Lord's servant suffers and bears the sins of many. The passage is the fourth and last of the "servant songs" that form a portion of the Book of Isaiah written when the exile was coming to an end. This "man of sorrows," who was "despised and rejected," "wounded for our transgressions," and one whom the Lord at last vindicates, is perceived by Christians to be a prefiguration of Jesus.

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him.

He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth.

By a perversion of justice he was taken away. Who could have imagined his future?

For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain.

When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge.

The righteous one, my servant, shall make many righteous, and he shall bear their iniquities.

Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Reader The Word of the Lord.

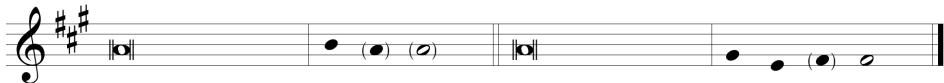
People Thanks be to God.

Psalm 22:1-11 *Deus, Deus meus*

Plainchant

A psalm of lamentation and a plea for deliverance by one who feels deserted and pressed in on every side, expressing final confidence in God and God's goodness.

The people chant the even-numbered verses



- 1 My God, my God, why have you for- | saken me? *
-
- and are so far from my cry
- and from the words | of my distress?
- 2 O my God, I cry in the daytime, but you do not | answer; *
-
- by night as well, but | I find no rest.
- 3 Yet you are the | Holy One, *
-
- enthroned upon the praises | of Israel.
- 4 Our forefathers put their | trust in you; *
-
- they trusted, and you | delivered them.
- 5 They cried out to you and were de- | livered; *
-
- they trusted in you and were | not put to shame.
- 6 But as for me, I am a worm and | no man, *
-
- scorned by all and despised by | the people.
- 7 All who see me laugh me to | scorn; *
-
- they curl their lips and wag their | heads, saying,
- 8 “He trusted in the Lord; let him de- | liver him; *
-
- let him rescue him, if he | delights in him.”
- 9 Yet you are he who took me out of the | womb, *
-
- and kept me safe upon | my mother’s breast.
- 10 I have been entrusted to you ever since I was | born; *
-
- you were my God when I was still in | my mother’s womb.
- 11 Be not far from me, for trouble is | near,*
-
- and there | is none to help.

Hebrews 4:14–16; 5:7–9

We are encouraged to have full confidence in drawing near to God because Jesus, our great high priest, knows our every weakness and temptation and makes intercession for us. Having learned obedience through suffering, he has become the source of salvation for all who obey him.

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.

Reader The Word of the Lord.

People Thanks be to God.

Gradual Hymn 168 O Sacred Head, Sore Wounded

Herzlich tut mich verlangen

All remain seated for the reading of the Passion Gospel. At the verse which mentions Golgotha, all stand.

John 18:1-19:42

The story of Jesus' trials before the Jewish council and Pilate, followed by his final sufferings and death.

Priest The Passion of our Lord Jesus Christ according to John.

When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it.

Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. So Judas came to the garden, guiding a detachment of soldiers and some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons.

Jesus, knowing all that was going to happen to him, went out and asked them, “Who is it you want?”

“Jesus of Nazareth,” they replied.

"I am he," Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, "I am he," they drew back and fell to the ground.

Again he asked them, "Who is it you want?"

"Jesus of Nazareth," they said.

Jesus answered, "I told you that I am he. If you are looking for me, then let these men go." This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me."

Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.)

Jesus commanded Peter, "Put your sword away! Shall I not drink the cup the Father has given me?"

Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.

Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant girl on duty there and brought Peter in.

"You aren't one of this man's disciples too, are you?" she asked Peter.

He replied, "I am not."

It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

"I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question me? Ask those who heard me. Surely they know what I said."

When Jesus said this, one of the officials nearby slapped him in the face. "Is this the way you answer the high priest?" he demanded.

"If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Meanwhile, Simon Peter was still standing there warming himself. So they asked him, “You aren’t one of his disciples too, are you?”

He denied it, saying, “I am not.”

One of the high priest’s servants, a relative of the man whose ear Peter had cut off, challenged him, “Didn’t I see you with him in the garden?”

Again Peter denied it, and at that moment a rooster began to crow.

Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover. So Pilate came out to them and asked,

“What charges are you bringing against this man?”

“If he were not a criminal,” they replied,
“we would not have handed him over to you.”

Pilate said, “Take him yourselves and judge him by your own law.”

“But we have no right to execute anyone,” they objected. This took place to fulfill what Jesus had said about the kind of death he was going to die.

Pilate then went back inside the palace, summoned Jesus and asked him,
“Are you the king of the Jews?”

“Is that your own idea,” Jesus asked, “or did others talk to you about me?”

“Am I a Jew?” Pilate replied. “Your own people and chief priests handed you over to me. What is it you have done?”

Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.”

“You are a king, then!” said Pilate.

Jesus answered, “You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.”

“What is truth?” retorted Pilate. With this he went out again to the Jews gathered there and said, “I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews?’”

They shouted back, “No, not him! Give us Barabbas!”

Now Barabbas had taken part in an uprising.

Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, “Hail, king of the Jews!” And they slapped him in the face.

Once more Pilate came out and said to the Jews gathered there, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.” When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!”

As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!”

But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.”

The Jewish leaders insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.”

When Pilate heard this, he was even more afraid, and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer.

“Do you refuse to speak to me?” Pilate said. “Don’t you realize I have power either to free you or to crucify you?”

Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”

From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of the Passover; it was about noon.

“Here is your king,” Pilate said to the Jews.

But they shouted, “Take him away! Take him away! Crucify him!”

“Shall I crucify your king?” Pilate asked.

“We have no king but Caesar,” the chief priests answered.

Finally Pilate handed him over to them to be crucified.

So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).

There they crucified him, and with him two others—one on each side and Jesus in the middle.

Pilate had a notice prepared and fastened to the cross. It read: Jesus of Nazareth, the king of the Jews. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

Pilate answered, “What I have written, I have written.”

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

“Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

This happened that the scripture might be fulfilled that said,

“They divided my clothes among them
and cast lots for my garment.”

So this is what the soldiers did.

Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “Woman, here is your son,” and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

Later, knowing that everything had now been finished, and so that Scripture Would be fulfilled, Jesus said, “I am thirsty.” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

The people kneel in prayer.

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.

These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken,” and, as another scripture says, “They will look on the one they have pierced.”

Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate’s permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus’ body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

The Sermon

After the sermon a brief silence is kept.

The Rev. Laurel Coote

Hymn 458 My Song is Love Unknown

Love Unknown

The Solemn Collects

All standing, the minister says to the people

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

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

The people stand or kneel.

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 Lucinda, 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 our 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.**

Entrance & Veneration of the Cross

The people turn to watch the cross process as they sing the hymn.

Hymn 172 Were You There When They Crucified My Lord

Were You There

*The people may come forward and venerate the cross by kneeling in prayer, touching or kissing the cross,
lighting a prayer candle, or making some other sign of honor.*

When all have finished their reverence and returned to their seats, the following hymn is sung.

Hymn 166 Sing, My Tongue, the Glorious Battle

Pange lingua

The Lord's Prayer *All stand.*

People 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.

Closing Prayer *All kneel as you are able.*

Priest Lord Jesus Christ, Son of the living God, we pray you 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.**

Ministers leave the church and silence is kept.

*Congregants may wish to remain in the church for silent prayer or may move quietly to exit,
or to walk the labyrinth.*

The Good Friday collection will support the work of promoting peace and mutual understanding through pastoral care, health care, and educational programs in our four dioceses in the Province of Jerusalem and the Middle East.



WE HOPE YOU FIND YOURS HERE

Here is a place that is ancient and new, a faith that we hold going back to Jesus, back to his spiritual ancestors, back to those who walked the earth and found holy ground. And what we do is often based on really ancient patterns—worship and music; loving service to the poor, the hurting, the lonely; working for justice and peace; lively, fearless education and formation of minds and souls. And that faith is also completely contemporary, engaged in the culture and the needs of the moment.

WHAT WE ARE FOR

The dignity and worth of every person. An open minded, passionate commitment to truth. The importance of everyone's own spiritual journey. God's friends wherever we find them. Seeking Christ in every person who comes through the door. The sacredness of life's rites of passage. The value of community. The hard work necessary to make sure that all are welcomed. Telling the truth about life's challenges. A "user-friendly" church experience. Children, youth and families. We believe that God is love, and we pray that God will use us to spread that love.

WHAT WE ARE AGAINST

Claiming to have all the answers. Elitism and exclusivism, especially in church. Bigotry for any reason. Authoritarianism. Indifference to injustice and suffering. Certitude in the face of ambiguity and superficial answers to hard questions. Boring sermons, bad music and general cluelessness. (So, God help us, because we don't always avoid these!)

WHAT WE VALUE

Community, open hearts, open minds, open arms. Faith. Fortitude. Staying current, but equally staying rooted in tradition. Reason and honesty. Civic responsibility. Debate that allows for mutual respect. Music and beauty for their own sake. Joy in God's creation. Anyone who makes an effort to get to know and follow Jesus.

WELCOME!

Originally written by the people of St. Bartholomew's, New York, this statement has been modified for our use with their permission.

St. Dunstan's Episcopal Church

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