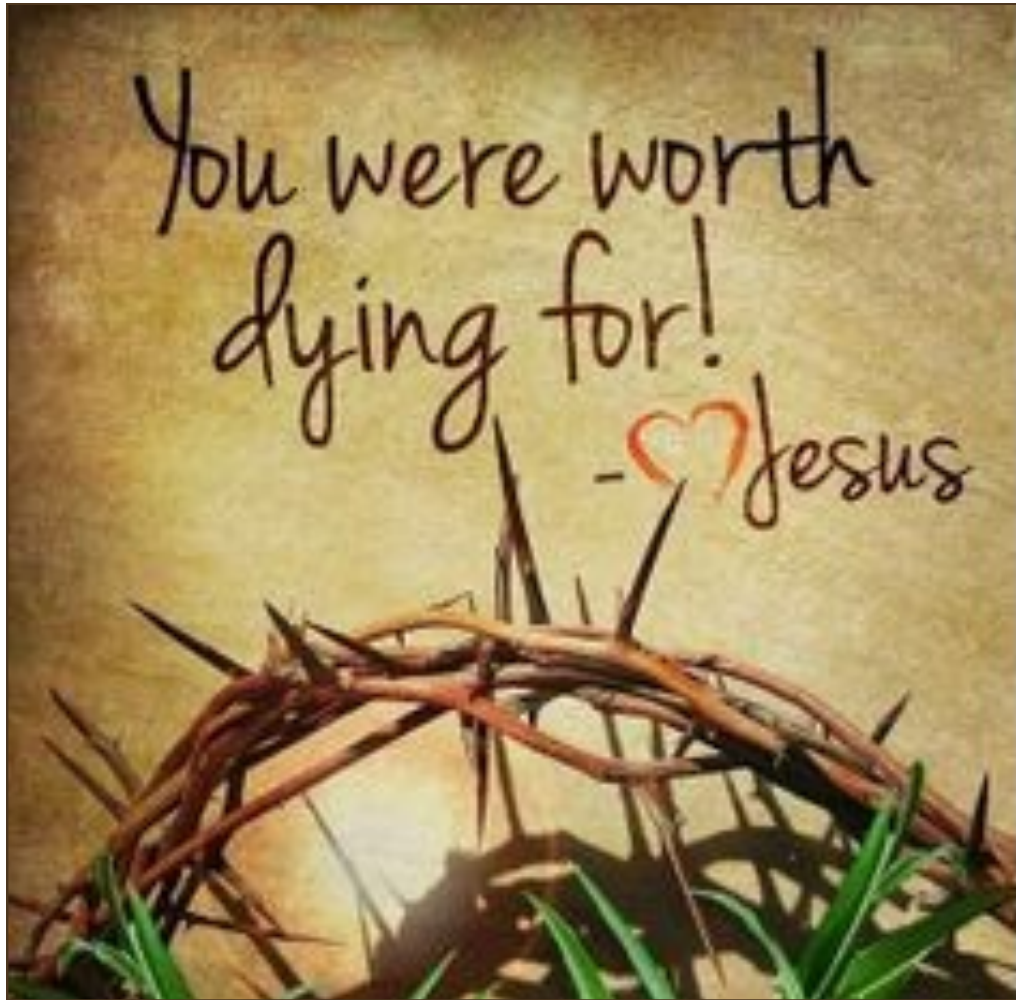


Good Friday



April 4, 2021

6:00PM

Good Friday Liturgy

“Good Friday” comes from the pious sense of the word “good” meaning, “holy.” The readings for the day focus on the events of the arrest, trial and execution of Jesus of Nazareth. Our Holy Week journey takes us directly to the sufferings of Jesus on the cross today. We cannot begin to contemplate Easter and the empty tomb until we have spent some time with the sorrow of the cross. The service today consists of three parts: Liturgy of the Word, Veneration of the Cross, and Holy Communion. The somber service begins and ends in silence.

All kneel for silent prayer.

The Celebrant stands and begins the liturgy with the Collect of the Day.

Collect of the Day

Celebrant: Blessed be our God.

People: **For ever and ever. Amen.**

Celebrant: Let us pray. 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: Isaiah 52:13-53:12

Reader: A reading from the book of Isaiah

Reader: 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.

Psalm 22

Please Sit or Kneel

Reader: My God, my God, why have you forsaken me?*

People: **and are so far from my cry and from the words of my distress?**

Reader: O my God, I cry in the daytime, but you do not answer;*

People: **by night as well, but I find no rest.**

Reader: Yet you are the Holy One,*

People: **enthroned upon the praises of Israel.**

Reader: Our forefathers put their trust in you;*

People: **they trusted, and you delivered them.**

Reader: They cried out to you and were delivered;*

People: **they trusted in you and were not put to shame.**

Reader: But as for me, I am a worm and no man,*

People: **scorned by all and despised by the people.**

Reader: All who see me laugh me to scorn;*

People: **they curl their lips and wag their heads, saying,**

Reader: "He trusted in the LORD; let him deliver him;*

People: **let him rescue him, if he delights in him."**

Reader: Yet you are he who took me out of the womb,*

People: **and kept me safe upon my mother's breast.**

Reader: I have been entrusted to you ever since I was born;*

People: **you were my God when I was still in my mother's womb.**

Reader: Be not far from me, for trouble is near,*

People: **and there is none to help.**

Reader: Many young bulls encircle me; *

People: **strong bulls of Bashan surround me.**

Reader: They open wide their jaws at me, *

People: **like a ravening and a roaring lion.**

Reader: I am poured out like water; all my bones are out of joint; *

People: **my heart within my breast is melting wax.**

Reader: My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth; *

People: **and you have laid me in the dust of the grave.**

Reader: Packs of dogs close me in, and gangs of evildoers circle around me; *

People: **they pierce my hands and my feet; I can count all my bones.**

Reader: They stare and gloat over me; *

People: **they divide my garments among them; they cast lots for my clothing.**

Reader: Be not far away, O LORD; *

People: **you are my strength; hasten to help me.**

Reader: Save me from the sword, *

People: **my life from the power of the dog.**

Reader: Save me from the lion's mouth, *

People: **my wretched body from the horns of wild bulls.**

Reader: I will declare your Name to my brethren; *

People: **in the midst of the congregation I will praise you.**

Reader: Praise the LORD, you that fear him; *

People: **stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.**

Reader: For he does not despise nor abhor the poor in their poverty; neither does he hide his face from them; *

People: **but when they cry to him he hears them.**

Reader: My praise is of him in the great assembly; *

People: **I will perform my vows in the presence of those who worship him.**

Reader: The poor shall eat and be satisfied, and those who seek the LORD shall praise him:*

People: **"May your heart live for ever!"**

Reader: All the ends of the earth shall remember and turn to the LORD,*

People: **and all the families of the nations shall bow before him.**

Reader: For kingship belongs to the LORD; *

People: **he rules over the nations.**

Reader: To him alone all who sleep in the earth bow down in worship; *

People: **all who go down to the dust fall before him.**

Reader: My soul shall live for him; my descendants shall serve him; *

People: **they shall be known as the LORD'S for ever.**

Reader: They shall come and make known to a people yet unborn *

People: **the saving deeds that he has done.**

Second Lesson: Hebrews 10:16-25

Reader: A reading from the book of Hebrews

The Holy Spirit testifies saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Gospel: John 18:1-19:42

Remain Seated

The customary responses before and after the Gospel are omitted.

Reader: The Passion of our Lord Jesus Christ according to John.

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I

told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me."

Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?" So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the

Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him."

So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha.

Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

The Congregation Stands

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." ...

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit...

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Silent Reflection

Reflection:*Clueless Oppression**The Rev. Bob Wickizer*

I have something to share with you tonight. It is this square nail. I can tell you that this nail was first used in 1838 in Missouri. But today, it gives us a hard lesson. Consider Jesus on the road to Emmaus having supper with two strangers at a tavern. As soon as he opened the scriptures to their hearts, their eyes were opened, and they recognized him, and he vanished.

Now consider the text of the fourth suffering servant in Isaiah 52. Written seven hundred years before Jesus about the suffering of the Jews in Babylonian exile, this text has been ripped off by Christians for centuries who read it and say, "That's all about Jesus." Then they take a nail, nail him on the cross, and sit there to stare at him. "Boy, that Jesus sure suffered. I'm glad he died so I could go to heaven."

For two thousand years, we continue to nail him on the cross. We sit there and take in the horror for a moment on Good Friday, so that we can walk away feeling let off the hook, vindicated, justified by the spectacle.

But this nail and Jesus have a message for you. "You cannot nail Jesus to the cross and keep him there." "You cannot use this day to justify your life."

The minute you think you see Jesus up there, he will vanish from your sight. The purpose of the cross, the purpose of that supper so long ago and with us today, the purpose of the church is to do what Jesus did to those two strangers at the tavern. To open their hearts to what the scripture is saying.

When we nail Jesus to that cross and revel in our own vindication through his suffering, we are practicing what I call a hermeneutic of the powerful. Those of us who live comfortable lives where the biggest existential threats we face involve our personal health, want to fix the interpretation of Isaiah 52 at a simplistic narrative of "Jesus suffered and died this way so that I could be forgiven and go to heaven." End of story. We stop there, because it affirms our lifestyle—a lifestyle of clueless oppression.

I say clueless because very few of us ever stop to consider the vast systems of injustice and oppression we rely upon to keep things just the way they are with that body nailed to that tree. We could list all the usual suspects here such as white supremacy, unequal pay for women, maltreatment of immigrants, stagnant wages for fifty years and more, but I would like to focus on two things that most people don't give a second thought.

If you use a gas or diesel-powered vehicle, then you are a slaveowner. How can I say this? Because if you define slavery as a system where one group uses inexpensive, below-cost energy to further their own economic well-being at the expense of another group, then burning fossil fuels today meets the definition. What we pay for fuel today doesn't come close to the future cost to generations after us. We are enslaving future generations to a life they didn't sign up for. We are, in fact, crucifying our own descendants.

Secondly, in a grand move of Orwellian language, the enormous warehouses where goods are fetched to put on trucks for speedy delivery to us are called "Fulfillment Centers." They might be fulfilling for you or me desiring cheap, foreign made goods fast, but to those who toil inside, they must work in a nightmare that would make Charles Dickens blush. Inadequate restrooms and break rooms means that workers choose every day between a restroom break or eating. Work demands are impossible which means no one ever gets a raise or a bonus. Everyone is a contractor so there are no benefits. A job inside the walls owned by the richest man on the planet is a low wage hamster wheel. It is medieval indentured servitude.

But there is an insight in these examples we should consider. HOW you interpret Isaiah 52 depends critically upon where you stand. If you stand in the shoes of a comfortable life, then it is in your interest to see this passage as saying "Jesus died for me." Go no further.

If you are wearing worn out tennis shoes of a package runner in a fulfillment center, or the dusty sandals of billions of impoverished families, or the soggy clothes of people two generations from now dealing with floods and disease, you will understand Isaiah very differently.

Most human suffering results from bad human choices. The creator of the universe does not condone suffering or use it in order to forgive the comfortable or justify their lifestyle. The victims do not deserve their suffering, nor is it their “cross to bear,” nor is it redemptive in any way. Suffering sucks. God only wants all humans to come together in solidarity and support of one another.

God wants us to see the face of the crucified Jesus in the faces of the countless victims we try so hard to ignore.

Oh, and this nail was forged by slaves at a blacksmith shop set up on site at a mill where I grew up. I can still hear them singing.

Hymn: #172

Were you there

Congregation

Words: Afro-American Spiritual; Music: Charles Winfred Douglas

1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed him to the tree? Were you
 *3 Were you there when they pierced him in the side? Were you
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!
 there when they nailed him to the tree? Oh!
 there when they pierced him in the side? Oh!
 there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?
 trem-ble. Were you there when they nailed him to the tree?
 trem-ble. Were you there when they pierced him in the side?
 trem-ble. Were you there when they laid him in the tomb?

Solemn Collects

The people may stand or kneel.

Celebrant: 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.

Reader: 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 all Christians in this community; That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence.

Reader: 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.**

Reader: 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.

Reader: 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.**

Reader: 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.

Reader: 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.**

Reader: 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.

Celebrant: 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.**

A cross is carried into the church and placed against the altar during the following hymn that is sung by all while kneeling. The congregation may come forward to reverence the cross as they wish.

Celebrant: We glory in your cross, O Lord,

People: **and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.**

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

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

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

People: **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.**

Solo:

What Kind of Man is This?

Ken Yadon

Lord's Prayer

Celebrant: And now, as our Savior Christ has taught us, we are bold to pray,

People & Celebrant: **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.**

Communion from the Reserved Sacraments

Those who wish to receive communion may come to the chancel steps. If you wish to receive the church's blessing, cross your arms across your chest.

Closing Prayer

All Kneel.

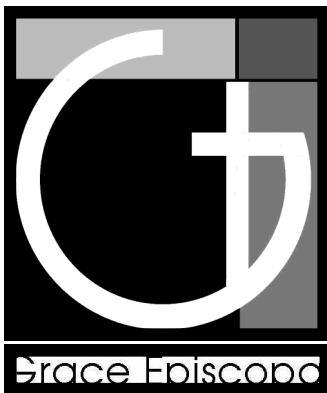
Celebrant: Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting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



April 4th
Easter Sunday:

8:30AM.... Sunrise Service
10:30AM.... Holy Eucharist
11:45AM.... Coffee Hour

ALL Are Welcome



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