



ST. MICHAEL'S EPISCOPAL CHURCH

ALL SOULS ARE WELCOME. INTENTIONALLY INCLUSIVE. NO EXCEPTIONS.

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GOOD FRIDAY

April 15, 2022, 7:30 p.m.

PRESIDER

The Rev. Paul Clark

CRUCIFER

Cassidi Reese

ALTAR GUILD

Renée Westa-Lusk

On this day the ministers enter in silence.

ACCLAMATION AND THE COLLECT OF THE DAY

(BCP p. 276)

Presider Blessed be our God,
People **For ever and ever. Amen.**
Presider 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.**

Please be seated.

THE FIRST READING

ISAIAH 52:13-53:12

NANI BANKS

A READING FROM THE PROPHET ISAIAH.

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.

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

Thanks be to God.

THE RESPONSE

PSALM 22

NANI BANKS

Remaining seated, the Leader and the People say the Psalm responsively by whole verse.

THE PSALM APPOINTED IS PSALM 22.

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

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

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

by night as well, but I find no rest.

Yet you are the Holy One, *

enthroned upon the praises of Israel.

Our forefathers put their trust in you; *

they trusted, and you delivered them.

They cried out to you and were delivered; *

they trusted in you and were not put to shame.

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

scorned by all and despised by the people.

All who see me laugh me to scorn; *

they curl their lips and wag their heads, saying,

“He trusted in the Lord; let him deliver him; *

let him rescue him, if he delights in him.”

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

and kept me safe upon my mother's breast.

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

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

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

and there is none to help.

Many young bulls encircle me; *

strong bulls of Bashan surround me.

They open wide their jaws at me, *

like a ravening and a roaring lion.

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

my heart within my breast is melting wax.

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

and you have laid me in the dust of the grave.

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

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



They stare and gloat over me; *

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

Be not far away, O Lord; *

you are my strength; hasten to help me.

Save me from the sword, *

my life from the power of the dog.

Save me from the lion's mouth, *

my wretched body from the horns of wild bulls.

I will declare your Name to my brethren; *

in the midst of the congregation I will praise you.

Praise the Lord, you that fear him; *

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

For he does not despise nor abhor the poor in their poverty;

neither does he hide his face from them; *

but when they cry to him he hears them.

My praise is of him in the great assembly; *

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

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

"May your heart live for ever!"

All the ends of the earth shall remember and turn to the Lord, *

and all the families of the nations bow before him.

For kingship belongs to the Lord; *

he rules over the nations.

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

all who go down to the dust fall before him.

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

they shall be known as the Lord's for ever.

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

the saving deeds that he has done.

THE SECOND READING

HEBREWS 10:16-25

NANI BANKS

A READING FROM THE LETTER TO THE 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.

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

Thanks be to God.



Please remain seated for the reading of the Passion Gospel.

THE PASSION GOSPEL

JOHN 18:1-19:42 (CEB)

The purpose for proclaiming the Passion narrative at length is to enable the assembly to experience the love of Christ offered to all people, despite our sins. It is a love that even death could not vanquish. The tragic crimes committed during the Passion of Christ cannot be attributed indiscriminately to all Jews of that time, nor to Jews today, and we should beware of reading these scriptures as polemic against Jews. We are mindful that Jesus, his mother Mary, and the apostles all were Jewish. We claim that Christ's death and resurrection, and the grace and love of God we interpret as gifts offered through them, are indeed offered to all people of all times.

The Passion is read by three voices

- | | |
|---------------------------------------|-------------------|
| 1. The Narrator | ALANA SPURLING |
| 2. Jesus | CASSIDI REESE |
| 3. Reader for all other single voices | RICHARD HENDRICKS |

*In addition the congregation should contribute the voices of the crowd and other groups of voices. These sections are marked "All" and are printed in **bold**.*

Narrator: Hear the passion of Our Lord Jesus Christ, according to John.

Narrator: After he said these things, Jesus went out with his disciples and crossed over to the other side of the Kidron Valley. He and his disciples entered a garden there. Judas, his betrayer, also knew the place because Jesus often gathered there with his disciples. Judas brought a company of soldiers[a] and some guards from the chief priests and Pharisees. They came there carrying lanterns, torches, and weapons. Jesus knew everything that was to happen to him, so he went out and asked,

Jesus: Who are you looking for?

Narrator: They answered,

All: Jesus the Nazarene.

Narrator: He said to them,

Jesus: I Am.

Narrator: (Judas, his betrayer, was standing with them.) When he said, "I Am," they shrank back and fell to the ground. He asked them again,

Jesus: Who are you looking for?

Narrator: They said,

All: Jesus the Nazarene.

Narrator: Jesus answered,

Jesus: I told you, "I Am." If you are looking for me, then let these people go.

Narrator: This was so that the word he had spoken might be fulfilled: "I didn't lose anyone of those whom 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 told Peter,

Jesus: Put your sword away! Am I not to drink the cup the Father has given me?

Narrator: Then the company of soldiers, the commander, and the guards from the Jewish leaders took Jesus into custody. They bound him and led him first to Annas. He was the father-in-law of Caiaphas, the high priest that year. (Caiaphas was the



one who had advised the Jewish leaders that it was better for one person to die for the people.) Simon Peter and another disciple followed Jesus. Because this other disciple was known to the high priest, he went with Jesus into the high priest's courtyard. However, Peter stood outside near the gate. Then the other disciple (the one known to the high priest) came out and spoke to the woman stationed at the gate, and she brought Peter in. The servant woman stationed at the gate asked Peter,

Reader: Aren't you one of this man's disciples?

Narrator: Peter replied,

Reader: I am not.

Narrator: The servants and the guards had made a fire because it was cold. They were standing around it, warming themselves. Peter joined them there, standing by the fire and warming himself. Meanwhile, the chief priest questioned Jesus about his disciples and his teaching. Jesus answered,

Jesus: I've spoken openly to the world. I've always taught in synagogues and in the temple, where all the Jews gather. I've said nothing in private. Why ask me? Ask those who heard what I told them. They know what I said.

Narrator: After Jesus spoke, one of the guards standing there slapped Jesus in the face.

Reader: Is that how you would answer the high priest?

Narrator: Jesus replied,

Jesus: If I speak wrongly, testify about what was wrong. But if I speak correctly, why do you strike me?

Narrator: Then Annas sent him, bound, to Caiaphas the high priest. Meanwhile, Simon Peter was still standing with the guards, warming himself. They asked,

All "Aren't you one of his disciples?"

Narrator: Peter denied it, saying,

Reader: I am not.

Narrator: A servant of the high priest, a relative of the one whose ear Peter had cut off, said to him,

Reader: Didn't I see you in the garden with him?

Narrator: Peter denied it again, and immediately a rooster crowed.

The Jewish leaders led Jesus from Caiaphas to the Roman governor's palace. It was early in the morning. So that they could eat the Passover, the Jewish leaders wouldn't enter the palace; entering the palace would have made them ritually impure. So Pilate went out to them and asked,

Reader: What charge do you bring against this man?

Narrator: They answered,

All: If he had done nothing wrong, we wouldn't have handed him over to you.



Narrator: Pilate responded,

Reader: Take him yourselves and judge him according to your Law.

Narrator: The Jewish leaders replied,

All: The Law doesn't allow us to kill anyone.

Narrator: (This was so that Jesus' word might be fulfilled when he indicated how he was going to die.) Pilate went back into the palace. He summoned Jesus and asked,

Reader: Are you the King of the Jews?

Narrator: Jesus answered,

Jesus: Do you say this on your own or have others spoken to you about me?

Narrator: Pilate responded,

Reader: I'm not a Jew, am I? Your nation and its chief priests handed you over to me. What have you done?

Narrator: Jesus replied,

Jesus: My kingdom doesn't originate from this world. If it did, my guards would fight so that I wouldn't have been arrested by the Jewish leaders. My kingdom isn't from here.

Narrator: Pilate said,

Reader: So you are a king?

Narrator: Jesus answered,

Jesus: You say that I am a king. I was born and came into the world for this reason: to testify to the truth. Whoever accepts the truth listens to my voice.

Narrator: Pilate asked,

Reader: What is truth?

Narrator: After Pilate said this, he returned to the Jewish leaders and said,

Reader: I find no grounds for any charge against him. You have a custom that I release one prisoner for you at Passover. Do you want me to release for you the king of the Jews?

Narrator: They shouted,

All: Not this man! Give us Barabbas!

Narrator: (Barabbas was an outlaw.) Then Pilate had Jesus taken and whipped. The soldiers twisted together a crown of thorns and put it on his head, and dressed him in a purple robe. Over and over they went up to him and said,

All: Greetings, king of the Jews!

Narrator: And they slapped him in the face. Pilate came out of the palace again and said to the Jewish leaders,

Reader: Look! I'm bringing him out to you to let you know that I find no grounds for a charge against him.



Narrator: When Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them,

Reader: Here's the man!

Narrator: When the chief priests and their deputies saw him, they shouted out,

All: Crucify, crucify!

Narrator: Pilate told them,

Reader: You take him and crucify him. I don't find any grounds for a charge against him.

Narrator: The Jewish leaders replied,

All: We have a Law, and according to this Law he ought to die because he made himself out to be God's Son.

Narrator: When Pilate heard this word, he was even more afraid. He went back into the residence and spoke to Jesus,

Reader: Where are you from?

Narrator: Jesus didn't answer. So Pilate said,

Reader: You won't speak to me? Don't you know that I have authority to release you and also to crucify you?

Narrator: Jesus replied,

Jesus: You would have no authority over me if it had not been given to you from above. That's why the one who handed me over to you has the greater sin.

Narrator: From that moment on, Pilate wanted to release Jesus. However, the Jewish leaders cried out, saying,

All: If you release this man, you aren't a friend of the emperor! Anyone who makes himself out to be a king opposes the emperor!

Narrator: When Pilate heard these words, he led Jesus out and seated him on the judge's bench at the place called Stone Pavement (in Aramaic, Gabbatha). It was about noon on the Preparation Day for the Passover. Pilate said to the Jewish leaders,

Reader: Here's your king.

Narrator: The Jewish leaders cried out,

All: Take him away! Take him away! Crucify him!

Narrator: Pilate responded,

Reader: What? Do you want me to crucify your king?

Narrator: The chief priests answered,

All: We have no king except the emperor.

Narrator: Then Pilate handed Jesus over to be crucified. The soldiers took Jesus prisoner. Carrying his cross by himself, he went out to a place called Skull Place (in Aramaic, Golgotha).

Congregation: Please stand as able.



That's where they crucified him—and two others with him, one on each side and Jesus in the middle. Pilate had a public notice written and posted on the cross. It read "Jesus the Nazarene, the king of the Jews." Many of the Jews read this sign, for the place where Jesus was crucified was near the city and it was written in Aramaic, Latin, and Greek. Therefore, the Jewish chief priests complained to Pilate,

All: Don't write, "The king of the Jews" but "This man said, 'I am king of the Jews.'"

Narrator: Pilate answered,

Reader: What I've written, I've written.

Narrator: When the soldiers crucified Jesus, they took his clothes and his sandals, and divided them into four shares, one for each soldier. His shirt was seamless, woven as one piece from the top to the bottom. They said to each other,

All: Let's not tear it. Let's cast lots to see who will get it.

Narrator: This was to fulfill the scripture, "They divided my clothes among themselves, and they cast lots for my clothing." That's what the soldiers did. Jesus' mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene stood near the cross. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother,

Jesus: Woman, here is your son.

Narrator: Then he said to the disciple,

Jesus: Here is your mother.

Narrator: And from that time on, this disciple took her into his home. After this, knowing that everything was already completed, in order to fulfill the scripture, Jesus said,

Jesus: I am thirsty.

Narrator: A jar full of sour wine was nearby, so the soldiers soaked a sponge in it, placed it on a hyssop branch, and held it up to his lips. When he had received the sour wine, Jesus said,

Jesus: It is finished.

Narrator: Bowing his head, he gave up his life.

After a short pause, the narrator continues.

It was the Preparation Day and the Jewish leaders didn't want the bodies to remain on the cross on the Sabbath, especially since that Sabbath was an important day. So they asked Pilate to have the legs of those crucified broken and the bodies taken down. Therefore, the soldiers came and broke the legs of the two men who were crucified with Jesus. When they came to Jesus, they saw that he was already dead so they didn't break his legs. However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. The one who saw this has testified, and his testimony is true. He knows that he speaks the truth, and he has testified so that you also can believe. These things happened to fulfill



the scripture, "They won't break any of his bones." And another scripture says, "They will look at him whom they have pierced."

After this Joseph of Arimathea asked Pilate if he could take away the body of Jesus. Joseph was a disciple of Jesus, but a secret one because he feared the Jewish authorities. Pilate gave him permission, so he came and took the body away. Nicodemus, the one who at first had come to Jesus at night, was there too. He brought a mixture of myrrh and aloes, nearly seventy-five pounds in all. Following Jewish burial customs, they took Jesus' body and wrapped it, with the spices, in linen cloths. There was a garden in the place where Jesus was crucified, and in the garden was a new tomb in which no one had ever been laid. Because it was the Jewish Preparation Day and the tomb was nearby, they laid Jesus in it.

A period of profound silence and personal reflection follows the reading of the Passion Story.

HOMILY

THE REV. PAUL CLARK

A period of silence and personal reflection follows the sermon.

THE SOLEMN COLLECTS

Please stand as able.

Crucifer: 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.

Let us pray for the holy Catholic Church of Christ throughout the world;
That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Presider: 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.**

Crucifer: Let us pray for all nations and peoples of the earth, and for those in authority among them; That by God's help they may seek justice and truth, and live in peace and concord.

Presider: 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.**

Crucifer: Let us pray for all who suffer and are afflicted in body or in mind; 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.



Presider: 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.**

Crucifer: Let us pray for all who have not received the Gospel of Christ; That God will open their hearts to the truth, and lead them to faith and obedience.

Presider: 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.**

Crucifer: 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.

Presider: 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.**

THE VENERATION

The presider and people read responsively.

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.**



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.**

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.

HOLY COMMUNION FROM THE RESERVED SACRAMENT

CONFESSION OF SIN AND ABSOLUTION

(BCP p. 360)

The Presider says

Let us confess our sins against God and our neighbor.

A period of silent confession will be observed, followed by the congregation saying together:

Most merciful God, **we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

Priest: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

THE LORD'S PRAYER

(BCP p. 364)

And now, as our Savior Christ has taught us, we are bold to say,
**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.**

HYMN

GO TO DARK GETHSEMANE

Hymnal 171

While the hymn is sung, the priest will reverently place the consecrated Sacrament on the Altar.

COMMUNION

(BCP p. 365)

The Presider says

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

WHEREVER YOU ARE IN YOUR SPIRITUAL JOURNEY, YOU ARE WELCOME AT GOD'S TABLE.

Please come up to the altar rail for communion.

The Bread is given to the people using these words The Body of Christ, the bread of heaven.

The response is:

Amen.



Gluten free wafers are available upon request, please ask the minister during Communion.

COMMUNION MUSIC

CONCLUDING PRAYER

(BCP p. 282)

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 forever. **Amen.**

The Ministers and People depart in silence.

THE GOOD FRIDAY OFFERING

Please donate to the Good Friday Offering online by visiting
<https://www.episcopalchurch.org/good-friday-offering/>

You may also donate to the Good Friday offering by mailing your check to the church with "Good Friday Offering" in the memo line.

OUR MISSION

The people of St. Michael's welcome all those who seek a deeper understanding of God's love for ALL His children. Our congregation is "intentionally inclusive," welcoming all persons without regard to age, race, ethnicity, gender identity, sexual orientation, or physical or developmental disability.

This service is based on the Liturgy for Good Friday, which begins on page 276 of the Book of Common Prayer (BCP). Scripture readings are from the Revised Common Lectionary (Episcopal) and are excerpted from the New Revised Standard Version of the Bible, copyright 1989 by the Division of Christian Education of the National Council of the Church of Christ in the USA. Scripture quotations marked CEB are from the Common English Bible, copyright 2011. Psalm texts are taken from the BCP. Other liturgical elements may include materials from Enriching Our Worship (EOW), and the 2018 Book of Occasional Services (BOS).