

St. Bartholomew Episcopal Church

Good Friday Service

April 10, 2020

On this day the ministers enter in silence.

All then kneel for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.

Immediately before the Collect, the Celebrant may say

Blessed be our God.

People For ever and ever. Amen.

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.*

Isaiah 52:13-53:12 The Message (MSG)

13-15 “Just watch my servant blossom!

Exalted, tall, head and shoulders above the crowd!

But he didn’t begin that way.

At first everyone was appalled.

He didn’t even look human—

a ruined face, disfigured past recognition.

Nations all over the world will be in awe, taken aback,

kings shocked into silence when they see him.

For what was unheard of they’ll see with their own eyes,

what was unthinkable they’ll have right before them.”

53 Who believes what we’ve heard and seen?

Who would have thought GOD’s saving power would look like this?

2-6 The servant grew up before God—a scrawny seedling,
a scrubby plant in a parched field.
There was nothing attractive about him,
nothing to cause us to take a second look.
He was looked down on and passed over,
a man who suffered, who knew pain firsthand.
One look at him and people turned away.
We looked down on him, thought he was scum.
But the fact is, it was *our* pains he carried—
our disfigurements, all the things wrong with *us*.
We thought he brought it on himself,
that God was punishing him for his own failures.
But it was our sins that did that to him,
that ripped and tore and crushed him—*our sins!*
He took the punishment, and that made us whole.
Through his bruises we get healed.
We're all like sheep who've wandered off and gotten lost.
We've all done our own thing, gone our own way.
And GOD has piled all our sins, everything we've done wrong,
on him, on him.

7-9 He was beaten, he was tortured,
but he didn't say a word.
Like a lamb taken to be slaughtered
and like a sheep being sheared,
he took it all in silence.
Justice miscarried, and he was led off—
and did anyone really know what was happening?
He died without a thought for his own welfare,
beaten bloody for the sins of my people.
They buried him with the wicked,
threw him in a grave with a rich man,
Even though he'd never hurt a soul
or said one word that wasn't true.

10 Still, it's what GOD had in mind all along,
to crush him with pain.
The plan was that he give himself as an offering for sin

so that he'd see life come from it—life, life, and more life.
And GOD's plan will deeply prosper through him.
11-12 Out of that terrible travail of soul,
he'll see that it's worth it and be glad he did it.
Through what he experienced, my righteous one, my servant,
will make many "righteous ones,"
as he himself carries the burden of their sins.
Therefore I'll reward him extravagantly—
the best of everything, the highest honors—
Because he looked death in the face and didn't flinch,
because he embraced the company of the lowest.
He took on his own shoulders the sin of the many,
he took up the cause of all the black sheep.

Psalm 22:1-11 The Message (MSG)

1-2 God, God . . . my God!
Why did you dump me
miles from nowhere?
Doubled up with pain, I call to God
all the day long. No answer. Nothing.
I keep at it all night, tossing and turning.
3-5 And you! Are you indifferent, above it all,
leaning back on the cushions of Israel's praise?
We know you were there for our parents:
they cried for your help and you gave it;
they trusted and lived a good life.
6-8 And here I am, a nothing—an earthworm,
something to step on, to squash.
Everyone pokes fun at me;
they make faces at me, they shake their heads:
"Let's see how GOD handles this one;
since God likes him so much, let *him* help him!"
9-11 And to think you were midwife at my birth,
setting me at my mother's breasts!
When I left the womb you cradled me;
since the moment of birth you've been my God.

Then you moved far away
and trouble moved in next door.
I need a neighbor.

Hebrews 10:1-25 The Message (MSG)

10 ¹⁻¹⁰ The old plan was only a hint of the good things in the new plan. Since that old “law plan” wasn’t complete in itself, it couldn’t complete those who followed it. No matter how many sacrifices were offered year after year, they never added up to a complete solution. If they had, the worshipers would have gone merrily on their way, no longer dragged down by their sins. But instead of removing awareness of sin, when those animal sacrifices were repeated over and over they actually heightened awareness and guilt. The plain fact is that bull and goat blood can’t get rid of sin. That is what is meant by this prophecy, put in the mouth of Christ:

You don’t want sacrifices and offerings year after year;
you’ve prepared a body for me for a sacrifice.
It’s not fragrance and smoke from the altar
that whet your appetite.
So I said, “I’m here to do it your way, O God,
the way it’s described in your Book.”

When he said, “You don’t want sacrifices and offerings,” he was referring to practices according to the old plan. When he added, “I’m here to do it your way,” he set aside the first in order to enact the new plan—*God’s way*—by which we are made fit for God by the once-for-all sacrifice of Jesus.

11-18 Every priest goes to work at the altar each day, offers the same old sacrifices year in, year out, and never makes a dent in the sin problem. As a priest, Christ made a single sacrifice for sins, and that was it! Then he sat down right beside God and waited for his enemies to cave in. It was a perfect sacrifice by a perfect person to perfect some very imperfect people. By that single offering, he did everything that needed to be done for everyone who takes part in the purifying process. The Holy Spirit confirms this:

This new plan I’m making with Israel
isn’t going to be written on paper,
isn’t going to be chiseled in stone;

This time “I’m writing out the plan *in* them,
carving it on the lining of their hearts.”

He concludes,

I’ll forever wipe the slate clean of their sins.

Once sins are taken care of for good, there’s no longer any need to offer sacrifices for them.

19-21 So, friends, we can now—without hesitation—walk right up to God, into “the Holy Place.” Jesus has cleared the way by the blood of his sacrifice, acting as our priest before God. The “curtain” into God’s presence is his body.

22-25 So let’s *do* it—full of belief, confident that we’re presentable inside and out. Let’s keep a firm grip on the promises that keep us going. He always keeps his word. Let’s see how inventive we can be in encouraging love and helping out, not avoiding worshipping together as some do but spurring each other on, especially as we see the big Day approaching.

The Passion of our Lord Jesus Christ according to John.

The customary responses before and after the Gospel are omitted.

John 19:1-37 The Message (MSG)

1-3 So Pilate took Jesus and had him whipped. The soldiers, having braided a crown from thorns, set it on his head, threw a purple robe over him, and approached him with, “Hail, King of the Jews!” Then they greeted him with slaps in the face.

4-5 Pilate went back out again and said to them, “I present him to you, but I want you to know that I do not find him guilty of any crime.” Just then Jesus came out wearing the thorn crown and purple robe.

Pilate announced, “Here he is: the Man.”

6 When the high priests and police saw him, they shouted in a frenzy, “Crucify! Crucify!”

Pilate told them, “You take him. You crucify him. I find nothing wrong with him.”

7 The Jews answered, “We have a law, and by that law he must die because he claimed to be the Son of God.”

8-9 When Pilate heard this, he became even more scared. He went back into the palace and said to Jesus, “Where did you come from?”

Jesus gave no answer.

10 Pilate said, “You won’t talk? Don’t you know that I have the authority to pardon you, and the authority to—crucify you?”

11 Jesus said, “You haven’t a shred of authority over me except what has been given you from heaven. That’s why the one who betrayed me to you has committed a far greater fault.”

12 At this, Pilate tried his best to pardon him, but the Jews shouted him down: “If you pardon this man, you’re no friend of Caesar’s. Anyone setting himself up as ‘king’ defies Caesar.”

13-14 When Pilate heard those words, he led Jesus outside. He sat down at the judgment seat in the area designated Stone Court (in Hebrew, *Gabbatha*). It was the preparation day for Passover. The hour was noon. Pilate said to the Jews, “Here is your king.”

15 They shouted back, “Kill him! Kill him! Crucify him!”

Pilate said, “I am to crucify your king?”

The high priests answered, “We have no king except Caesar.”

16-19 Pilate caved in to their demand. He turned him over to be crucified.

They took Jesus away. Carrying his cross, Jesus went out to the place called Skull Hill (the name in Hebrew is *Golgotha*), where they crucified him, and with him two others, one on each side, Jesus in the middle. Pilate wrote a sign and had it placed on the cross. It read:

JESUS THE NAZARENE
THE KING OF THE JEWS

20-21 Many of the Jews read the sign because the place where Jesus was crucified was right next to the city. It was written in Hebrew, Latin, and Greek. The Jewish high priests objected. “Don’t write,” they said to Pilate, “‘The King of the Jews.’ Make it, ‘This man said, ‘I am the King of the Jews.’””

22 Pilate said, “What I’ve written, I’ve written.”

23-24 When they crucified him, the Roman soldiers took his clothes and divided them up four ways, to each soldier a fourth. But his robe was seamless, a single piece of weaving, so they said to each other, “Let’s not tear it up. Let’s throw dice to see who gets it.” This confirmed the Scripture that said, “They divided up my clothes among them and threw dice for my coat.” (The soldiers validated the Scriptures!)

24-27 While the soldiers were looking after themselves, Jesus’ mother, his aunt, Mary the wife of Clopas, and Mary Magdalene stood at the foot of the cross. Jesus saw his mother and the disciple he loved standing near her. He said to his mother, “Woman, here is your son.” Then to the disciple, “Here is your mother.” From that moment the disciple accepted her as his own mother.

28 Jesus, seeing that everything had been completed so that the Scripture record might also be complete, then said, “I’m thirsty.”

29-30 A jug of sour wine was standing by. Someone put a sponge soaked with the wine on a javelin and lifted it to his mouth. After he took the wine, Jesus said, “It’s done . . . complete.” Bowing his head, he offered up his spirit.

31-34 Then the Jews, since it was the day of Sabbath preparation, and so the bodies wouldn’t stay on the crosses over the Sabbath (it was a high holy day that year), petitioned Pilate that their legs be broken to speed death, and the bodies taken down. So the soldiers came and broke the legs of the first man crucified with Jesus, and then the other. When they got to Jesus, they saw that he was already dead, so they didn’t break his legs. One of the soldiers stabbed him in the side with his spear. Blood and water gushed out.

35 The eyewitness to these things has presented an accurate report. He saw it himself and is telling the truth so that you, also, will believe.

36-37 These things that happened confirmed the Scripture, “Not a bone in his body was broken,” and the other Scripture that reads, “They will stare at the one they pierced.”

The Sermon follows.

The Solemn Collects

All standing, the Deacon, or other person appointed, 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.

In the biddings which follow, the indented portions may be adapted by addition or omission, as appropriate, at the discretion of the Celebrant.

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 *N.*, 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 *N.*, 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.*

Appropriate devotions may follow, which may include any or all of the following, or other suitable anthems. If the texts are recited rather than sung, the congregation reads the parts in italics.

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.

The service may be concluded here with the Lord's Prayer and the final prayer below.

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.*