

**GOOD FRIDAY LITURGY (B)**

02 April 2021

Church of the Holy Apostles

*www.holyapostleswauconda.net*

 *While we are fundamentally an Easter people, living in the light of the Resurrection, today our focus is on the reality and the profundity of our Savior’s suffering and death. Soon, we will shout “Alleluia,” and celebrate a joyful Eucharist; but not yet. Today we meditate on the cross and Christ’s passion.*

 *Silence plays an important role in this service. We ask that you enter and leave the building in silence; and that during the internal silences of the service, you reverently and prayerfully contemplate both what meaning the reality of a God whose love for you is so great that he chose to die for you has in your life; and whether you adequately express that meaning through your own living.*

**PRELUDE** The Old Rugged Cross

**OPENING SENTENCES**

**Presider:** And so it is done. Love is crushed; the world has gotten away with it. The light seems paler, the air thinner, the birds quieter, the shadows longer, the wine more bitter, the bread dry, and the path to life has gone cold. All that remains is darkness and fear, now that the Word has been silenced and the story has run out of endings.

**THE COLLECT OF THE DAY**

**Presider:** Eternal God, in the cross of Jesus we see the cost of our sin and the depth of your love: in humble hope and fear may we place at his feet all that we have and all that we are, through Jesus Christ our Lord.

***People: Amen.***

*(We read from the various biblical translations authorized by our Church. This month we read from the New Jerusalem Bible of 1987)*

**THE FIRST READING** Isaiah 52:13-53:12

**Reader:** A reading from Isaiah. 3 Look, my servant will prosper, will grow great, will rise to great heights. 14 As many people were aghast at him – he was so inhumanly disfigured that he no longer looked like a man – 15 so many nations will be astonished and kings will stay tight-lipped before him, seeing what had never been told them, learning what they had not heard before. 1 Who has given credence to what we have heard? And who has seen in it a revelation of Yahweh's arm? 2 Like a sapling he grew up before him, like a root in arid ground. He had no form or charm to attract us, no beauty to win our hearts; 3 he was despised, the lowest of men, a man of sorrows, familiar with suffering, one from whom, as it were, we averted our gaze, despised, for whom we had no regard. 4 Yet ours were the sufferings he was bearing, ours the sorrows he was carrying, while we thought of him as someone being punished and struck with affliction by God; 5 whereas he was being wounded for our rebellions, crushed because of our guilt; the punishment reconciling us fell on him, and we have been healed by his bruises. 6 We had all gone astray like sheep, each taking his own way, and Yahweh brought the acts of rebellion of all of us to bear on him. 7 Ill-treated and afflicted, he never opened his mouth, like a lamb led to the slaughter-house, like a sheep dumb before its shearers he never opened his mouth. 8 Forcibly, after sentence, he was taken. Which of his contemporaries was concerned at his having been cut off from the land of the living, at his having been struck dead for his people's rebellion? 9 He was given a grave with the wicked, and his tomb is with the rich, although he had done no violence, had spoken no deceit. 10 It was Yahweh's good pleasure to crush him with pain; if he gives his life as a sin offering, he will see his offspring and prolong his life, and through him Yahweh's good pleasure will be done. 11 After the ordeal he has endured, he will see the light and be content. By his knowledge, the upright one, my servant will justify many by taking their guilt on himself. 12 Hence I shall give him a portion with the many, and he will share the booty with the mighty, for having exposed himself to death and for being counted as one of the rebellious, whereas he was bearing the sin of many and interceding for the rebellious. The Word of the Lord.

***People: Thanks be to God.***

**THE FIRST SONG** O Sacred Head, Now Wounded

**LITANY OF REPROACH**

**Presider:** Dear God, what has happened here? How could it have come to this? What have they done?

**Presider:** The betrayal by a friend offends us:

***People: What will you give me if I turn Jesus over to you?***

**Presider:** The words of the crowd offend us:

***People: We have no emperor but Caesar! Crucify him! Crucify him!***

**Presider:** The actions of his disciples offend us:

***People: “Then all the disciples left Jesus and ran away.”***

**Presider:**  The denial by Peter, his “rock” offends us:

***People: I do not know this man!***

**Presider:** And we want to think that if we had been there,

***People: we would not have betrayed him. We would not have shouted out against him. We would not have abandoned him to the soldiers and spears. We would not have denied knowing him.***

**Presider:** Yet in our moments of honesty, of clear vision, in those moments when our heart of hearts is revealed and laid bare,

***People: we know the betrayal is ours. The venomous cry is ours. The turning and fleeing is ours. The denial is ours.***

**Presider:** We can see it in the way we betray each other, selling our neighbors short for a slight increase in our standard of living. We can hear it in the way we demonize each other, shouting for the blood of those we’ve never even met. We can see it in the way we leave the weak and vulnerable to their own devices. We can hear it in the way we deny being part of the problem.

***People: But we do not want to see, and so we avert our eyes, repulsed at the sight of those who are broken and bleeding, beaten down by Empire’s iron glove. We do not want to hear, so we play soundtracks in our heads to drown out the cries of those who are being crucified today, every day, everywhere.***

**Presider:** Yet the hammer still strikes and the nails still drive home:

***People: Violence. War. Hunger. Neglect. Homelessness. Hatred. Coercion. Abuse. Trafficking. Exploitation. Pollution. Manipulation. Isolationism. Prejudice. Intolerance.***

**Presider:** We avert our eyes and silence the sound – but the hammer still falls and the nails spill innocent blood. What has happened here? How could it have come to this? What have we done?

**THE SECOND SONG** Alas and Did My Savior Bleed

**THE PSALM** *(Please say together in unison)* Psalm 22

***1 My God, my God, why have you forsaken me? The words of my groaning do nothing to save me.***

***2 My God, I call by day but you do not answer, at night, but I find no respite.***

***3 Yet you, the Holy One, who make your home in the praises of Israel,***

***4 in you our ancestors put their trust, they trusted and you set them free.***

***5 To you they called for help and were delivered; in you they trusted and were not put to shame.***

***6 But I am a worm, less than human, scorn of mankind, contempt of the people;***

***7 all who see me jeer at me, they sneer and wag their heads,***

***8 'He trusted himself to Yahweh, let Yahweh set him free! Let him deliver him, as he took such delight in him.'***

***9 It was you who drew me from the womb and soothed me on my mother's breast.***

***10 On you was I cast from my birth, from the womb I have belonged to you.***

***11 Do not hold aloof, for trouble is upon me, and no one to help me!***

***12 Many bulls are encircling me, wild bulls of Bashan closing in on me.***

***13 Lions ravening and roaring open their jaws at me.***

***14 My strength is trickling away, my bones are all disjointed, my heart has turned to wax, melting inside me.***

***15 My mouth is dry as earthenware, my tongue sticks to my jaw. You lay me down in the dust of death.***

***16 A pack of dogs surrounds me, a gang of villains closing in on me as if to hack off my hands and my feet.***

***17 I can count every one of my bones, while they look on and gloat;***

***18 they divide my garments among them and cast lots for my clothing.***

***19 Yahweh, do not hold aloof! My strength, come quickly to my help,***

***20 rescue my soul from the sword, the one life I have from the grasp of the dog!***

***21 Save me from the lion's mouth, my poor life from the wild bulls' horns!***

***22 I shall proclaim your name to my brothers, praise you in full assembly:***

***23 'You who fear Yahweh, praise him! All the race of Jacob, honour him! Revere him, all the race of Israel!'***

***24 For he has not despised nor disregarded the poverty of the poor, has not turned away his face, but has listened to the cry for help.***

***25 Of you is my praise in the thronged assembly, I will perform my vows before all who fear him.***

***26 The poor will eat and be filled, those who seek Yahweh will praise him, 'May your heart live for ever.'***

***27 The whole wide world will remember and return to Yahweh, all the families of nations bow down before him.***

***28 For to Yahweh, ruler of the nations, belongs kingly power!***

***29 All who prosper on earth will bow before him, all who go down to the dust will do reverence before him. And those who are dead,***

***30 their descendants will serve him, will proclaim his name to generations***

***31 still to come; and these will tell of his saving justice to a people yet unborn: he has fulfilled it.***

**THE THIRD SONG** Beneath The Cross Of Jesus

**THE PRAYERS**

**Leader:** The story of Christ’s Passion and death is at once our story and one we can never fully comprehend. Let us pray for true hearing, genuine understanding, and the strength and courage to respond faithfully. Let us pray for those who have heard and believed, those who have heard and rejected, and those who have never heard. Let us offer our prayers to the God who sees all hearts and knows all things, saying “Lord, have mercy.”

**Leader:** We pray for Judas and all whose anger and fear provoke them to commit acts of hurt and harm.

***People: Lord, have mercy.***

**Leader:** We pray for the Scribes and Pharisees and all whose love of religion is greater than their love of God.

***People: Lord, have mercy.***

**Leader:** We pray for Peter and all whose courage fails them in time of trial.

***People: Lord, have mercy.***

**Leader:** We pray for the soldiers and guards and all who acquiesce to the demands of Empire.

***People: Lord, have mercy.***

**Leader:** We pray for the crowds of Jerusalem and all who condemn others quickly, heedlessly, and unjustly.

***People: Lord, have mercy.***

**Leader:** We pray for Pilate and Herod and all those in positions of authority.

***People: Lord, have mercy.***

**Leader:** We pray for Barabbas and all who rely on violence and intimidation in pursuit of their goals.

***People: Lord, have mercy.***

**Leader:** We pray for the thieves crucified with Jesus and all who are dying in suffering and pain.

***People: Lord, have mercy.***

**Leader:** We pray for Mary and all those who are beset with grief, misery, trouble and care.

***People: Lord, have mercy.***

**Leader:** We pray for the disciples and the church which is our inheritance, the body of which Christ is the head.

***People: Lord, have mercy.***

**Leader:** We pray for Nicodemus and Joseph of Arimathea and all who act with grace and compassion.

***People: Lord, have mercy.***

**Leader:** We pray for ourselves, that we may make this story our own and let it fill our hearts and inform our actions.

***People: Lord, have mercy.***

**Presider:**  Heavenly Father, God of our living and dying and living once more, we look on the cross from a safe distance, afraid to come too close. Help us to overcome our fear and draw nearer, to witness the cost of your love and receive the gift of your blessing. Lord, have mercy.

**LORD’S PRAYER** *(Please say together in unison)*

***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.***

**FOURTH SONG** When I Survey The Wondrous Cross

*(During this song you are invited to sit and meditate on Christ’s Passion)*

**PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN**

John 18:1-19:42

*(The Presider will read the Passion. Please remain seated for the first part; you may stand as able at the words “So in the end Pilate handed him over to them to be crucified”.)*

**Presider:** 1 After he had said all this, Jesus left with his disciples and crossed the Kidron valley where there was a garden into which he went with his disciples. 2 Judas the traitor knew the place also, since Jesus had often met his disciples there, 3 so Judas brought the cohort to this place together with guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. 4 Knowing everything that was to happen to him, Jesus came forward and said, 'Who are you looking for?' 5 They answered, 'Jesus the Nazarene.' He said, 'I am he.' Now Judas the traitor was standing among them. 6 When Jesus said to them, 'I am he,' they moved back and fell on the ground. 7 He asked them a second time, 'Who are you looking for?' They said, 'Jesus the Nazarene.' 8 Jesus replied, 'I have told you that I am he. If I am the one you are looking for, let these others go.' 9 This was to fulfil the words he had spoken, 'Not one of those you gave me have I lost.' 10 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. 11 Jesus said to Peter, 'Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?' 12 The cohort and its tribune and the Jewish guards seized Jesus and bound him. 13 They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. 14 It was Caiaphas who had counselled the Jews, 'It is better for one man to die for the people.' 15 Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, 16 but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the door-keeper and brought Peter in. 17 The girl on duty at the door said to Peter, 'Aren't you another of that man's disciples?' He answered, 'I am not.' 18 Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others. 19 The high priest questioned Jesus about his disciples and his teaching. 20 Jesus answered, 'I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together; I have said nothing in secret. 21 Why ask me? Ask my hearers what I taught; they know what I said.' 22 At these words, one of the guards standing by gave Jesus a slap in the face, saying, 'Is that the way you answer the high priest?' 23 Jesus replied, 'If there is some offence in what I said, point it out; but if not, why do you strike me?' 24 Then Annas sent him, bound, to Caiaphas the high priest. 25 As Simon Peter stood there warming himself, someone said to him, 'Aren't you another of his disciples?' He denied it saying, 'I am not.' 26 One of the high priest's servants, a relation of the man whose ear Peter had cut off, said, 'Didn't I see you in the garden with him?' 27 Again Peter denied it; and at once a cock crowed. 28 They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves to avoid becoming defiled and unable to eat the Passover. 29 So Pilate came outside to them and said, 'What charge do you bring against this man?' They replied, 30 'If he were not a criminal, we should not have handed him over to you.' 31 Pilate said, 'Take him yourselves, and try him by your own Law.' The Jews answered, 'We are not allowed to put anyone to death.' 32 This was to fulfil the words Jesus had spoken indicating the way he was going to die. 33 So Pilate went back into the Praetorium and called Jesus to him and asked him, 'Are you the king of the Jews?' 34 Jesus replied, 'Do you ask this of your own accord, or have others said it to you about me?' 35 Pilate answered, 'Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?' 36 Jesus replied, 'Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. As it is, my kingdom does not belong here.' 37 Pilate said, 'So, then you are a king?' Jesus answered, 'It is you who say that I am a king. I was born for this, I came into the world for this, to bear witness to the truth; and all who are on the side of truth listen to my voice.' 38 'Truth?' said Pilate. 'What is that?' And so saying he went out again to the Jews and said, 'I find no case against him. 39 But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release for you the king of the Jews?' 40 At this they shouted, 'Not this man,' they said, 'but Barabbas.' Barabbas was a bandit. 1 Pilate then had Jesus taken away and scourged;

2 and after this, the soldiers twisted some thorns into a crown and put it on his head and dressed him in a purple robe. 3 They kept coming up to him and saying, 'Hail, king of the Jews!' and slapping him in the face. 4 Pilate came outside again and said to them, 'Look, I am going to bring him out to you to let you see that I find no case against him.' 5 Jesus then came out wearing the crown of thorns and the purple robe. Pilate said, 'Here is the man.' 6 When they saw him, the chief priests and the guards shouted, 'Crucify him! Crucify him!' Pilate said, 'Take him yourselves and crucify him: I find no case against him.' 7 The Jews replied, 'We have a Law, and according to that Law he ought to be put to death, because he has claimed to be Son of God.' 8 When Pilate heard them say this his fears increased. 9 Re-entering the Praetorium, he said to Jesus, 'Where do you come from?' But Jesus made no answer. 10 Pilate then said to him, 'Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?' 11 Jesus replied, 'You would have no power over me at all if it had not been given you from above; that is why the man who handed me over to you has the greater guilt.' 12 From that moment Pilate was anxious to set him free, but the Jews shouted, 'If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.' 13 Hearing these words, Pilate had Jesus brought out, and seated him on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. 14 It was the Day of Preparation, about the sixth hour. 'Here is your king,' said Pilate to the Jews. 15 But they shouted, 'Away with him, away with him, crucify him.' Pilate said, 'Shall I crucify your king?' The chief priests answered, 'We have no king except Caesar.' 16 So at that Pilate handed him over to them to be crucified. They then took charge of Jesus, 17 and carrying his own cross he went out to the Place of the Skull or, as it is called in Hebrew, Golgotha, 18 where they crucified him with two others, one on either side, Jesus being in the middle. 19 Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews'. 20 This notice was read by many of the Jews, because the place where Jesus was crucified was near the city, and the writing was in Hebrew, Latin and Greek. 21 So the Jewish chief priests said to Pilate, 'You should not write "King of the Jews", but that the man said, "I am King of the Jews". ' 22 Pilate answered, 'What I have written, I have written.' 23 When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; 24 so they said to one another, 'Instead of tearing it, let's throw dice to decide who is to have it.' In this way the words of scripture were fulfilled: They divide my garments among them and cast lots for my clothes. That is what the soldiers did. 25 Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. 26 Seeing his mother and the disciple whom he loved standing near her, Jesus said to his mother, 'Woman, this is your son.' 27 Then to the disciple he said, 'This is your mother.' And from that hour the disciple took her into his home. 28 After this, Jesus knew that everything had now been completed and, so that the scripture should be completely fulfilled, he said: I am thirsty. 29 A jar full of sour wine stood there; so, putting a sponge soaked in the wine on a hyssop stick, they held it up to his mouth. 30 After Jesus had taken the wine he said, 'It is fulfilled'; and bowing his head he gave up his spirit. 31 It was the Day of Preparation, and to avoid the bodies' remaining on the cross during the Sabbath – since that Sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away. 32 Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. 33 When they came to Jesus, they saw he was already dead, and so instead of breaking his legs 34 one of the soldiers pierced his side with a lance; and immediately there came out blood and water. 35 This is the evidence of one who saw it – true evidence, and he knows that what he says is true – and he gives it so that you may believe as well. 36 Because all this happened to fulfil the words of scripture: Not one bone of his will be broken; 37 and again, in another place scripture says: They will look to the one whom they have pierced.

**FIFTH SONG:** Stricken, Smitten and Afflicted

*(A period of silence will be kept. The church will be darkened.)*

**CONCLUDING PRAYER**

**Presider:** O Lord Jesus Christ, Son of the living God, set your passion, cross and death between your judgment and our souls, now and in the hour of our death. Grant mercy and grace to the living, rest to the departed, to your Church peace and concord, and to us sinners forgiveness, everlasting life, and glory; for, with the Father and the Holy Spirit, you are alive and reign, God, now and for ever.

***People: Amen.***

**GOSPEL OF THE BURIAL OF CHRIST**

John 19:38-42

*(Please remain seated as long as you like. Please exit silently and with caution.)*

**Presider:** 38 After this, Joseph of Arimathaea, who was a disciple of Jesus – though a secret one because he was afraid of the Jews – asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. 39 Nicodemus came as well – the same one who had first come to Jesus at night-time – and he brought a mixture of myrrh and aloes, weighing about a hundred pounds. 40 They took the body of Jesus and bound it in linen cloths with the spices, following the Jewish burial custom. 41 At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. 42 Since it was the Jewish Day of Preparation and the tomb was nearby, they laid Jesus there.

**Cover Image:** https://commons.wikimedia.org/wiki/File:Mary\_Embracing\_the\_Dead\_Jesus,\_by\_Quinten\_Massijs\_I,\_date\_unknown\_-\_Museum\_M\_-\_Leuven,\_Belgium\_-\_DSC05225.JPG

https://tucson.com/entertainment/arts-and-theatre/visit-gallery-to-see-degrazia-s-stations-of-the-cross/article\_a1d8fa48-4e54-5402-af87-53ca737aad04.html

**Opening Sentences**: Adapted from reflections by Roddy Hamilton, https://www.nkchurch.org.uk/original-liturgy

**Litany of Reproach:**  based on a prayer written by Pastor Sandy, and posted on the First United Methodist Church of Seattle blog.http://blog.firstchurchseattle.org/good-friday-prayer/

**Service:** Adapted from Wellspring “Maundy Thursday Alternate” at https://ruachwords.org/2016/02/24/maundy-thursday-alternate/ and “The Last 24 Hours, Thom Shuman, Wild Goose Publications Fourth Floor, Savoy House 140 Sauchiehall Street, Glasgow G2 3DH, UK -+ , and http://liturgy.co.nz/church-year/good-friday