

Elizabeth VanDuine



Good Friday | Noon and 7:00 PM

Grace Episcopal Church

A Liturgy for Good Friday

April 19, 2019 | Noon & 7pm

Ministers | All of Us

Rector | Wren Blessing

Preacher | Deanna Gemmer

Music | Martin Cockroft

God Is Burning

Through an open wound in God's left side,
springtime enters into the world,
sticky, green, with a taste of iron.
That's not the wound I hurt from.

There's a dull pain in God's right hip,
around which throbbing axis
all worlds, visible and invisible, revolve.
That's not the pain that keeps me awake at night.

God is poor, naked, and alone.
But not the way the wren is poor.
And even the wood thrush has feathers.
Even mice have coats. Even cows have hides.

And God's not alone the way I'm alone,
my whole life merely a commentary on those verses:
You are as close to us as breathing, yet
You are farther than the farthest star.

The sigh God sighed long ago
birthed lighted aeons dying in time.
The sigh I sigh upon remembering Cain was my
brother,
and so was Abel, fans every lit cell of me,
breathing, naked, hungry, thirsty, and sore
since birth, into an open tear, a burning tear
through which God surveys creation,
each a wet and living eye
in which God binds the Alpha and the Omega.

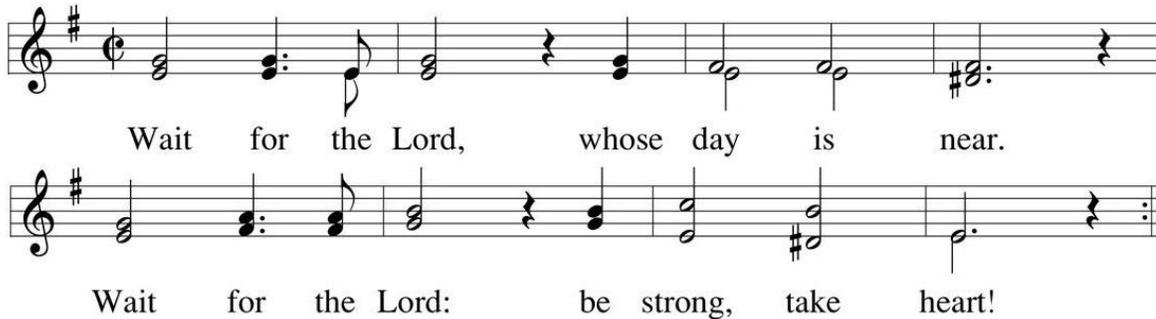
~ Li-Young Lee

On this Good Friday we enter in silence and wait for the liturgy to begin.
Remembering Jesus' suffering and death in Jerusalem, our undesignated offering today supports the health care, education, and pastoral care work of the Anglican Province of Jerusalem and the Middle East.

After a period of quiet, we remain seated and sing.

Song | Wait for the Lord

Text: Taizé Community | Music: Jacques Berthier



Wait for the Lord, whose day is near.
Wait for the Lord: be strong, take heart!

We are invited to stand.

Opening Prayer

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

The Presider then says

Holy One, graciously behold this your family for whom your son Jesus Christ was willing to be betrayed and to suffer. Have compassion on us and all who turn to you for help. **Amen.**

Psalm | 22

We say the psalm responsively starting with the speaker

My God my God, why have you forsaken me
why are you so far from my help,
and from my cry of distress?

**O my God I cry out in the daytime but you do not answer
at night also, but I get no relief.**

But you are the Holy One
enthroned on the praises of your people.

**Our ancestors trusted in you
they trusted and you delivered them.**

They called to you and were rescued
they put their trust in you,
and were not disappointed.

**But I am a worm and something less than human
an object of scorn and an outcast of the people.**

All those who see me laugh me to scorn
they curl their lips and toss their heads saying,

**‘You trusted in God for deliverance
if God cares for you, let God rescue you.’**

But you are the one who took me out of the womb
you kept me safe upon my mother’s breast.

**On you have I been cast ever since I was born
and you are my God even from my mother’s womb.**

Be not far from me, for trouble is close at hand
and there is no one to help me.

**Many bulls have come around me
great bulls of Bashan
close in on me from every side.**

They open wide their mouths at me
like ravening and roaring lions.

**I am poured out like water,
and all my bones are out of joint
my heart within my breast has melted like wax.**

My mouth is parched as dry clay,
and tongue clings to my jaws
and I am laid in the dust of death.

**Many dogs have come around me
and the wicked hem me in on every side.**

They pierce my hands and my feet,
I can count all my bones
they stand staring and gloating over me.

**They share out my garments among them
and they cast lots for my clothing.**

Do not stand far off from me O Lord
you are my helper, come quickly to my rescue.

**Deliver me from the sword
my precious life from the mauling of dogs.**

Save me from the lion's mouth
my afflicted soul from the horns of the wild cattle.

**I will declare your name to my people
In the midst of the assembly I will praise you.**

Give praise all you that fear the Lord
proclaim God's greatness, all you children of Jacob,
stand in awe all you children of Israel.

**For you O God have not despised or abhorred
the poor in their affliction
you have not hidden your face from them,
but you heard them when they called to you.**

You are the theme of my praise in the full assembly
my vows I will perform
in the sight of those who fear you.

**The poor shall eat and be satisfied
those who seek you O Lord shall praise you,
may they be in good heart for ever.**

Let all the ends of the earth remember
and turn to you O Lord
and let all the families
of the nations bow down before you.

**For yours is the kingdom O Lord
and you are the ruler over the nations.**

As for those who sleep in the grave
how shall they worship you
all those who go down into the dust,
how shall they bow before you?

**But I shall live through you,
and my children shall serve you
they shall tell of you
to the generations that are yet to come.**

To a people as yet unborn they shall make know
the saving deeds you have done.

Gospel Song | Lay Me Low

Words: Shaker Traditional | Music: Daniel Schwandt

Lay me low, where the Lord can find me. Lay me
low, where the Lord can hold me. Lay me
low, where the Lord can bless me. Lay me
low, Lord, lay me low. Lay me

The Gospel | John 18:1-19:42

We are seated to hear the Passion Gospel and stand when Jesus arrives at Golgotha.

Reader I

Jesus 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.

Reader 2

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.

Reader 1

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.)

Reader 2

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?"

Reader 1

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.

Reader 2

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.

Reader 1

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."

Reader 2

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."

Reader 1

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.

Reader 2

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." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what scripture says, "They divided my clothes among themselves, And for my clothing they cast lots." And that is what the soldiers did.

Reader 1

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 received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

A Bell Tolls 33 Times

Reader 2

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

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 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.

OUR RESPONSE

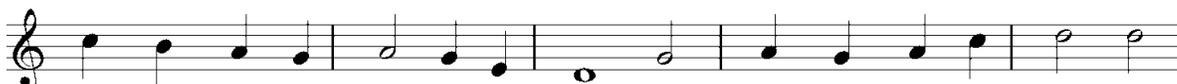
The Homily

Hymn | What Wondrous Love Is This

Words: American folk hymn, ca. 1835 | Music: *Wondrous Love*; alt. acc. Carlton R. Young



1 What won - drous love is this, O my soul, O my soul! What
 2 To God and to the Lamb, I will sing, I will sing, to
 3 And when from death I'm free, I'll sing on, I'll sing on, and



won-drous love is this, O my soul! What won-drous love is this that
 God and to the Lamb, I will sing. To God and to the Lamb who
 when from death I'm free, I'll sing on. And when from death I'm free I'll



caused the Lord of bliss to lay a - side his crown for my
 is the great I AM, while mil - lions join the theme, I will
 sing and joy - ful be, and through e - ter - ni - ty I'll sing



soul, for my soul, to lay a - side his crown for my soul.
 sing, I will sing, while mil - lions join the theme I will sing.
 on, I'll sing on, and through e - ter - ni - ty I'll sing on.

Prayers and a Litany for Good Friday

Prayers may be offered silently or aloud.

Presider Dear People of God, Jesus came into the world, not to condemn the world, but that the world have life through him. We pray, therefore, for people everywhere according to their needs.

Leader We pray for the people of God throughout the world, for the unity of the Church, for the people of Grace Church, and for those around the world preparing for baptism. God, confirm your people in faith and increase your love within us.

Silence

Leader We pray for all nations and peoples of the earth, and for those in authority among them. Grant that by your help our leaders may seek justice and truth, and walk in the way of peace.

Silence

Leader We pray for all who suffer or are afflicted in body, mind, or spirit. We pray for the hungry and the homeless in this community and around the world. We pray for the oppressed and those in prison, and for those who are alone, afraid, or anxious.

Silence

Leader Comfort those who sorrow or who grieve.

Silence

Leader We pray for the earth and for all who care for it. Strengthen us to guard and protect the goodness of your world.

Silence

Presider God, the comfort of all who sorrow, and the strength of all who suffer, we turn to you now, seeking your mercy and compassion.



Presider I am your Creator, Lord of the universe;
I have entrusted this world to you,
but you have created the means to destroy it.

Leader My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.

Presider I filled the earth with all that you need,
so that you might serve and care for one another,
as I have cared for you;
but you have cared only to serve your own wealth and power.

Leader My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.

Presider I made my children of one blood
to live in families rejoicing in one another;
but you have embittered the races and divided the nations.

Leader My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.

Presider I commanded you to love your neighbor as yourself,
to love and forgive even your enemies;
but you have made vengeance your rule and hate your guide.

Leader My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.

Presider In the fullness of time I sent you my Son,
that in him you might know me,
and through him find life and peace;
but you put him to death on the cross.

Leader My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.

Presider Through the living Christ, I called you into my Church
to be my servants to the world,
but you have grasped at privilege and forgotten my will.

Leader My people, what wrong have I done to you?
What good have I not done for you?
Listen to me.

The image shows a musical score for a hymn. It consists of three staves of music in G major (one sharp) and 12/8 time. The lyrics are: "Lord, have mer - cy, Christ, have mer - cy, Lord, have mer - cy on us. Lord, have mer - cy, Christ, have mer - cy, Lord, have mer - cy, on us." The music is written in a simple, accessible style with a treble clef and a key signature of one sharp.

Leader Lord Jesus Christ,
we confess we have failed you as did your first disciples.
We ask for your mercy and your help.
We have taken our ease
rather than watch with you:
Lord, forgive us.

People Christ have mercy.

Leader We have bestowed a kiss of peace
yet nursed enmity in our hearts:
Lord, forgive us.

People Christ have mercy.

Leader We have struck at those who hurt us
rather than stretch out our hands to bless:
Lord, forgive us.

People Christ have mercy.

Leader We have denied that we know you
for fear of the world and its scorn:
Lord, forgive us.

People Christ have mercy.

Presider Almighty God have mercy on us, forgive us all our sins through the grace of Jesus
Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in
eternal life. **Amen.**

Lord, have mer - cy, Christ, have mer - cy, Lord, have mer - cy
on us. Lord, have mer - cy, Christ, have mer - cy,
Lord, have mer - cy, on us.

After the litany we will hold silence for several minutes.

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.**

COMMUNION

Today, in remembrance of Jesus' passion, we share bread and wine from yesterday's celebration of Holy Eucharist.

Presider The Gifts of God for the People of God.

Music During Communion | I See a Darkness by Will Oldham

Offered by Martin Cockroft

We share silence with one another.

When all have received communion the Presider will ring a bell.

Depart quietly when you are ready.

The Way of Pain

1.

For parents, the only way
is hard. We who give life
give pain. There is no help.
Yet we who give pain
give love; by pain we learn
the extremity of love.

2.

I read of Abraham's sacrifice
the Voice required of him,
so that he led to the altar
and the knife his only son.
The beloved life was spared
that time, but not the pain.
It was the pain that was required.

~ Wendell Berry

3.

I read of Christ crucified,
the only begotten Son
sacrificed to flesh and time
and all our woe. He died
and rose, but who does not tremble
for his pain, his loneliness,
and the darkness of the sixth hour?
Unless we grieve like Mary
at His grave, giving Him up
as lost, no Easter morning comes.

Holy Week at Grace

Good Friday

April 19 | Noon and 7 pm*

The Great Vigil of Easter

April 20 | 8 pm

liturgy, word, song, and celebration
led by Grace confirmands.

Easter Day

April 21 | 9 & 11 am*

** Nursery care is available at 7pm on Good Friday, and during both Easter Day liturgies.*