



"According to the Burial Custom" by Jan Richardson

Grace Episcopal Church

A Liturgy for Good Friday

April 2, 2021 | Noon

Ministers | All of Us

Rector | Wren Blessing

Curate | Stephen Crippen

Music | Ann Strickland

On this Good Friday we gather in silence.

Opening Song | Strangest Dream

Words and Music: Kelly and Barbara Hume; Offered by Kelly and Barbara Hume

Last night I had the strangest dream, a tree upon a hill
A man was hanging from that tree, it's branches bare like winter
And when that man, he spoke to me, I understood until
Bright lightning flashed, his face revealed, and the heavens filled with thunder
Too soon awakened from my sleep, still shaken from the vision
Of what I'd heard and what I'd seen
And what I could not remember
I only hope that I might see and know that face again
That soon I'll sleep and soon I'll dream
The dream that lasts forever

We are invited to stand.

Opening Prayer

Officiant Blessed be our God.

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

The Officiant 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.**

WE TELL THE STORY

We are seated for the reading.

The First Reading | Isaiah 52:13-53:12

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.

(reading continues on the next page)

All we like sheep have gone astray;
we have all turned to our own way,
and the Lord has laid on him the iniquity of us all.
He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.
By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.
They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.
Yet it was the will of the Lord to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the Lord shall prosper.
Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.
Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

Psalm | 22

We say the psalm together.

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.**

(reading continues on the next page)

My mouth is dried out like a pot-herd;
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 shall bow before him.**

(reading continues on the next page)

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.**

Gospel Song | O Sacred Head, sore wounded, defiled and put to scorn

Instrumental: from J.S. Bach's "St. Matthew Passion"; Offered by Jim Quitslund

The Passion | John 18:1-19:37

The Passion is chanted by Keith Butler, Stephen Crippen, Tom Ringo, Andrew Stone, and Luke Yoder.

The Passion of our Lord Jesus Christ according to John.

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.

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
(reading continues on the next page)

with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

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

thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God." Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" but Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin."

From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called the Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

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.

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.

(reading continues on the next page)

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

Silence.

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."

OUR RESPONSE

The Homily

We sing together:

What Wondrous Love

Chant by Ann Strickland

3

What won-drous love is this? What won-drous love is this?

What won-drous love is this?— O my soul. O my soul.

The musical notation is written on two staves in a 4/4 time signature with a key signature of three flats (B-flat, E-flat, A-flat). The first staff contains two measures of music, each with a fermata over the final note. The second staff begins with a '3' above the first measure, indicating a triplet. It contains three measures of music, with a fermata over the final note of the third measure. The lyrics are placed below the notes.

A Litany for Good Friday

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

Stefan Andre Waligur; Offered by Dusty Collings



Leader God, you are the comfort of all who sorrow and the strength of all who suffer. We turn to you, seeking your mercy and compassion.

We hold silence

Leader We pray for people of God throughout the world, and for all in this community. Unite us where we are separated. Reconcile us where we are estranged, befriend us where we are lonely, and renew us where we are exhausted. Increase your love within us, O God.

We hold silence

Leader We pray for all people of the earth, and for those in authority in every place. Give wisdom to those to whom we look for guidance. Move our leaders to serve the needs and protect the wellbeing of all people. Increase your understanding within us, O God.

We hold silence

Leader We pray for all who weep today, and for people who are anxious or afraid. Give shelter to each person who is without a safe place. Give endurance to those who are imprisoned. Nourish those who are hungry. Comfort all who despair, and strengthen us when we are tempted. Increase your compassion within us, O God.

We hold silence

Leader We pray for those who are sick, and for all who care for them. Strengthen those who risk their own wellbeing to care or provide for others. Give courage and hope to each person whose work has been taken. Give peace to those who grieve and to any who struggle to know what is true or how to pray. Increase your hope within us, O God.

We hold silence



Officiant God of mercy, guide us and the whole world to 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 even now, all things are being brought to wholeness and peace in your Son, in whose life and love all things hold together now and forever. **Amen.**

*After the litany we hold silence for several minutes.
The silence begins and ends with a bell.*

Closing Song | O Lord Hear My Prayer

Text: from Psalm 102; Music: Jacques Berthier; Offered by Maggie Finley

The musical score is written on two staves in G major (one sharp) and common time (C). The melody is simple and hymn-like, with a key signature of one sharp (F#) and a common time signature (C). The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer: when I call an - swer me. O Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me. O".

Officiant We pray together.

**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.**

*We share silence with one another.
Depart when you are ready.*