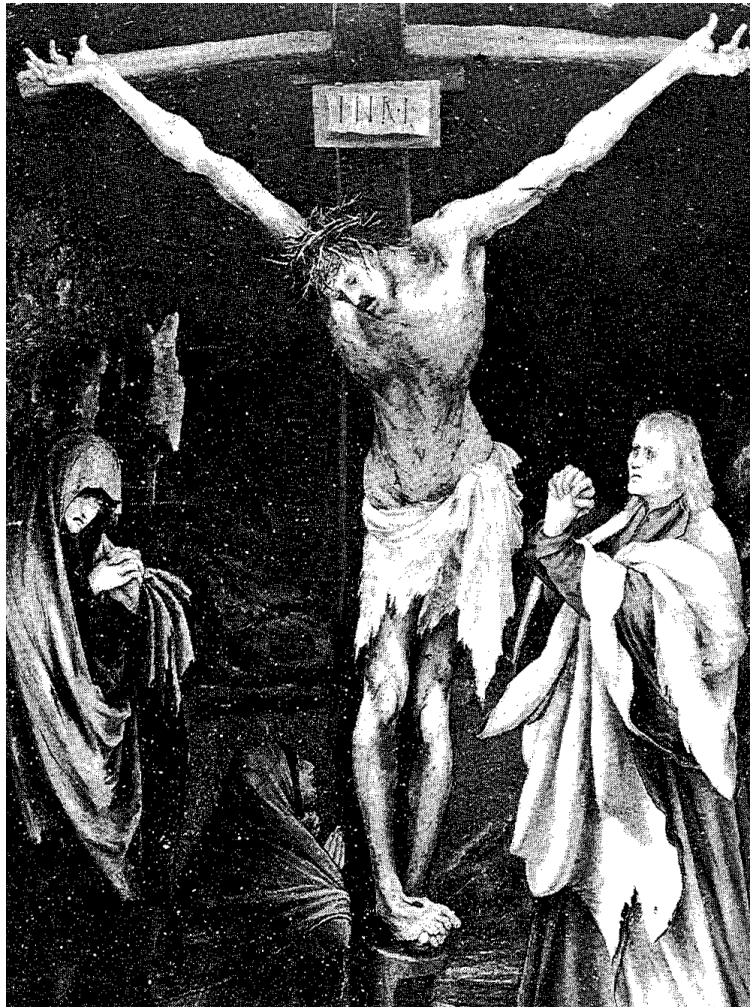


**ST. PAUL'S EPISCOPAL CHURCH
NATICK, MASSACHUSETTS**

GOOD FRIDAY



"Crucifixion" by Mathias Grünewald c 1524

April 15, 2022

12 PM

Good Friday Liturgy

Silent Entrance of the Ministers

Salutation:

Celebrant: Blessed be our God.

People: For ever and ever. Amen.

Collect of the Day:

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.**

First Lesson: 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. 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.

The Word of God.

Thanks be to God.

Psalm 22:1-21

- 1 My God, my God, why have you forsaken me? *
and are so far from my cry
and from the words of my distress?
- 2 **O my God, I cry in the daytime, but you do not
answer; * by night as well, but I find no rest.**
- 3 Yet you are the Holy One, *
enthroned upon the praises of Israel.
- 4 **Our forefathers put their trust in you; *
they trusted, and you delivered them.**
- 5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.
- 6 **But as for me, I am a worm and no man, *
scorned by all and despised by the people.**
- 7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
- 8 **“He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him.”**
- 9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother's breast.
- 10 **I have been entrusted to you ever since I was born;
*you were my God when I was still in my mother's
womb.**

- 11 Be not far from me, for trouble is near, *
and there is none to help.
- 12 **Many young bulls encircle me; *
strong bulls of Bashan surround me.**
- 13 They open wide their jaws at me, *
like a ravening and a roaring lion.
- 14 **I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.**
- 15 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.
- 16 **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.**
- 17 They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.
- 18 **Be not far away, O LORD; *
you are my strength; hasten to help me.**
- 19 **Save me from the sword,*
my life from the power of the dog.**
- 20 Save me from the lion's mouth. *
my wretched body from the horns of wild bulls.
- 21 **I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.**

Second Lesson: Hebrews 10:16-25

“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.

The Word of the Lord.

Thanks be to God.

** The gospel of John gives us a breathtaking account of the last hours of Jesus' life, and we traditionally read it every year on Good Friday. It must be noted though that because John often refers to Jesus' accusers as "the Jews" this gospel has been used for purposes of anti-semitism. This difficulty deserves our interrogation, and our Jewish siblings deserve more amends than we have yet offered. In future years, we may move away from John as our*

primary Good Friday gospel. Today, we strike a compromise, accompanying Jesus through his trial, torture and death as told by John, but editing some of the phrases that have fed hatred toward those who certainly never deserved it. In our reading today, the phrase “The Jews” has been changed to “the Judeans”, “the crowd” or other phrases that fit the purpose without changing the meaning. In some cases, “the Jews” is preserved as it gives us Jesus’ context without placing blame on Judaism for Jesus’ death. It was certainly never Jesus’ intent to allow his story to cause division and hatred. Truly, hatred is precisely what he came to fight and died to abolish.

The Passion of our Lord Jesus Christ according to John.

Gospel: John 19:1-42

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 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 Judeans* 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 crowd* 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 judges’ 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.

[All Stand]

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

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 Jesus’ adversaries*, 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 the 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.

Hymn #172,

“Were you there?”

Homily

The Rev. Becky Binns Gettel

Solemn Collects

BCP 277

Those on-line without a Book of Common Prayer can find the Solemn collects and Veneration of the Cross [HERE](#).

Veneration of the Cross

BCP 281

The cross is brought into the church in silence

The Holy Communion

Confession of Sin

BCP 360

**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, stands and says

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

**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.**

*The congregation is invited to come forward in a single file and receive
the bread of life, Christ's continuing and everlasting gift to us.*

Post Communion Prayer

BCP 282

Let us pray.

**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.**

When you are ready to go, please depart in silence.