



Good Friday

March 29, 2024
7:00pm

“And they crucified Him....”

What an odd title for such a day as this. For on this day the Prince of Glory was abused and suffered a travesty of justice, a farce of a trial, and was hauled outside Jerusalem like a common criminal. There on a desolate hill appropriately named The Skull he was put to the most shameful and painful death the ancient world had at its disposal. And yet we call this day “Good”. How can that be – should this not be “Bad Friday”?

In many respects it is bad, for on this day we see humanity at its worst. God finally arrived on earth as a fully Incarnate man, and the path of his life lead not to victorious glory but a painful, humiliating death. How ironic that the Good of Jesus brought out the Worst in People. Yes, when we look at the cross we see ourselves at our worst – the offense of the Cross of Jesus is that it exposes human sin. Things really are this bad. Judas asked, “Is it I?” who would betray Jesus, and on Good Friday we ask ourselves, “Is it I?” who put him on the cross?

But the mystery and power of God’s redemption is that, “By his blood he reconciled us, and by his wounds we are healed” (BCP p. 370, para. Isaiah 53:5). On this bad and terrible day, unbeknownst to all those gathered on Golgotha, God was actually doing something good. Something he had promised from ages past that would undo all the sorrowful, hurtful, wrong things of this world. God would forgive sins, wash away sorrow and guilt, and begin a New Creation. The offense of the cross is that it exposes human sin – the glory of the cross is that it also washes away human sin. God did all of this out of his great love for us at our worst (not our best!). All it cost was the life of the Lamb of God who takes away the sin of the world.

The Liturgy for Good Friday

The people stand as the ministers enter in silence

BCP p. 276

Celebrant Blessed be our God.

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

Celebrant Let us pray.

The Collect for Good Friday

Opening Hymn Beautiful Scandalous Night

Sung by all

Go on up to the mountain of mercy
To the crimson perpetual tide
Kneel down on that shore
Be thirsty no more
Go under and be purified

Follow Christ to that holy mountain
Sinner sorry and wrecked by the fall
Rest your heart and your soul
In the river that flows
For you and for me and for all

Chorus At that wonderful tragic mysterious tree
On that beautiful scandalous night
You and me were atoned by His blood
And forever washed white
On that beautiful scandalous night

On the mountain you will be delivered
At the foot of the cross justified
And your spirit restored
By the river that pours
From our blessed Savior’s side (*chorus*)

Tenebrae — Ministry of the Word *after each Lesson*

Reader The Word of the Lord.

People **Thanks be to God.**

First Lesson Lamentations 1:6-9

Seated

From the daughter of Zion all her majesty has departed. Her princes have become like deer that find no pasture; they fled without strength before the pursuer. Jerusalem remembers in the days of her affliction and wandering all the precious things that were hers from days of old. When her people fell into the hand of the foe, and there was none to help her, her foes gloated over her; they mocked at her downfall. Jerusalem sinned grievously; therefore she became filthy; all who honored her despise her, for they have seen her nakedness; she herself groans and turns her face away. Her uncleanness was in her skirts; she took no thought of her future; therefore her fall is terrible; she has no comforter. "O Lord, behold my affliction, for the enemy has triumphed!"

Psalm 69:1-10

- 1 Save me, O God,
for the waters have risen up to my neck.
- 2 I am sinking in deep mire,
and there is no firm ground for my feet.
- 3 I have come into deep waters,
and the torrent washes over me.
- 4 I have grown weary with my crying;
my throat is inflamed;
my eyes have failed from looking for my God.
- 5 Those who hate me without a cause are more than the hairs
of my head; my lying foes who would destroy me are mighty.
Must I then give back what I never stole?
- 6 O God, you know my foolishness,
and my faults are not hidden from you.
- 7 Let not those who hope in you be put to shame through me,
Lord GOD of hosts;
let not those who seek you be disgraced because of me,
O God of Israel.
- 8 Surely, for your sake have I suffered reproach,
and shame has covered my face.
- 9 I have become a stranger to my own kindred,
an alien to my mother's children.
- 10 Zeal for your house has eaten me up;
the scorn of those who scorn you has fallen upon me .

Verse & Response

Celebrant Deliver me, my God, from the hand of the wicked:
People **From the clutches of the evildoer and the oppressor.**

Extinguish First Candles

Second Lesson Isaiah 53:1-12

Seated

Who has believed what they heard from us? 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, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way,

and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth. Like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, 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; he has put him to grief; when his soul makes an offering for sin, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

Responsory Anthem Ave Verum Corpus by G. Faure.

Jennifer Smith and Susan Daly, soloists

Verse & Response

Celebrant Surely he has borne our griefs and carried our sorrows:
People **And by his scourging we are healed.**

Extinguish Second Candles

Third Lesson Hebrews 4:14-15; 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him.

Psalm 22:1-18 *Deus, Deus meus*

Read in unison, p. 610

- 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.

Verse & Response

Celebrant Behold, the hour is at hand, and the Son of Man is betrayed
into the hands of sinners.

People **You will flee, and I will go to be offered up for you.**

Extinguish Third Candles

Dramatic Reading of the Passion (from John 19:1-42)

Congregation is invited to participate, saying the part of the CROWD

Narrator Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying,

Soldier Hail, King of the Jews!

Narrator And they struck him with their hands. Pilate went out again and said to them,

Pilate See, I am bringing him out to you that you may know that I find no guilt in him.

Narrator So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate Behold the man!

Narrator When the chief priests and the officers saw him, they cried out,

Crowd **Crucify him, crucify him!**

Narrator Pilate said to them,

Pilate Take him yourselves and crucify him, for I find no guilt in him.

Narrator The Jews answered him,

Priest We have a law, and according to that law he ought to die because he has made himself the Son of God.

Narrator When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus,

Pilate Where are you from?

Narrator But Jesus gave him no answer. So Pilate said to him,

Pilate You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?

Narrator Jesus answered him,

Jesus You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.

Narrator From then on Pilate sought to release him, but the Jews cried out,

Priest If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar.

Narrator So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews,

Pilate Behold your King!

Narrator But they cried out,

Crowd **Away with him, away with him, crucify him!**

Narrator Pilate said to them,

Pilate Shall I crucify your King?

Narrator The chief priests answered,

Priest We have no king but Caesar.

Narrator So he delivered him over to them to be crucified.

The congregation is invited to stand

Narrator So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate,

Priest Do not write, 'The King of the Jews,' but rather, 'This man said, I am King of the Jews.'

Narrator Pilate answered,

Pilate What I have written I have written.

Narrator When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another,

Soldiers Let us not tear it, but cast lots for it to see whose it shall be.

Narrator This was to fulfill the Scripture which says,

Prophet They divided my garments among them, and for my clothing they cast lots.

Narrator So the soldiers did these things, but standing by 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 nearby, he said to his mother,

Jesus Woman, behold, your son!

Narrator Then he said to the disciple,

Jesus Behold, your mother!

Narrator And from that hour the disciple took her to his own home. After this, Jesus, knowing that all was now finished and to fulfill the Scripture, said

Jesus I thirst.

Narrator A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said,

Jesus It is finished.

Narrator And he bowed his head and gave up his spirit. Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness— his testimony is true, and he knows that he is telling the truth— that you also may believe. For these things took place that the Scripture might be fulfilled:

Prophet Not one of his bones will be broken.

Narrator And again another Scripture says,

Prophet They will look on him whom they have pierced.

Narrator After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

Hymn #166 Sing my tongue the glorious battle *Sung by all*

Verse & Response

Celebrant Lord Jesus Christ, Son of the Living God.
People **Have mercy on me, a sinner.**

Extinguish Final Candle

The Sermon The Rev. Benjamin Phillips

Hymn #168 vv. 1-3 O sacred head, sore wounded *Sung by all*

The Solemn Collects *Standing, BCP p.277-280*

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.

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
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 our 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.**

Hymn # 474 When I survey the wondrous cross *Sung by all*
The cross is brought forward

Anthem at the Cross *Kneeling*

Celebrant We adore you, O Christ, and we bless you
People **Because by your holy cross you have redeemed the world.**
Celebrant If we have died with him, we shall also live with him; if we endure, we shall also reign with him.
People **We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world.**

A prolonged period of silence before the cross is now observed. The people may kneel or sit. (Suggestions for prayerful meditation are found on the front of the bulletin)

Hymn #172 Were you there *Kneeling, sung by all*

Concluding Collect *BCP p. 282*

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 Holy Spirit you live and reign, one God, now and for ever. **Amen.**

Dismissal
The people are asked to depart in silence

About Tenebrae

The origins of Tenebrae go all the way back to the ninth century. It originates with the Offices (prayer services) of matins and lauds held on Maundy Thursday, Good Friday, and Holy Saturday. The term itself is derived from the Latin word for "darkness". The service is notable for progressively extinguishing candles as the sanctuary is moved from light to darkness. This dramatically anticipates the journey of Christ through Jerusalem to the Cross on Good Friday, as Jesus, the Light of the World, is brought to his death in darkness. Tenebrae was later formed into its own distinct service. It is typically held on the evening of Wednesday in Holy Week before the Church moves into the triduum, the three great services of Maundy Thursday, Good Friday, and the Easter Vigil. Our version of the liturgy has shortened Tenebrae and folded it into that of the Good Friday service, combining the drama of Tenebrae with the solemn moments of Good Friday.

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St. George's is a parish of the Diocese of Southern Ohio and a member of the worldwide Anglican Communion.