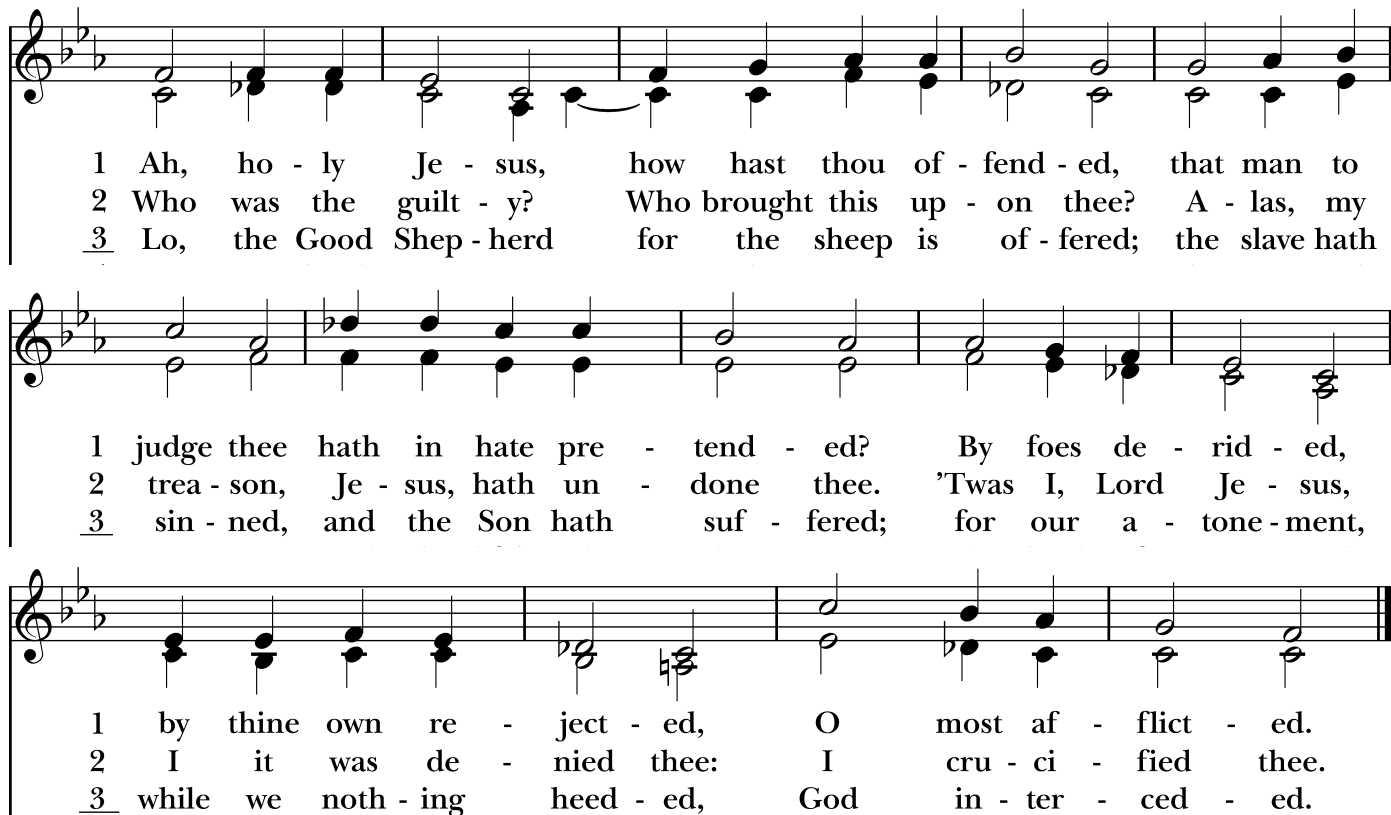




SAINT STEPHEN'S EPISCOPAL CHURCH
GOOD FRIDAY LITURGY
FRIDAY, MARCH 29, 2024

Processional Hymn: *Hymnal 1982* #158 - Ah, holy Jesus, how hast thou offended (v. 1-3)



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,

1 by thine own re - ject - ed, O most af - flict - ed.
2 I it was de - nied thee: I cru - ci - fied thee.
3 while we noth - ing heed - ed, God in - ter - ced - ed.

Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930), alt. Music: *Herzliebster Jesu*, Johann Cruger (1598-1662), alt.

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

A reading from the Prophet 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; or 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.

Reader The Word of the Lord.

People **Thanks be to God**

Psalm 22:1 – 11

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.

The Passion of our Lord Jesus Christ according to John (19:1 - 42)

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (John 19:17) all stand.

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 Judeans!" 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 guards 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 Judean leaders 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 Judean leaders 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 Judean leaders, "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 Judeans." Many of the Judeans 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 Judeans said to Pilate, "Do not write, 'The King of the

Judeans,' but, "This man said, I am King of the Judeans." 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." So, they put a sponge full of the wine on a branch of hyssop and held it to his mouth. A jar full of sour wine was standing there. 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 Judean leaders 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 Judean leaders, 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.

Silent Reflection

Hymn: *Hymnal 1982 #172 - Were you there when they crucified my Lord?*

1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed him to the tree? Were you
 *3 Were you there when they pierced him in the side? Were you
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!
 there when they nailed him to the tree? Oh!
 there when they pierced him in the side? Oh!
 there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?
 trem-ble. Were you there when they nailed him to the tree?
 trem-ble. Were you there when they pierced him in the side?
 trem-ble. Were you there when they laid him in the tomb?

Words: African-American spiritual. Music: *Were you There*, Afro-American spiritual; harm. Charles Winfred Douglas (1867-1944). Harmonization Copyright © by The Church Pension Fund.

The Solemn Collects

All standing, the Deacon, or other person appointed, says to the people

Dear People of God: Our heavenly Father sent God's 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 Marty, our Bishop, and all the people of this diocese

For all Christians in this community

For all those preparing to be baptized

That God will confirm God's 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 Joseph, 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 the Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom;

For continued faithfulness to God's covenant with them;

For their flourishing in peace as witnesses to God's sustaining love; For safety from all malice and harm;

For the fullness of redemption for the sake of God's Name.

That unity and concord may exist between Jews and Christians in obedience to God's will and that there may be a lasting, true, and just peace throughout Palestine and Israel.

Silence

God of Abraham, you planted your people Israel as the root and grafted Gentiles as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. So bless the children of your covenant that we together may attain the fullness of your blessing for the world. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind;

For those who are hungry and homeless, destitute and oppressed

For those who are ill or disabled, in body, mind, or spirit

For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair

For those who are sorrowful and bereaved

For those who are persecuted for the sake of Christ

For prisoners, refugees, and captives

For victims of war, genocide, and trafficking, and all those in mortal danger

That God in God's mercy will comfort and relieve them, and grant them the knowledge of God's 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 those who have not embraced God's redemptive love;

For those who have never heard the word of salvation

For those who have lost their faith

For those hardened by sin and indifference
For the contemptuous and the scornful
For those who are 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, the source of life and fountain of mercy, let the Gospel of your Son Jesus Christ be preached with grace and love; turn the hearts of the followers of Jesus who have harmed others in His name; lead all to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you. **Amen.**

Let us commit ourselves to 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.**

Anthems

We glory in your cross, O Lord,
*and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

*Let your ways be known upon earth,
your saving health among all nations.*

Let the peoples praise you, O God;
let all the peoples praise you.

*We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

*We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.*

Hymn - *Hymnal 1982* #168 - O sacred head, sore wounded (v. 1 - 3)



1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2 thy power is all ex - pir - ed, and quenched the light of light.
 3 with thee for my sal - va - tion up - on the cross to die.

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.

Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt. Music: *Herzlich tut mich verlangen* [*Passion Chorale*], Hans Leo Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750).

The service concludes with the following prayer. No blessing or dismissal is added.

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.*

Good Friday Offering

The history of the Good Friday Offering reaches back to 1922 when, in the aftermath of World War I, The Episcopal Church sought to create new relationships with and among the Christians of the Middle East. From these initial efforts which focused on a combination of relief work and the improvement of ecumenical and Anglican relations, the Good Friday Offering was created.

Through the years many Episcopalians have found the Good Friday Offering to be an effective way to express their support for the ministries of the three dioceses of the Province of Jerusalem and the Middle East. Pastoral care, education and health care continue to be primary ministries through which the reconciling spirit of the Christian faith serves all in need. Participation in this ministry is welcome. The generous donations of Episcopalians help the Christian presence in the Land of the Holy One to be a vital and effective force for peace and understanding among all of God's children.

This year we are celebrating a century of gifts and rejoicing in 2,000 years of Good News. For 100 years, Episcopalians have generously shared their love, compassion, and financial gifts to support the ministry of the Anglican Communion Province of Jerusalem and the Middle East. These gifts have made an astounding difference in the lives of many people in the homeland of Jesus and beyond.

This trial liturgy was developed by The Rev. Dan Joselyn-Semitowski, PhD at The Seminary of the Southwest in conjunction with the Diocese of Texas.

Our prayers shape what we believe and who we are. Therefore, this liturgy seeks to address the harm done to Jewish communities by Christians, over the centuries and today, who blame modern Jews for the death of Jesus and use this day to fuel discord and violence.

It is under review for approved use by the General Convention and used today with the permission of the bishop. If you have any feedback on the liturgy, please be in touch with Fr. Stephen.

Saint Stephen's Episcopal Church is a part of the Episcopal Diocese of Montana
Office and Mailing Address:

1645 Avenue D, Suite D
Billings, Montana 59102

Office Phone: (406) 259-5017

Email: ststephensmt@gmail.com

Visit us on the web at ststephensbillings.org

All hymns used under license using *ritesong* from Church Publishing, Inc. CCLI License #1370116

