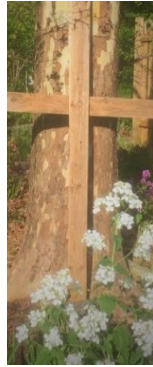


Good Friday

St. George's Episcopal Church Glenn Dale Parish ~ Diocese of Washington

7:00 pm
April 2, 2021



*Both here and in all your churches throughout the world,
we adore you, O Christ, and we bless you because by your holy cross
you have redeemed the world.*

After a time of silence, the Celebrant begins.

Celebrant: Blessed be our God.

People: For ever and ever, Amen.

Collect for Good Friday

Celebrant: 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.**

The Scriptures

Commentator From exile in Babylon, the prophet Isaiah described the Suffering Servant who was “oppressed and afflicted, but did not open his mouth; like a lamb that is led to the slaughter.” Isaiah 53:7a

Isaiah 52: 13 – 53: 4 The Suffering Servant

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.

Commentator As we pray Psalm 22, help us find meaning to our suffering of mind, body and spirit: May we see our times of loneliness and isolation as well as our physical suffering, and our fear of abandonment and death, as moments of closeness to God and the Son who shared with us our human nature.

Psalm 22: 1-11

My God, my God,

why have you forsaken me?

Why are you so far from helping me,

from the words of my groaning?

O my God, I cry by day, but you do not answer;

and by night, but find no rest.

Yet you are holy,

enthroned on the praises of Israel.

In you our ancestors trusted;

they trusted, and you delivered them.

To you they cried, and were saved;

in you they trusted, and were not put to shame.

But I am a worm, and not human;

scorned by others, and despised by the people.

All who see me mock at me;

they make mouths at me, they shake their heads;

They say, "Commit your cause to the LORD;

let him deliver— let him rescue the one in whom he delights!"

Yet it was you who took me from the womb;

you kept me safe on my mother's breast.

On you I was cast from my birth,

and since my mother bore me you have been my God.

Do not be far from me,

for trouble is near and there is no one to help.

The Hymnal 1982 #170 - To Mock Your Reign, O Dearest Lord

Words: F Pratt Green. © 1973 Hope Publishing Company. Music *The third Tune*, Thomas Tallis. Hymns reprinted under OneLicense.net #A-701323



To mock your reign, O dear - est Lord, they made a crown of thorns;
In mock ac - claim, O gra - cious Lord, they snatched a pur - ple cloak,
A scep - tered reed, O pa - tient Lord, they thrust in - to your hand,



set you with taunts a - long that road from which no one re - turns,
your pas - sion turned, for all they cared, in - to a sol - dier's joke.
and act - ed out their grim cha - rade to its ap - point - ed end.



They did not know, as we do now, that glo - rious is your crown;
They did not know, as we do now, that though we mer - it blame
They did not know, as we do now, though em - pires rise and fall,



that thorns would flower up - on your brow, your sor - rows heal our own.
you will your robe of mer - cy throw a - round our na - ked shame.
your King - dom shall not cease to grow till love em - bra - ces all.

The Passion according to St. John in Poetry & Prose

The Congregation is asked to take the part of **The Crowd**.

*Look, the trees
are turning
their own bodies
into pillars
of light,
are giving off the rich
fragrance of cinnamon
and fulfillment,
the long tapers
of cattails are bursting and floating away
over the blue shoulders
of the ponds.
and every pond,
no matter what its*

*name is, is
nameless now.
Every year
everything
I have ever learned
In my lifetime
leads back to this: the fires
and the black river of loss
whose other side
is salvation
whose meaning
none of us will ever know.
To live in this world
you must be able
to do three things:
to love what is mortal;
to hold it
against your bones knowing
your own life depends on it;
and, when the time comes to let it go,
to let it go.*

Mary Oliver

Voice One

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.

Voice Two

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." They replied, "We are not permitted to put anyone to death."

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?"

Voice One

Jesus answered, "Do you ask this on your own, or did others tell you about me?"

Voice Two

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?"

Voice One

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. But as it is, my kingdom is not from here."

Voice Two

Pilate asked him, "So you are a king?"

Voice One

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."

Voice Two

Pilate asked him, "What is truth?" After he had said this, he went out to the crowd 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.

Voice One

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.

Voice Two

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!"

Voice One

When the chief priests and the police saw him, they shouted,

Crowd: "Crucify him! Crucify him!"

Voice Two

Pilate said to them, "Take him yourselves and crucify him; I find no case against him." They 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."

Voice One

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 people cried out,

Crowd: "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

Voice One

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 them "Here is your King!" They cried out,

Crowd: "Away with him! Away with him! Crucify him!"

Voice Two

Pilate asked them, "Shall I crucify your King?" The chief priests answered,

Crowd: "We have no king but the emperor."

Voice One

Then he handed him over to them to be crucified.

Go to Dark Gethsemane The Hymnal 1982 #171

Words: James Montgomery. Music: Petra. Richard Redhead. Hymns reprinted under OneLicense.net #A-701323

The musical score is written on three staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The first staff contains the first line of the hymn, the second staff contains the second line, and the third staff contains the third line. The lyrics are: 'Go to dark Geth - se - ma - ne, ye that feel the tempt - er's power; Fol - low to the judg - ment hall; view the Lord of life ar - rained; Cal - vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet, your Re - deem - er's con - flict see, watch with him one bit - ter hour; O the worm - wood and the gall! O the pangs is soul sus - tained! mark the mir - a - cle of time, God's own sac - ri - fice com - plete; turn not from his griefs a - way, learn of Je - sus Christ to pray. Shun not suf - fering, shame, or loss; learn of him to bear the cross "It is fin - ished!" hear him cry; learn of Je - sus Christ to die.'

Go to dark Geth - se - ma - ne, ye that feel the tempt - er's power;
Fol - low to the judg - ment hall; view the Lord of life ar - rained;
Cal - vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,
your Re - deem - er's con - flict see, watch with him one bit - ter hour;
O the worm - wood and the gall! O the pangs is soul sus - tained!
mark the mir - a - cle of time, God's own sac - ri - fice com - plete;
turn not from his griefs a - way, learn of Je - sus Christ to pray.
Shun not suf - fering, shame, or loss; learn of him to bear the cross
"It is fin - ished!" hear him cry; learn of Je - sus Christ to die.

Voice One

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 those who passed by 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 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."

Voice Two

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.

Voice One

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.

Voice Two

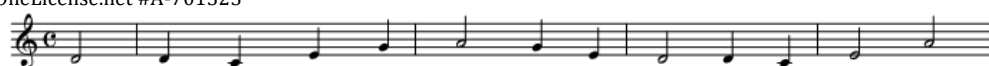
After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

A time of silence is observed.

Triduum Hymn: Wondrous Love Good Friday

The Hymnal 1982 # 439 verse 1/Gather # 295 verses 2-3

Verse 1 Words: American folk hymn; Verses 2-3: Marty Haugen © 1987 GIA Publications, Inc. Tune: WONDROUS LOVE from *Southern Harmony*.
Hymns reprinted under OneLicense.net #A-701323



What won-drous love is this, O my soul, O my soul! What
As you have shown the way, let us love, let us love, As
Where - ev - er you are found, may we be, may we be, Where-



won-drous love is this, O my soul! What won-drous love is
you have shown the way, let us love; As you have shown the
- ev - er you are found, may we be; Where - ev - er you are



this that caused the Lord of bliss to lay a-side his crown for my
way, so teach us ev - ry day To simp-ly be the way of your
found in souls and bod - ies bound, Where suf-fer-ing is found, may we



soul, for my soul, to lay a-side his crown for my soul.
love, of your love, To simp-ly be the way of your love.
be, may we be, Where suf-fer-ing is found, may we be.

Voice One

Since it was the day of Preparation, the religious authorities 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.

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."

Silence

Promise me read by John Rebstock

*Promise me,
promise me this day,
promise me now,
while the sun is overhead
exactly at the zenith,
promise me:
Even as they
strike you down
with a mountain of
hatred and violence;
even as they step on you
and crush you like a worm,
even as they
dismember and disembowel you,
remember, brother, remember:
man is not our enemy.
The only thing worthy of you is compassion -
invincible, limitless, unconditional.
Hatred will never let you face
the beast in man.
One day,
when you face this beast alone,
with your courage intact,
your eyes kind, untroubled
(even as no one sees them),
out of your smile will bloom a flower.
And those who love you
will behold you
across ten thousand worlds
of birth and dying.
Alone again,
I will go on with bent head,
knowing that
love has become eternal.
On the long, rough road
the sun and the moon
will continue to shine.*

Thich Nhat Hanh

Devotions

The Rev. Connie Reinhardt

Good Friday Collect

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.*

Good Friday Litany

O God, the lover of humankind, we remember before you all who took part in Christ's passion, from evil or from good:

The priests and Pharisees and elders who conspired to arrest him;
Judas, his disciple, who betrayed him with a kiss;
the apostles who deserted him yet bore witness to his
glory on the Cross:

Have mercy on them and us.

Annas, the high priest's father-in-law, who handed Jesus to Caiaphas;
Caiaphas, the high priest, who convicted him of blasphemy;
the chief priests, scribes, and others who mocked and beat him and condemned him as
worthy of death:

Have mercy on them and us.

Pilate's wife who begged her husband to be innocent of the
blood of this righteous man;
Barabbas, the robber and murderer, whose condemnation was exchanged for Christ's;
Pontius Pilate, who delivered Jesus to be crucified, yet confessed him the Man and our
King:

Have mercy on them and us.

Simon of Cyrene, a passerby, who was
compelled to follow Jesus and bear his Cross;
the women of Jerusalem, bewailing and lamenting him,
whom Jesus told to weep for themselves and their children;
The soldiers who nailed him to the Cross and whom Jesus prayed
his Father to forgive;

Have mercy on them and us.

The crowd that scoffed at him as one who saved others but
could not save himself;
the thieves crucified with him, the one who reviled him,
the other who asked to be remembered in his Kingdom;
the unknown man who heard his cry of desolation and ran to
quench his thirst:

Have mercy on them and us.

Mary, his mother, who stood by the Cross of her dying son,
and was made the mother of the disciple whom he loved;
the centurion who watched when he gave up the spirit, and
proclaimed him the Son of God;
the women who had followed him and ministered to him
and stood either near or afar, among them Mary Magdalene,
Mary the mother of James and Joseph, his mother's sister,
Mary the wife of Cleopas, and
Salome, the mother of James and John:

Have mercy on them and us.

Silence

Holy God, whose only Son gave himself to us without limit and without reserve, and who fills us with the love by which to love others: enable us to give ourselves to our enemies and friends so that they may know the immeasurable love which is in Christ Jesus our Lord; who is alive and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

The clergy and people pray responsively.

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.**

**Presentation of the Cross Anthem: *God so Loved the World* by John B. Harmon
St. Georges Virtual Choir.**

*God so loved the world, God so loved the world
that to us a son was given, a son was given.
And whosoever believes in him, and whosoever believes in him
shall live forevermore.
God so loved the world, God so loved the world
that to us, to us a son was given, a son was given,
a son was given.*

The Celebrant and People pray responsively:

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.

Let us confess our sins against God and our neighbor. (

The Celebrant and People

The Confession

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.

Celebrant: 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

Celebrant: Now let us pray in the words our Savior Christ has taught us:

**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.**

Prayers for Communion in Spirit

The Celebrant then says:

Mindful that not all are present physically to receive the sacrament, we pray with those who receive spiritual Holy Communion this day:

Jesus, I love you above all things, and I desire to receive you into my soul. Though we

cannot at this moment receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there and unite myself wholly to you. Never permit me to be separated from you. Amen.

The Communion

All are invited to receive the Holy Communion as we consume the entirety of the Reserved Sacrament bread that was blessed on Palm Sunday eve. wait in your seat until an usher has directed you to go forward, and make sure to leave at least six feet of distance between the person in front of you Wherever you are on your journey, whatever you believe or don't believe, know that you are welcome at this table. For this is Christ's table, and all are welcome.



Communion Hymn: *Behold the Wood, Gather* # 306 1-3, 6

Dan Schutte © 1976 Daniel I. Schutte and New Dawn Music. Hymns reprinted under OneLicense.net #A-701323

Refrain Dan Schutte, b.1947

Be - hold, be - hold the wood of the cross, on which is

6 hung our sal - va - tion. O come, let us a - dore.

Verses 1, 2, 4, & 6

13 Slightly faster

Un - less a grain of wheat shall fall up -
 And when my hour of glo - ry comes as
 My Fa - ther, if it be your plan, this
 My bod - y now is torn with pain, my

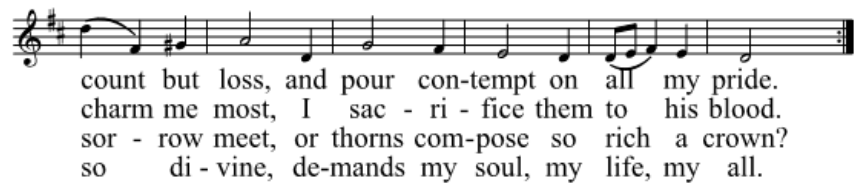
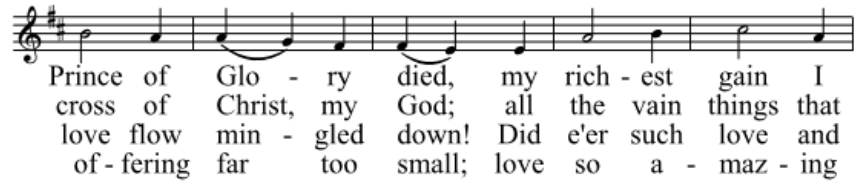
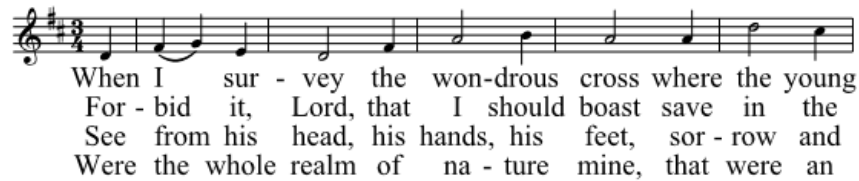
16 on the ground and die, it shall re - main but a
 all was meant to be, you shall see me
 cup might pass me by, yet let it hap - pen
 friends have left and gone. O lov - ing Fa - ther,

19 *rit.* D.C.

G 306 sin - gle grain and not give life.
 lift - ed grain up - on a tree.
 as you will if I must die.
 take my life in - to your hands.

Communion Hymn II *When I Survey the Wondrous Cross*, Hymnal # 474

Words: Isaac Watts. Music: *Rockingham* from *Second Supplement to Psalmody in Miniature*. Hymns reprinted under OneLicense.net #A-701323



Concluding Prayer

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 at 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 forever. Amen.



The congregation exits in silence.

MUSICIANS

Piano: Dr. Joshua Fishbein,

Cantors: Lee Rowe
Helen Rowe
Michael Mangiapane
Ed Neuschler
Emma Hadley

Audio Editor: Mark Jackson