

Good Friday

**St. George's Church
Glenn Dale Parish
The Episcopal Diocese of Washington
March 29, 2024**

All are invited to take a piece of dissolvable paper and writing utensil as you enter the sanctuary.

The Clergy enter in silence. All kneel as able for silent prayer.

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.**

Hebrews 4:14-16; 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 we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. For in the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him. The Word of the Lord.

People: Thanks be to God.

Psalm 22 *Read Responsively*

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;
'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 Passion according to St. John in Poetry & Prose

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



It doesn't interest me if there is one God or many gods.
I want to know if you belong or feel abandoned,
if you can know despair or see it in others.
I want to know if you are prepared to live in the world
with its harsh need to change you.
If you can look back with firm eye,
saying this is where I stand.
I want to know if you know
how to melt into that fierce heat of living,
falling toward the center of your longing.
I want to know if you are willing
to live, day by day, with the consequence of love
and the bitter unwanted passion of your sure defeat.
I have heard, in that fierce embrace, even
the gods speak of God.

- *David Whyte*



Narrator: 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 to arrest Jesus. They bound him and 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 religious leaders 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 with Jesus into the courtyard, but Peter was standing outside at the gate. So the other disciple, went out, spoke to the woman who guarded the gate, and brought Peter into the courtyard. The woman said to Peter,

Reader 1: "You are not also one of this man's disciples, are you?"

Reader 2: "I am not."

Narrator: 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,

Jesus: "I have spoken openly to the world; I have always taught in synagogues and in the temple. 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."

Narrator: When he had said this, one of the police standing nearby struck Jesus on the face, saying,

Reader 1: "Is that how you answer the high priest?"

Jesus: "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?"

Narrator: Then Annas sent Jesus bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

Reader 1: "You are not also one of his disciples, are you?"

Reader 2: "I am not!"

Narrator: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

Reader 2: "Did I not see you in the garden with him?"

Narrator: Again Peter denied it, and at that moment the cock crowed.



Let me not pray to be sheltered from dangers
but to be fearless in facing them.
Let me not beg for the stilling of my pain
but for the heart to conquer it.
Let me not look for allies in life's battlefield
but to my own strength.
Let me not crave in anxious fear to be saved
but hope for the patience to win my freedom.
Grant that I may not be a coward,
feeling Your mercy in my success alone;
But let me find the grasp of Your hand in my failure.

-Rabindranath Tagore



Narrator: 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,

Pilate: "What accusation do you bring against this man?"

Reader 1: "If this man were not a criminal, we would not have handed him over to you."

Pilate: "Take him yourselves and judge him according to your law."

Reader 2: "We are not permitted to put anyone to death."

Narrator: (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,

Pilate: "Are you the King of the Jews?"

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

Pilate: "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: "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."

Pilate: "So you are a king?"

Jesus: "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: "What is truth?"

Narrator: After he had said this, he went out to the people again and told them,

Pilate: "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?"

***Crowd:* "Not this man, but Barabbas!"**

Narrator: Now Barabbas was a bandit.



Not until a person dissolves
can that person know what union is.

There is a descent into emptiness.
A lie will not change to truth
with just talking about it.

- Rumi



Narrator: 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,

Reader 1: "Hail, King of the Jews!"

Narrator: and striking him on the face.

All stand to sing the hymn

Hymn: Hymnal 1982 #170 *To mock your reign*

Words: F. Pratt Green (b. 1903). © 1973 Hope Publishing Company. *Music:* *The Third Tune.* Thomas Tallis (1505-1585)
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.

Narrator: Pilate went out to the crowd again and said to them,

Pilate: "Look, I am bringing him out to you to let you know that I find no case against him."

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

Pilate: "Here is the man!"

Narrator: When the chief priests and the police saw him, they shouted.

Crowd: **Crucify him! Crucify him!**

Narrator: Pilate said to them,

Pilate: "Take him yourselves and crucify him; I find no case against him."

Reader 2: "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Narrator: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate: "Where are you from?"

Narrator: But Jesus gave him no answer.

Pilate: "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?"

Jesus: "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."

Narrator: 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."**

Narrator: 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. Pilate said to them,

Pilate: "Here is your King!"

Narrator: They cried out,

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

Pilate: "Shall I crucify your King?"

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

Narrator: Then Pilate 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.





Hard it is, very hard,
 To travel up the slow and stony road
 To Calvary, to redeem humankind; far better
 To make but one resplendent miracle,
 Lean through the cloud, lift the right hand of power
 And a with sudden lightning smite the world perfect.
 Yet this was not God's way, Who had the power,
 Yet set it by, choosing the cross, the thorn,
 The sorrowful wounds. Something there is, perhaps,
 That power destroys in passing, something supreme,
 To whose great value in the eyes of God
 That cross, that thorn, and those five wounds bear witness.

-Dorothy L. Sayers



The congregation stands as able.

Hymn: Gather #306 Behold the Wood verses 1-3

Words and Music: John Schutte (b. 1947) © 1976 Daniel I. Schute and New Dawn Music. Hymns reprinted under OneLicense.net #A-701323

Refrain



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



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



Un - less a grain of wheat shall fall up - on the ground and die
 And when my hour of glo - ry comes as all was meant to be,
 For there can be no great - er love shown up - on this land

D.C.



it shall re-main but a sin-gle grain and not give life.
 you shall see me lift-ed up up-on a tree.
 than in the one who came to die that we might live.

Narrator: Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many people 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.

Narrator: Then the chief priests said to Pilate,

Reader 1: "Do not write, 'The King of the Jews,' but, 'This man said, I am the King of the Jews.'"

Pilate: "What I have written I have written."

Narrator: 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,

Reader 2: "Let us not tear it, but cast lots for it to see who will get it."

Narrator: 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 Cleopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

Jesus: "Woman, here is your son."

Narrator: Then he said to the disciple,

Jesus: "Here is your mother."

Narrator: 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),

Jesus: "I am thirsty."

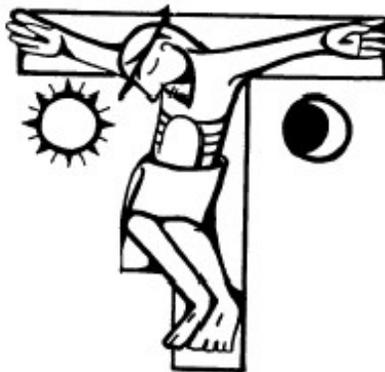
Narrator: A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,

Jesus: "It is finished."

Narrator: Then he bowed his head and gave up his spirit.

The people may be seated

Silence is kept





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



Narrator: Since it was the day of Preparation, they 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 is observed

Then all stand as able and sing

Hymn: LEVAS #37 *Were You There*

Words: Traditional Spiritual. Music *Were You There* Traditional Spiritual harmonized by Charles Winfred Douglas (1867-1944)
Hymns reprinted under OneLicense.net #A-701323



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



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



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



Were you there when they cru - cif-ied my Lord?
Were you there when they nailed him to the tree?
Were you there when they laid him in the tomb?

Reflections: *The Rev. Connie Reinhardt*

Celebrant: 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.**

Malchus, struck by Peter's sword, whom Jesus touched and healed;
the young man who followed Jesus, yet fled naked from the crowd;
the high priest's maids and servants before whom Peter denied the Lord:
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.

Herod the king who arrayed him in gorgeous apparel and treated him with contempt; the Roman soldiers who clothed him in purple and put a crown of thorns on his head and pretended to worship him; the people who once had welcomed him but now taunted him and cried for his 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.

Celebrant Holy God, the comfort of all who sorrow and the strength of all who suffer: your Son gave himself to us without limit and without reserve. Let our cry come to you and pour out your mercy on us, that we too may give ourselves in love to our enemies and friends, knowing the immeasurable love which is in Christ Jesus our Lord. **Amen.**

The Presentation of the Cross

As the hymn is being sung the cross is presented.

The cross has many meanings, first as a symbol of Roman brutality meant to inflict pain and create fear. It is also a symbol of human brokenness. As Christians we lament the brokenness we experience and the brokenness we contribute to – and we trust that God is even now working to make whole that which is broken.

You are invited to write down on the paper you received upon entering the sanctuary what brokenness you experience or see in yourself, your community, country or the world that is in need of God's redeeming.

All are invited to bring their prayers and place them in the bowl at the foot of the cross.

Hymn: Hymnal 1982 #168 *O sacred head, sore wounded*, verses 1, 3-5

Words: Paul Gerhardt (1607-1676) Music: *Passion Chorale*, Hans Leo Hassler (1564-1612)

adapted by Johann Sebastian Bach (1685-1750). Hymns reprinted under OneLicense.net #A-701323



O sa - cred head, sore wound - ed, de - filed and put to scorn;
In thy most bit - ter pas - sion my heart to share doth cry,
What lan - guage shall I bor - row to thank thee, dear - est friend,
My days are few, O fail not, with thine im - mor - tal power,



O king - ly head, sur - round - ed with mock - ing crown of thorn:
with thee for my sal - va - tion up - on the cross to die.
for this thy dy - ing sor - row, thy pi - ty with - out end?
to hold me that I quail not in death's most fear - ful hour;



what sor - row mars thy gran - deur? Can death thy bloom de - flower?
Ah keep my heart thus mov - ed to stand thy cross be - neath,
Oh, make me thine for ev - er! and should I faint - ing be,
that I may fight be - friend - ed, and see in my last strife



O coun - te - nance whose splen - dor the hosts of heaven a - dore!
to mourn thee, well - be - lov - ed, yet thank - ful for thy death.
Lord, let me nev - er, nev - er, out - live my love for thee.
to see thine arms ex - tend - ed up - on the cross of life.

Anthems of the Cross

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 your 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.

Water is poured on the prayers at the cross. When they have dissolved, the second anthem is prayed

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.

The Confession of Sin

Celebrant: And now let us confess our sins to God.

After a time of silence, all pray together:

God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.

Celebrant: Now as our Savior Christ has taught us, we are bold to say:

**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 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:

Lord Jesus, in union with your faithful people, we offer to you our praise and thanks. Since we cannot receive you today in the Sacrament of your Body and Blood, we pray that you come spiritually into our hearts. Strengthen us with your grace, O Lord, and let us never be separated from you. May we live in you, and you in us, in this life and in the life to come. Amen.

Celebrant: These are the gifts of God for the People of God.

The Communion

All are invited to receive the Holy Communion as the entirety of the Reserved Sacrament is consumed

Musical Offering *Lament For Flute Solo in c minor composed by William Huang Rachel Willingham, flute*

Communion Anthem: *Where the Nails Were* *Words and Music by Gary Driskell and Marty Hennis*

*I know the lessons just as I know my name, forgettable and ordinary;
I forget neighbors and strangers just the same.
I forsake the cross when I ignore the pain,
A separate and selfish life I've been leading,
And then I see your body torn and bleeding.*

*It should have been my hands where the nails were, it should've been:
It should've been my feet where the nails were, it should have been:
It should have been my side that was opened, my heart that was broken
It should've been my hands, it should've been my feet where the nails were*

*At times I am tempted to look past every face, cast out the immigrant suffering;
The truth is the hardest lesson of your grace;
it's to share in this pain and to join the displaced.
The sight of the nails and my faith crumbles one look at the cross and I am humbled.*

It should have been my hands

At the conclusion of the Communion, the celebrant kneels.

All are invited to kneel as able or sit in a posture of prayer as we pray the 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 God our Creator, and the Holy Spirit, you live and reign, one God, now and forever. Amen.

The acolytes and clergy process out.

The congregation leaves in silence.

