



THE EPISCOPAL CHURCH
OF THE HOLY COMMUNION

April 14, 2017: Good Friday at 7:00pm

The ministers enter in silence; all kneel or stand for silent prayer.

Blessed be our God,

For ever and ever. Amen

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.**

1st Lesson *Please be seated.*

Isaiah 52:13--53:12

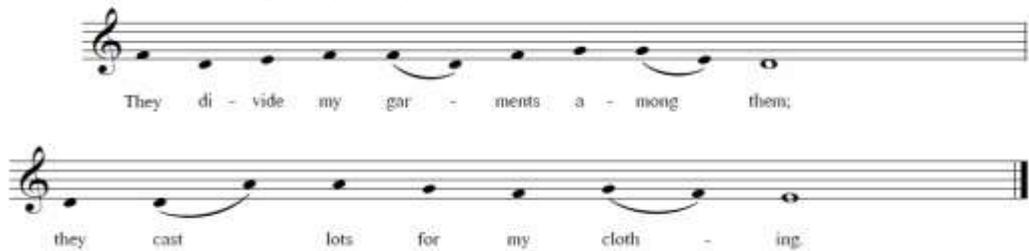
See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him --so marred was his appearance, beyond human semblance, and his form beyond that of mortals-- so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces, he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD

to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The word of the Lord.

Thanks be to God.

Psalm 22:1-11 *All sing the refrain after the choir, and where indicated.*



My God, my God, why have you forsaken me? *
and are so far from my cry
and from the words of my distress?
O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest. **Refrain**

Yet you are the Holy One, *
enthroned upon the praises of Israel.
Our forefathers put their trust in you; *
they trusted, and you delivered them.
They cried out to you and were delivered; *
they trusted in you and were not put to shame. **Refrain**

But as for me, I am a worm and no man, *
scorned by all and despised by the people.
All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
"He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him." **Refrain**

Yet you are he who took me out of the womb, *
and kept me safe upon my mother's breast.
I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother's womb.
Be not far from me, for trouble is near, *
and there is none to help. **Refrain**

2nd Lesson

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. 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.

Thanks be to God.

The Passion Gospel

John 19:1-19:42

*The congregation is invited to remain seated for the beginning of the Passion Gospel. **Please join in saying the words of the crowd, in bold, aloud.** At the mention of "the place that is called the Skull", please stand as you are able.*

The Passion of our Lord Jesus Christ according to John. *There is no congregational response.*

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. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and

cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they 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 Jews 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 of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." 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, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. 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." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

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." The Jews replied, "We are not permitted to put anyone to death." (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, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" 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?" 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 to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" 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." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews 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.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted,

"Crucify him! Crucify him!"

Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews 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 Jews 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 Jews, "Here is your King!" They cried out

"Away with him! Away with him! Crucify him!"

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

"We have no king but the emperor."

Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

Please stand as you are able.

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

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

Please remain in silence for prayer.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, 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.

The Sermon *Please be seated at the invitation of the Preacher.*

The Rev. Mike Angell

Solemn Collects *knelling or standing*

Book of Common Prayer, p. 277

Intercessor

Dear People of God: Our loving God sent the Son into the world, not to condemn the world, but that the world might be saved through him. So let us bring the needs of the whole world to the foot of the cross of Christ.

I ask you to pray for the Church of God throughout the world, that God, the almighty, eternal One, will guide it,

For unity in witness and service

For all bishops and other ministers and the people they serve,
especially Justin, Archbishop of Canterbury;

Michael, our Presiding Bishop; and George Wayne, our bishop

For all people preparing for baptism and confirmation

That God will confirm the Church in faith, increase it in love, and preserve it in peace, strengthening us to bear witness to God's love not just for humankind but for the whole of God's Creation.

Lord, in your mercy

Hear our prayer.

Officiant

Holy God, from whom comes every good and perfect gift: Send down upon your Church the Spirit of your grace, that we may truly please and serve you, and, remembering the account that we must one day give, may be faithful stewards of your bounty, through Jesus Christ our Lord. **Amen.**

Intercessor

I ask you to pray for all people in their vocation and ministry, and especially for the leaders of the nations

For Donald, the President of the United States

For the Congress and the Supreme Court

For delegates to the United Nations

For Eric our governor and Shelley our mayor

For those who work to protect and preserve the vitality of life on our planet

For all who serve the common good

That by God's help they may seek justice and truth, and that all life may co-exist in peace and concord,

Lord, in your mercy

Hear our prayer.

Officiant

Holy God, kindle in all hearts the true love of peace and a deep desire for justice; guide with your wisdom those who take counsel for the nations of the earth and for the care of Creation. Help us to encounter Christ in all we meet so that the earth may be filled with the knowledge of your love. **Amen.**

Intercessor

I ask you to pray for all who suffer and are afflicted in body, mind, or spirit;

For the hungry and homeless

For the sick, wounded, and dying

For those in loneliness, fear or anguish

For those who face temptation, addiction, doubt, or despair

For those who mourn

For prisoners and captives, and those living in places of danger

For all life harmed or broken

That God in mercy will comfort and console them, granting them knowledge of God's love, and that God will inspire in us the will and patience to minister to their needs, to cherish the sacredness of all Creation, and to dismantle systems and practices that threaten and exploit life.

Lord, in your mercy

Hear our prayer.

Officiant

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 the one who suffered for us, your Son Jesus Christ our Lord. **Amen.**

Intercessor

I ask you to pray for the peace of Jerusalem, for the Jewish people, the first to hear the word of God, for Palestinian Christians and Muslims and all who share this sacred city.

Lord, in your mercy

Hear our prayer.

Officiant

Holy God, long ago you gave your promise to Abraham and Sarah. Bless the people you first made your own; keep them and all who are descended from Abraham, Sarah and Hagar in the love of your Name, and in faithfulness to your covenant. **Amen.**

Intercessor

I ask you to pray for all who have no faith, living lives without any sense of holiness or divine presence;

For those who have never heard words of hope or salvation

For those who have lost their faith or whose faith has lost depth and become routine

For those hardened by sin or indifference

For the contemptuous and the scornful

For those who are enemies of the faithful

For those who in the Name of God have persecuted others

That God will open their hearts to truth and love, and lead them to faith and obedience.

Lord, in your mercy

Hear our prayer.

Officiant

Holy God, you created humanity in your image: draw all people to yourself, that they may acknowledge you as the maker and redeemer of all; let your Gospel be preached with grace and power to those who have not heard it, that all people may know of your saving grace. **Amen.**

Intercessor

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 with 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.

Lord, in your mercy

Hear our prayer.

Officiant

O God of unchangeable power and eternal light: look favorably upon 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 were 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.**

The Veneration of the Cross

A wooden cross is brought into the church in silence.

Those who wish to venerate the Cross may come forward during the silence or anthems and kneel at the altar rail. You may also touch or kiss the cross, if you so choose.

Anthem: *kneeling*

O Crux Ave

Eric William Barnum

*O crux ave spes unica hoc passionis tempore
Auge piis justitiam reisque dona veniam.*

*O hail the cross, our only hope this Passiontide,
Grant increase of grace to believers and remove the sins of the guilty.*

Hymn before the Cross:

Pange lingua

Hymnal 166

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 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.**

The people depart in silence.

Worship Leaders

Officiant

The Rev. Marc Smith

Preacher

The Rev. Mike Angell

Lectors

Corrine Lamberson, Hugh Dunkley

Ushers/Greeters

Pierce Lamberson, Burt Mayfield

Easter Worship Schedule

April 15 – Holy Saturday, 10:30pm

The Great Vigil of Easter

(Please bring a penlight or small flashlight.)

If you've never been to a Vigil, we encourage you to participate this year. The ancient moment when dark turns to light and we shout Alleluia for the first time in Easter, when we exclaim that light has overcome darkness, life has overcome death, Jesus is Risen: There is no moment more beautiful and more mysteriously joyful in the Christian life. If you need additional incentive, the festivities aren't just about worship. After the Vigil we will pop corks on sparkling beverages. You're invited to bring your favorite chocolate or other treat to share.

April 16 – Easter Day

The Sunday of the Resurrection

8:00am Holy Eucharist
10:30 am Holy Eucharist with hymns and choir
11:45 am Egg Hunt



THE EPISCOPAL CHURCH OF THE HOLY COMMUNION

Welcome to **The Episcopal Church of the Holy Communion**, a welcoming and diverse community seeking to walk in the way of Jesus and to reveal Christ's reconciling love in our city, nation, and world. Children are especially welcome at Holy Communion, wiggles, noises, and all. There is a soft space at the back of the church, if your little one needs to play during the service. If you have any questions, feel free to ask a neighbor.

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Scott Ferguson, *Sr. Warden*

Susan Norris, *Jr. Warden*

Brian Barnhart, *Treasurer*

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