



Saint Benedict Episcopal Church The Solemn Liturgy of Good Friday Friday, April 2, 2021 | 3pm

Welcome to Saint Benedict Episcopal Church, a church that feels like family! We are glad to have you worship with us today. If you are a newcomer, please complete a Welcome Card and place it in the offering plate so we can extend our welcome beyond this service. Additional information about Saint Benedict and our ministries may be found online at www.saintbenedicts.org. Rite I of The Holy Eucharist begins on page 323 of the Book of Common Prayer (BCP). Rite II, on page 355 (BCP) The music for the service is taken from The Hymnal 1982 (H-1982) and Lift Every Voice and Sing (LEVAS). Prepare your hearts to celebrate in Word and Sacrament, the Holy Eucharist.

About the Easter Triduum: Good Friday

On this most solemn of days, we fix our gaze on the cross at Golgotha. The Good Friday liturgy marks the day of Christ's suffering, crucifixion, and death and is a continuation of the Maundy Thursday rite. We begin in silence as we ended last night. At the conclusion of the liturgy you are asked to leave in silent devotion.

Opening Acclamation

Celebrant: Blessed be our God,
All: Forever and ever. Amen.

Collect for Good Friday *led by the 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. **All: Amen.**

The people are seated.

A reading from the Prophet Isaiah *read by lector*

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. 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.

Psalm Response *1st time cantor, thereafter all*

Psalm 22: 1-8



Fa - ther, in - to your hands I com - mend my spir - it.

- 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. **R/.**
- 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. **R/.**
- 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. **R/.**
- 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." **R/.**

A reading from the letter to the Hebrews

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.

Hymn *please stand for the singing of the hymn*

Bangor



1. A - lone thou go - est forth, O Lord, in sac - ri - fice to die;
2. Our sins, not thine, thou bear - est, Lord; make us thy sor - row feel,
3. This is earth's dark - est hour, but thou dost light and life re - store;
4. Grant us with thee to suf - fer pain that, as we share this hour,



is this thy sor - row nought to us who pass un - heed - ing by?
till through our pit - y and our shame love an - swers love's ap - peal.
then let all praise be giv - en thee who liv - est ev - er - more.
thy cross may bring us to thy joy and re - sur - rec - tion power.

The Passion of Our Lord Jesus Christ according to John

(Congregation participates where "People" is indicated in bold. Those who cannot stand, please feel free to be seated.)

NARRATOR: +The Passion of our Lord Jesus Christ according to Saint John.

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,

JESUS: "Whom are you looking for?"

NARRATOR: They answered,

PEOPLE: "Jesus of Nazareth."

NARRATOR: Jesus replied,

JESUS: "I am he."

NARRATOR: 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,

JESUS: "Whom are you looking for?"

NARRATOR: And they said,

PEOPLE: "Jesus of Nazareth."

NARRATOR: Jesus answered,

JESUS: "I told you that I am he. So if you are looking for me, let these men go."

NARRATOR: 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,

JESUS: "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

NARRATOR: 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,

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

NARRATOR: He said,

LECTOR: "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, 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."

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

LECTOR: "Is that how you answer the high priest?"

NARRATOR: Jesus answered,

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 him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him,

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

NARRATOR: He denied it and said,

LECTOR: "I am not."

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

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

NARRATOR: 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,

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

NARRATOR: They answered,

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

NARRATOR: Pilate said to them,

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

NARRATOR: The Jews replied,

PEOPLE: "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,

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

NARRATOR: Jesus answered,

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

NARRATOR: Pilate replied,

LECTOR: "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?"

NARRATOR: Jesus answered,

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

NARRATOR: Pilate asked him,

LECTOR: "So you are a king?"

NARRATOR: Jesus answered,

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."

NARRATOR: Pilate asked him,

LECTOR: "What is truth?"

NARRATOR: After he had said this, he went out to the Jews again and told them,

LECTOR: "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you

NARRATOR: They shouted in reply,

PEOPLE: "Not this man, but Barabbas!"

NARRATOR: 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,

PEOPLE: "Hail, King of the Jews!"

NARRATOR: and striking him on the face. Pilate went out again and said to them,

LECTOR: "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 crown of thorns and the purple robe. Pilate said to them,

LECTOR: "Here is the man!"

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

PEOPLE: "Crucify him! Crucify him!"

NARRATOR: Pilate said to them,

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

NARRATOR: The Jews answered him,

PEOPLE: "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,

LECTOR: "Where are you from?"

NARRATOR: But Jesus gave him no answer. Pilate therefore said to him,

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

NARRATOR: Jesus answered him,

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 Jews cried out,

PEOPLE: "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. He said to the Jews,

LECTOR: "Here is your King!"

NARRATOR: They cried out,

PEOPLE: "Away with him! Away with him! Crucify him!"

NARRATOR: Pilate asked them,

LECTOR: "Shall I crucify your King?"

NARRATOR: The chief priests answered,

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

NARRATOR: Then he handed him over to them to be crucified.

NARRATOR: 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 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,

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

NARRATOR: Pilate answered,

LECTOR: "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,

PEOPLE: "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 Clopas, 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.

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.

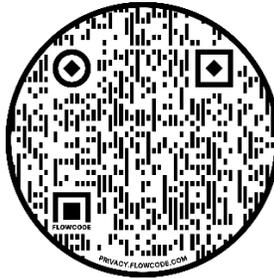
Sermon *the congregation is invited to sit at the invitation of the preacher*

The Reverend Dr. Albert Cutie, Rector

The Solemn Collects *the congregation stands for the Prayers led by Fr. Albert*

pg. 277 (BCP)

PLEASE NOTE: The Solemn Collects can be found in the Book of Common Prayer (BCP) starting at pg. 277 or accessed by scanning the QR code below with your mobile phone. At the invitation "Let us kneel" please kneel to pray in silence. At the invitation "Let us pray", please stand again for the Collect and remain standing for the next bidding. Note: If this action is difficult for you, please remain kneeling or seated throughout.



On Good Friday, the offering is always sent to support the work of the Church in Jerusalem – The Holy Land. A collection will now be taken for this purpose.

The Veneration of the Cross of Jesus

A veiled cross is now brought into the church. The cross is unveiled and the Celebrant chants and congregation responds.

Celebrant: Behold, the wood of the cross, whereon was hung the world's salvation.

All: O come, let us worship.

During the singing of the hymn, the clergy and people may come forward to venerate the cross. These reverences are anything from a simple bow to kneeling to touch or kiss the cross, according to one's personal devotion. When everyone has come forward, the cross is set in place.

1 Jesus, keep me near the cross;
There's a precious fountain,
Free to all, a healing stream,
Flows from Calvary's mountain.

Refrain:
In the cross, in the cross
Be my glory ever,
Till my ransomed soul shall find
Rest beyond the river.

2 Near the cross, a trembling soul,
Love and mercy found me;
There the bright and morning star
Shed its beams around me.

3 Near the cross! O Lamb of God,
Bring its scenes before me;
Help me walk from day to day
With its shadow o'er me.

4 Near the cross! I'll watch and wait,
Hoping, trusting ever,
Till I reach the golden strand,
Just beyond the river.

Litany of Repentance, Confession and Reconciliation (The Decalogue)

Celebrant: God spoke these words, and said: I am the Lord your God. You shall have no other gods,

***All:* Lord have mercy upon us, and incline our hearts to keep this commandment.**

Celebrant: You shall not take the name of the Lord your God in vain.

***All:* Lord have mercy upon us, and incline our hearts to keep this commandment.**

Celebrant: Remember the Sabbath day, to keep it holy.

***All:* Lord have mercy upon us, and incline our hearts to keep this commandment.**

Celebrant: Honor your father and mother.

***All:* Lord have mercy upon us, and incline our hearts to keep this commandment.**

Celebrant: You shall not kill.

***All:* Lord have mercy upon us, and incline our hearts to keep this commandment.**

Celebrant: You shall not commit adultery.

***All:* Lord have mercy upon us, and incline our hearts to keep this commandment.**

Celebrant: You shall not steal.

***All:* Lord have mercy upon us, and incline our hearts to keep this commandment.**

Celebrant: You shall not bear false witness against your neighbor.

***All:* Lord have mercy upon us, and incline our hearts to keep this commandment.**

Celebrant: You shall not covet.

***All:* Lord have mercy upon us, and incline our hearts to keep this commandment.**

Celebrant continues: Jesus summarized the Decalogue into two great commandments: "You shall love the Lord your God with all your heart and with all your mind. This is the great and first commandment. And the second is like it; You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets."

Writing of Sins on paper and presenting them to be burned on the altar

Congregation is invited to deposit their sins on the altar to be burned and offered to God. When all have finished, the service continues...

Confession of Sin and Absolution

Celebrant: Let us confess our sins against God and our neighbor.

All: 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.

The Celebrant pronounces Absolution, saying

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. **All: Amen.**

And now, as our Savior Christ has taught us, we are bold to say:

The Lord's Prayer and Distribution of Holy Communion from the Reserved Sacrament

Hymn *sung by all standing*

Crucifixion

1. They cru - ci - fied my Lord, and He nev - er said a mum - ba - lin' word;
2. They nailed him to a tree, and He nev - er said a mum - ba - lin' word;

They cru - ci - fied my Lord, and He nev - er said a mum - ba - lin' word.
They nailed him to the tree, and He nev - er said a mum - ba - lin' word.

Not a word, not a word, not a word.

3. They pierced Him in the side.
4. The blood came streamin' down.
5. He hung his head and died.

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

The Concluding Collect

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 forever. **All: Amen.**

Please depart in silence.

Participants in today's service:

The Reverend Dr. Albert R. Cutie, Rector

The Reverend Debra McLaughlin, Deacon

Mr. Xavier W. Richardson, Director of Music and Organist

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