



GOOD FRIDAY

**Jesus,
Today we pause to remember your sacrificial love
That shone light into the darkness
That bore life from such emptiness
That revealed hope out of devastation
That spoke truth through incrimination
That released freedom in spite of imprisonment
And brought us forgiveness instead of punishment.**

**Thank you that we can now walk in the light of your life,
Hope, truth, freedom and forgiveness,
This day and every day.**

Amen.

**The Reverend Albert R. Cutié, *Rector*
The Reverend Debra McLaughlin, *Deacon*
Mr. Ashworth Matthews, *Organist and Choirmaster***

GOOD FRIDAY

On this day the ministers enter in silence and kneel. The priest lays prostrate (face down) before the altar. Then everyone in the congregation kneels for a time of extended silent prayer; after which the Celebrant stands – and then the congregation stands - to begin the liturgy with the Collect of Good Friday.

Celebrant Blessed be our God.

People **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.**

Please be seated. There are no introductions or conclusions said before or after the readings today.

A Reading from the Prophet Isaiah (52:13-53:12)

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him--so marred was his appearance, beyond human semblance, and his form beyond that of mortals. 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 22: 1-8

The Psalm is read in unison

- 1 My God, my God, why have you forsaken me? *
and are so far from my cry and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.
- 3 Yet you are the Holy One, *
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; *
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, *
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
- 8 "He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him."

A Reading from the Letter to the Hebrews (4:14-16)

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.

The Passion According to John

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

NARRATOR +The Passion of our Lord Jesus Christ according to St. 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 want me to release for you the King of the Jews?"

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 (*All kneel in silence*)

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 Solemn Collects

The Solemn Collects are found in the Book of Common Prayer, beginning on page 277 and following. 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 sent to support the work of the Church in Jerusalem and the Middle East. A special collection will now be taken for this purpose. Please be generous!



Offertory Hymn	When I Survey The Wondrous Cross	Hymnal 474
Doxology	Praise God from whom all blessings flow	Old Hundredth

The Veneration of the Cross of Jesus

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

People **O come, let us worship.**

During the singing of the hymns, 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.

Hymn	The Old Rugged Cross	LEVAS 38
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Litany of Repentance, Confession and Reconciliation**THE DECALOGUE**

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

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

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

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

Priest Remember the Sabbath day, to keep it holy.

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

Priest Honor your father and mother.

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

Priest You shall not kill.

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

Priest You shall not commit adultery.

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

Priest You shall not steal.

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

Priest You shall not bear false witness against your neighbor.

People Lord have mercy upon us, and incline our hearts to keep this commandment.

Priest You shall not covet.

People Lord have mercy upon us, and incline our hearts to keep this commandment.

Priest 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 commands hang 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 or Deacon Let us kneel as we confess our sins against God and our neighbor.

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 (Bishop or Priest) pronounces Absolution, saying

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel.

Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

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.*



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

The Lord's Prayer

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.

Distribution of Holy Communion

Communion Hymn

O Sacred Head Sore Wounded

Hymnal 168 (Vs. 1-4)

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 for ever. **Amen.**

Please depart in silence.



Good Friday – April 4

3pm Traditional Good Friday Service with the Veneration of the Cross, Holy Communion, and the Service of Reconciliation and Burning of Sins.

7pm Contemporary Stations of the Cross led by our Young Adults

EASTER Services – Saturday, April 4

6pm Holy Saturday – The Great Vigil of Easter

Children and Adults will be baptized. *(All will renew their baptismal vows)*

EASTER Day – Sunday, April 4

8am and 10am: Traditional Easter Day Masses

Easter Egg Hunt after the 10am service

12pm Misa del domingo de resurrección *(en español)*

St. Benedict's Episcopal Church

www.saintbenedicts.org

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