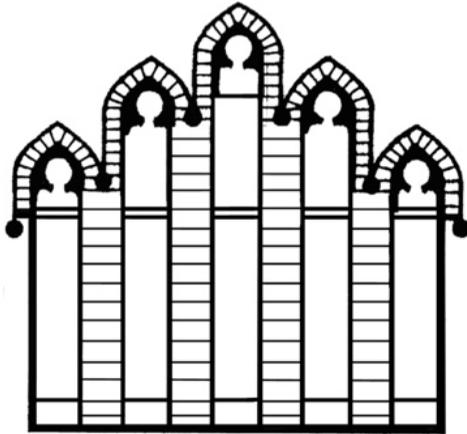


# GOOD FRIDAY



ST. LUKE'S EPISCOPAL CHURCH  
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*"Joyfully Seeking and Serving Christ"*

## COLLECT OF THE DAY

*On this day the ministers enter in silence.*

*All then kneel for silent prayer, after which the Leader stands and begins the liturgy.*

*Leader* Blessed be our God.

*People* **For ever and ever. Amen.**

*Leader* 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.

*People* **Amen.**

### **Notes on the Good Friday Liturgy**

With the blessing of our Bishop, The Rt. Rev. Carlye Hughes, several adaptations have been made to our Good Friday liturgy to address antisemitic concerns.

The presenting issue for a contemporary proclamation of the Passion Gospel of John on Good Friday is the repeated use of the term *Ioudaioi*, which commonly has been rendered simply as “the Jews.” The translation of this word is not straightforward since it could be used to refer to all the people of the historical area of Israel and specifically to those from Judea, the urban area around Jerusalem. This word could also refer generally to the cultic practices of the people of Judea, the people we could distinguish as “the Jews.”

The Rev. Dan Joslyn-Siemiatkoski has offered a translation that makes some distinctions between “the Jews” as a people with certain practices and customs and “the Judeans” and often more specifically “the Judean leaders” as shorthand for the Jerusalem leadership who opposed Jesus. The choice of this translation also heightens the tension between Jesus and his Galilean context versus the Judean leadership. Both the Judean leaders and Jesus are certainly Jews, but the conflict between them is complex and geographical location is a factor in this. There is not consensus on this choice and that acts of translation have implications in our understanding of God’s message of love for all people.

The alternate rite offered here introduces a new collect for the Jewish people. Historically, the church prayed on Good Friday that Jews, who had been blamed for the death of Jesus, would convert from their blindness and hardness of heart. While such a prayer has never been in the Episcopal Church’s Book of Common Prayer, it is a legacy to which we are accountable, given that it has at times inspired violence against Jews. In our own time, Christian churches have begun to repair their relationship with the Jewish people, including offering prayers on Good Friday that affirm God’s relationship with the Jewish people.

# THE WORD OF GOD

*Please be seated for the readings.*

A reading from the book of 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--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.

*Reader*            The Word of the Lord.

*People*            **Thanks be to God.**

*We will say the appointed Psalm together.*

**PSALM 22:1-21** *(St. Helena Psalter)*

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.

Yet you are the Holy One, \*  
enthroned upon the praises of Israel.

Our forebears 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.

But as for me, I am a worm, and less than human, \*  
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,

“You trusted in God for deliverance; \*  
let God rescue you, if God delights in you.”

Yet you, O God, are the one 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.

Many young bulls encircle me; \*  
strong bulls of Bashan surround me.

They open wide their jaws at me, \*  
like a ravening and a roaring lion.  
I am poured out like water;

all my bones are out of joint; \*  
my heart within my breast is melting wax.

My mouth is dried out like a pot-herd;  
my tongue sticks to the roof of my mouth, \*  
and you have laid me in the dust of the grave.

Packs of dogs close me in,  
and gangs of evildoers circle around me; \*  
they pierce my hands and my feet;  
I can count all my bones.

They stare and gloat over me; \*  
they divide my garments among them;  
they cast lots for my clothing.

Be not far away, O God; \*  
you are my strength; hasten to help me.

Save me from the sword, \*  
my life from the power of the dog.

Save me from the lion's mouth, \*  
my wretched body from the horns of wild bulls.

I will declare your Name to my people; \*  
in the midst of the congregation I will praise you.

## THE SECOND LESSON

A reading from the Epistle to the Hebrews (10:16-25)

[After the Holy Spirit says,] “This is the covenant that I will make with them after those days, says the Lord:

I will put my laws in their hearts,  
and I will write them on their minds,”

he also adds,

“I will remember their sins and their lawless deeds no more.”

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

*Reader*        The Word of the Lord.

*People*        **Thanks be to God.**

*The congregation may be seated for the first part of the Passion. At the verse that mentions the arrival at Golgotha, all stand.*

## **THE HOLY GOSPEL**

The Passion of our Lord Jesus Christ according to John (18:1-19:42)

After Jesus had spoken these words,  
he 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 guards 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 Creator has given me?”

So the soldiers, their officer, and the Judean guards  
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 Judean 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 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 guards 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 Judeans 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 guards 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 Judean leaders 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 Judeans?"

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

Pilate replied, "I am not a Judean, 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 Judeans.  
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 Judean leaders 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 Judeans?"

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 Judeans!"

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 guards 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 Judean leaders 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 Judean leaders 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 Judean leaders, “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.

*Congregation please stand*

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 Judeans.”

Many of the Judeans 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 Judeans said to Pilate,  
“Do not write, ‘The King of the Judeans,’ but, ‘This man said, I am King of the Judeans.’”

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.

Since it was the day of Preparation,

the Judean leaders 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 Judean leaders, 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 Rev. Tristan Shin*

*Silence will be kept after the sermon.*

*At the 7:00pm service, a period of meditative silence will follow the gospel reading in place of the sermon.*

*Please stand as you are able.*

**THE SOLEMN COLLECTS** *(Book of Common Prayer, p. 277-280)*

*Leader* Dear People of God: Our heavenly Creator sent an only Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy catholic Church of Christ throughout the world:

- For its unity in witness and service
- For all bishops and other ministers and the people whom they serve
- For Carlye, our Bishop, and all the people of this diocese
- For all Christians in this community
- For those about to be baptized *(names may be added)*
- For those who will be confirmed, received and reaffirmed *(names may be added)*

That God will confirm the Church in faith, increase it in love, and preserve it in peace.

.....*Silence is kept*.....

*Leader* Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ.

*All* **Amen.**

*Leader*

Let us pray for all nations and peoples of the earth, and for those in authority among them:

- For the President of the United States
- For the Congress and the Supreme Court
- For the Members and Representatives of the United Nations
- For all who serve the common good

That by God’s help they may seek justice and truth and live in peace and concord.

.....*Silence is kept*.....

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord.

*All*

**Amen.**

*Leader*

Let us pray for the Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom:

- For continued faithfulness to God’s covenant with them
- For their flourishing in peace as witnesses to God’s sustaining love
- For safety from all malice and harm
- For the fullness of redemption for the sake of God’s Name.

That unity and concord may exist between Jews and Christians in obedience to God’s will.

.....*Silence is kept*.....

*Leader*

God of Abraham, you planted your people Israel as the root and grafted Gentiles as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. So bless the children of your covenant that we together may attain the fullness of your blessing for the world.

*All*

**Amen.**

*Leader*

Let us pray for all who suffer and are afflicted in body or in mind:

- For those who are hungry and the homeless, destitute, and oppressed
- For those who are ill or disabled, in body, mind, or spirit
- For those in loneliness, fear, and anguish
- For those who face temptation, doubt, and despair
- For those who are sorrowful and bereaved
- For those who are persecuted for the sake of Christ
- For prisoners, refugees, and captives
- For victims of war, genocide, and trafficking, and all those in mortal danger
- For those on our Parish Prayer list (*names may be added*)

That God, in great mercy, will comfort and relieve them, and grant them the knowledge of real love, and stir up in us the will and patience to minister to their needs.

.....*Silence is kept*.....

*Leader*

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 him who suffered for us, your Son Jesus Christ our Lord.

*All*

**Amen.**

*Leader*

Let us pray for those who have not embraced God’s redemptive love:

- For those who have never heard the word of salvation
- For those who have lost their faith
- For those hardened by sin or indifference
- For the contemptuous and the scornful
- For those who are enemies of the cross of Christ and persecutors of his disciples
- For those who in the name of Christ have persecuted others

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

.....*Silence is kept*.....

*Leader*

Merciful God, the source of life and fountain of mercy, let the Gospel of your Son Jesus Christ be preached with grace and love; turn the hearts of the followers of Jesus who have harmed others in his name; lead all to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you.

*All*

**Amen.**

*Leader*

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 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.

.....*Silence is kept*.....

*Leader*

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.

*All*

**Amen.**

*Please kneel as you are able.*

**THE ANTHEMS** *(Book of Common Prayer, p. 281-282)*

*Leader* We glory in your cross, O Lord,  
*People* **and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.**

*Leader* May God be merciful to us and bless us,  
show us the light of God's countenance, and come to us.

*People* **Let your ways be known upon earth,  
your saving health among all nations.**

*Leader* Let the peoples praise you, O God; let all the peoples praise you.

*People* **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.**

.....*Silence is kept.*.....

*Leader* We adore you, O Christ, and we bless you,  
*People* **because by your holy cross you have redeemed the world.**

*Leader* If we have died with Christ, we shall also live with Christ;  
if we endure, we shall also reign with Christ.

*People* **We adore you, O Christ, and we bless you,  
because by your holy cross you have redeemed the world.**

.....*Silence is kept.*.....

*Leader* O Savior of the world,  
who by your cross and precious blood hast redeemed us:

*People* **Save us and help us, we humbly beseech thee, O Lord.**

*The confession will be said at the 7:00 a.m. service only, prior to receiving communion.*

**CONFESSION OF SIN** (*Book of Common Prayer, p. 360*)

*Leader*        Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*People*        **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 LORD'S PRAYER** *(Book of Common Prayer, p. 336)*

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

Our 

Mother
Father
Creator

 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.

## **COMMUNION FROM RESERVED SACRAMENT**

*At 7:00am we will share communion from the reserved sacrament that was consecrated on Maundy Thursday.  
When this is consumed there is no sacrament available until the celebration of the resurrection.*

## **CLOSING PRAYER** *(Book of Common Prayer, p. 282)*

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 Creator and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

*All will leave in silence.*