

St. George's
EPISCOPAL CHURCH



Serving the Southern Maine Seacoast Region

Welcomes You

GOOD FRIDAY



THE PROPER LITURGY FOR GOOD FRIDAY

March 21, 2008

7:00 p.m.

THE WORD OF GOD

Silent Prayer

The Proper Liturgy for Good Friday begins on *BCP p. 276*
(All kneel in silence)

Collect of the Day:

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.

First Reading: *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.

Lector: The Word of the Lord.

People: Thanks be to God

Psalm: 22, *Deus, Deus meus*

- 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.”
9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother’s breast.
10 I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother’s womb.
11 Be not far from me, for trouble is near, *
and there is none to help.
12 Many young bulls encircle me; *
strong bulls of Bashan surround me.
13 They open wide their jaws at me, *
like a ravening and a roaring lion.
14 I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.
15 My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.
16 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.
17 They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.
18 Be not far away, O LORD; *
you are my strength; hasten to help me.
19 Save me from the sword, *
my life from the power of the dog.
20 Save me from the lion’s mouth, *
my wretched body from the horns of wild bulls.

Second Reading: 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.

Lector: The Word of the Lord.

People: Thanks be to God

A Liturgical Interpretation of Our Lord's Passion in Narrative Form

Please stand at "They brought Jesus to a place called Golgotha" (which means "skull").

Homily	<i>The Rev. Paige Blair</i>
Hymn: 158, Ah, holy Jesus	<i>Herzliebster Jesu</i>
The Solemn Collects (kneeling and standing)	<i>BCP p. 277</i>
The Anthems	<i>p. 281</i>
Hymn: 166, Sing, my tongue, the glorious battle	<i>Pange lingua</i>

THE HOLY COMMUNION

The Offertory Anthem: O Christians, Haste—Beryl Vick *Parish Choir*

The Confession & the Absolution *p. 360*

The Lord's Prayer *All are welcome at God's table. BCP p. 364*

The Ministration of the Holy Communion (from Reserved Sacrament)

Communion Anthem: Green the Weeping Willow Tree

Parish Choir

Hymn: 172, Were you there when they crucified my Lord?

Were You There

The Closing Prayer *BCP p. 282*

— All depart in silence. —

About this Passion Narrative:

The Passion Narrative today is properly titled, "A Liturgical Interpretation of Our Lord's Passion in Narrative Form," and is a compilation of the Passion Narratives in the four canonical Gospels. The compilation was overseen by biblical scholar, John T. Townsend, and the National Conference of Christians and Jews, with special attention paid to the parts of the different narratives that have been used against our Jewish brothers and sisters throughout history. The full text of this narrative, with Townsend's introduction, and extensive footnotes, is available at the back of the church for your prayer and contemplation.

There is at this time a great deal of pain because of antisemitism in our community, and so this year especially it felt important to read this Passion Narrative, in lieu of the full reading from John's Passion Gospel, given that John's is the most antisemitic of all the Gospels (please see the reflections on John's Gospel on the following page). This narrative you hear tonight is a compilation of the four passion narratives of *all four Gospels*, including John's, and so fulfills our liturgical obligation to the Book of Common Prayer, for those who are concerned about those things. The extensive references and full introduction from the text are available at the back of the

church for your information, prayer and contemplation. The narrative effort was led by New Testament scholar John Townsend, in partnership with the National Conference of Christians and Jews in 1977.

From Townsend's introduction:

The liturgical Passion narrative presented here uses the accounts of Matthew and Mark as a base. Matthew is the best Biblical Passion narrative for reading aloud. This rhetorical element is important. One of the reasons for reading any Passion narrative is to impress upon Christian worshipers the awful cost of God's atoning act, to transform them so that they may "have been united with [Christ] in the likeness of his death" (Rom. 6:5). When read well, Matthew most easily fulfills this requirement; and Mark is almost as effective. Mark is also important because it is probably the most ancient of the Gospels. Luke and John supply this liturgical Passion with additional material since in various places these Gospels preserve traditions which may well be more ancient than the parallel accounts in Mark.

This liturgical Passion narrative necessarily omits some traditional Biblical material. Certain omissions result from the fact that the various Gospel Passion narratives appear in places to contradict each other. In some cases it is necessary to choose one account and omit details in the other. Further omissions have been necessary to keep the narrative short enough for a full reading within a single liturgical service. These omissions generally consist of passages which critics commonly regard as editorial work by the individual evangelists.

Special care has been exercised with passages that relate directly to Jewish participation in the Passion. The narrative attempts to provide an interpretation of such passages so that those who hear them read will understand the events as a knowledgeable, first-century Palestinian follower of Jesus might have understood them.

"A note on John's Passion Gospel"

"Of all the worship services in the Christian year, the Good Friday liturgy poses some of the most difficult and painful problems for us in our relationship with our Jewish sisters and brothers. That is a special concern in our use of the story of Christ's passion as told in John's Gospel. John refers repeatedly to "the Jews" as those who ultimately are responsible for putting Jesus to death. First, it should be said that scholars now suggest that John places more of the blame on "the Jews" than the other gospels, not so much in the interest of historical accuracy, but among other reasons because of his desire to secure for Christian communities a safer place in the Roman Empire, where persecution was always a possibility. It was more prudent to place the bulk of the blame for Christ's death on the Jews than on the Romans.

Second, while John refers to "the Jews" as being responsible in many ways for Christ's death, in reality the term refers to a small group of Jews who were leaders in Jerusalem. Jesus himself was a Jew, as were his disciples and followers. This is clearly not an account of Jews in general betraying Jesus but rather a description of how among religious people, including Christians, we are threatened at times by what Jesus says and does and we want to deny him and be rid of him.

In short, “the Jews” in John’s gospel are you and I, or those parts of all of us, who out of our self-protection, hard-heartedness, and fear of change or surrender, deny our Lord.”

With thanks to Trinity Church, Copley Square, Boston

Special Easter Offering. The Vestry has designated this year’s Special Easter Offering to be split between *Caring Unlimited* and *The Maine Sea Coast Mission*. *The Maine Sea Coast Mission* is an ecumenical, faith based social service agency operating in Downeast Maine. Utilizing their specially equipped boat, the MV Sunbeam, they provide both medical and spiritual services to the island communities in Penobscot Bay. In addition, they run a food bank, a thrift shop and a very successful after school and summer program for kids at risk in several communities in Washington County. It is the mission of *Caring Unlimited* to work with the community to end domestic violence in York County. This includes providing support and safe haven to women, their children and men whose lives are affected by domestic abuse. Services and programs include a 24-hour Hotline (324-1802 or 1-800-239-7298), legal advocacy, education and support groups, emergency shelter, transitional housing and services, Community Response Program and Young Adults Against Dating Abuse (YAADA). Please use the Easter offering envelopes found in the pews.

Laity Participating in the Worship Service

Ushers: Linda Huls, Nancy Haugh

Acolyte: Tristan Haugh

Lectors: Liz Reisz, Jay Phillips

Chalice Bearers: Barbara Boschert, Brian Wilson

Pianist/ Organist: Kathy Fink

Altar Guild: Jane Sweeney Beecher, Janet Crandlemire, Debby Ehret, Marj Esau, Kate Ford, Charlotte Hefford, Carla Jillson, Jan Johnson, Marianne Lindquist, Jean Mercer, Claire Woodward

Remaining Holy Week Services

March 22, Easter Vigil 7:00 p.m. The Proper Liturgy for the Great Vigil of Easter, with potluck following

March 23, Easter Day 7:45 a.m. Holy Eucharist, with music
9:00 a.m. Holy Eucharist, with music
11:00 a.m. Holy Eucharist, w/music

By the grace of God, the mission of St. George’s Episcopal Church is to provide a place of welcome, respect, compassion, and love for all people; to nurture the parish community through worship, fellowship, and education; to use our time, talent, and treasure to live the Gospel of Jesus Christ with joy and enthusiasm; to care for and minister to the needs of ourselves and others; and to strive to comprehend the magnitude of God’s grace.

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