



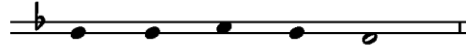
THE LITURGY FOR GOOD FRIDAY

April 10, 2020
at five o'clock in the afternoon
Saint Margaret's Chapel
30 Harden Hill Road
Duxbury, Massachusetts

Upon entering the chapel, please silence all pagers, cell phones, and other electronic devices.

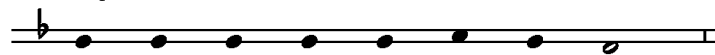
At the entrance of the clergy, a period of silent prayer is observed.

Presider



Bless - ed be our God.

People



For ev - er and ev - er. A - men.

Presider: 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.*

The Ministry of the Word

Lesson

Isaiah 52:13-53:12

Psalm 22: 1-11

The cantor sings the refrain and the congregation repeats it.



My God, my God, why have you for - sak - en me?

Lesson

Hebrews 4: 14-16, 5:7-9

The Passion Gospel

John 18:1-19:42

The customary responses before and after the Gospel are omitted.

Narrator: 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: For whom are you looking?

Narrator: They answered,

All: **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: For whom are you looking?

Narrator: And they said,

All: **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 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 Judeans 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,

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

Narrator: Peter said,

Peter: I am not.

Narrator: Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round 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 people 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,

Officer: 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. Those who were standing near the fire asked him,

All: **You are not one of his disciples, are you?**

Narrator: He denied it and said,

Peter: I am not.

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

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

Narrator: Again Peter denied it, and at that moment the cock crowed. Then they brought Jesus from Caiaphas to the praetorium. It was early in the morning. They themselves did not enter the praetorium, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

Pilate: What accusation do you bring against this man?

Narrator: They answered,

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

Narrator: Pilate said to them,

Pilate: Take him yourselves, and judge him according to your law.

Narrator: The Judeans said to him,

All: **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. So Pilate went back into the praetorium, summoned Jesus, and asked him,

Pilate: 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,

Pilate: I am not a Jew, am I? Your own nation and the chief priests 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 Judeans. But as it is, my kingdom is not from here.

Narrator: Pilate asked him,

Pilate: So you are a king?

Narrator: Jesus answered,

Jesus: You say 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,

Pilate: What is truth?

Narrator: After he had said this, he went out to the Judeans again and told them,

Pilate: 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 answered,

All: **Not this man, but Barabbas!**

Narrator: Now Barabbas was a revolutionary. 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,

All: **Hail, King of the Jews!**

Narrator: And they struck him on the face. Pilate went out again and said to them,

Pilate: 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 cloak. And Pilate said to them,

Pilate: Behold, the man!

Narrator: When the chief priests and the guards saw him they cried out,

All: **Crucify him! Crucify him!**

Narrator: Pilate said to them,

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

Narrator: The Judeans answered him,

All: **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 the praetorium again and asked Jesus

Pilate: Where are you from?

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

Pilate: 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 Judeans cried out,

All: **If you release this man, you are no friend of Caesar. Everyone who claims to be a king sets himself against Caesar.**

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 Judeans,

Pilate: Here is your king!

Narrator: They cried out,

All: **Away with him! Away with him! Crucify him!**

Narrator: Pilate said to them,

Pilate: Shall I crucify your king?

Narrator: The chief priests answered,

All: **We have no king but Caesar.**

Narrator: 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. 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 said to Pilate,

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

Narrator: Pilate answered,

Pilate: 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,

All: 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.

Silence is kept.

Narrator: Since it was the day of Preparation, the Judeans 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 Rt. Rev. Gayle Harris

The Solemn Collects

All stand as the cantor sings the following petitions and the Presider sings the Collects.

Dear People of God: Our heavenly Father sent his 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 Justin, Michael, Alan and Gayle, our Bishops, and all the people of this diocese; for all Christians in this community; for those about to be baptized; that God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

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. **Amen.**

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

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. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind; for the hungry and the homeless, the destitute and the oppressed; for the sick, the wounded, and the crippled; for those in loneliness, fear, and anguish; for those who face temptation, doubt, and despair; for the sorrowful and bereaved; for prisoners and captives, and those in mortal danger; that God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

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. **Amen.**

Let us pray for all who have not received the Gospel of Christ; 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

Merciful God, Creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

Let us commit ourselves to 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

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. **Amen.**

Veneration of the Cross

*A wooden cross is brought into the chapel.
Three stations are made before the cross is brought to the altar for corporate veneration.
Each time the cantor sings "Behold the wood of the Cross..." the people bow and respond:*



All



During the Veneration of the Cross, the people kneel or stand while the Good Friday Anthems are sung.

Anthem 1

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.

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

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

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

Anthem 2

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

If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

Anthem 3

O Savior of the world,
who by thy cross and precious blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.

The people stand and sing the hymn as the sacrament is brought to the altar.



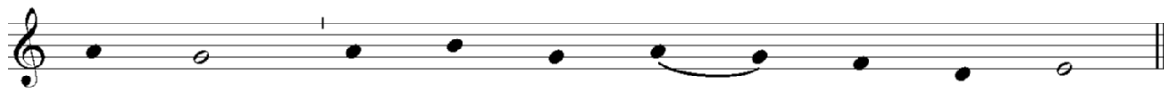
1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews
 *6 Praise and hon - or to the Fa - ther, praise and hon - or to the



1 sing; tell the tri - umph of the vic - tim, to his
 2 filled, born for this, he meets his pas - sion, this the
 3 reed; from that ho - ly bo - dy bro - ken blood and
 4 tree! None in fo - liage, none in blos - som, none in
 5 bend; for a - while the an - cient ri - gor that thy
 6 Son, praise and hon - or to the Spi - rit, ev - er



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
 2 Sa - vior free - ly willed: on the cross the Lamb is
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and
 4 fruit thy peer may be: sweet - est wood and sweet - est
 5 birth be - stowed, sus - pend; and the King of heaven - ly
 6 Three and ev - er One: one in might and one in



1 deem - er from that cross now reigns as King.
 2 lift - ed, where his pre - cious blood is spilled.
 3 o - cean, by that flood from stain are freed.
 4 i - ron! sweet - est weight is hung on thee.
 5 beau - ty gent - ly on thine arms ex - tend.
 6 glo - ry while e - ter - nal a - ges run.

The Holy Communion

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

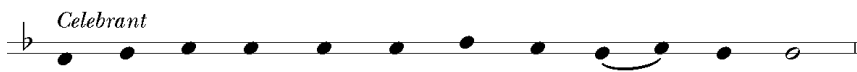
Silence

Presider and 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.

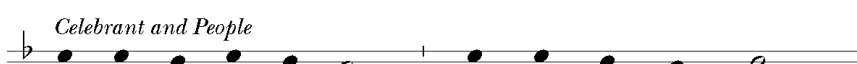
Presider: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

Celebrant

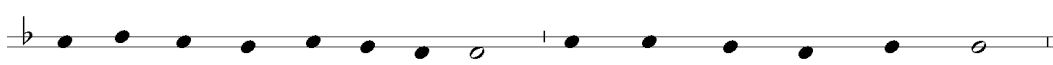


As our Sa - vior Christ has taught us, we now pray,

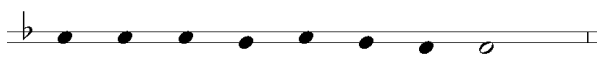
Celebrant and People



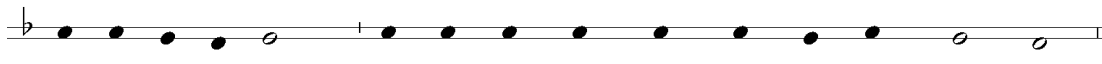
Our Fa - ther in hea - ven, hal - lowed be your Name,



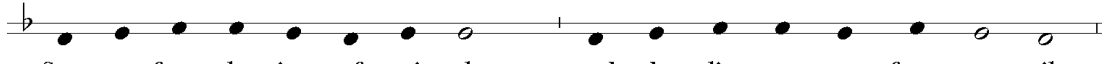
your king - dom come, your will be done, on earth as in hea - ven.



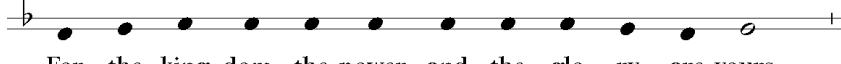
Give us to - day our dai - ly bread.



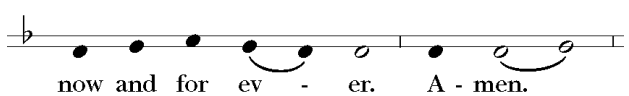
For - give us our sins as we for - give those who sin a - gainst us.



Save us from the time of tri - al, and de - liv - er us from e - vil.



For the king - dom, the power, and the glo - ry are yours,



now and for ev - er. A - men.

The Communion

After communion, the Presider sings the following prayer.

No blessing or dismissal is added.

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.**

The cross venerated in today's liturgy will remain in the chapel for silent prayer and veneration until tomorrow morning.

Worship in the time of COVID-19 has required much discernment and innovation. When the question of Holy Week arose, the idea of a pre-filmed and simple version of the service seemed to be the solution. As a religious order living in community, we were able to offer this liturgy while obeying the mandate of social distancing. With no congregation, extra cantors, or others to participate, it was a very strange yet deeply moving experience. We thank the Diocese of Massachusetts for asking us to be a part of this virtual Holy Week. We are also very grateful to the Right Reverend Gayle Harris for her preaching.

Credits

All Gradual Psalms, Tracts and Verses from a new edition by Bruce Ford, © Church Publishing; Good Friday; Anthems at the Veneration plainsong by David Hurd; Hymn 166 Pange lingua, plainsong, words by Venantius Honorius Fortunatus;

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