



*Where God's absence was most loudly expressed,
his presence was most profoundly revealed.*

HENRI J.M. NOUWEN
—REACHING OUT

ST. LUKE'S ON THE LAKE EPISCOPAL CHURCH

Good Friday

April 10th, 2020 | 12:00 PM

ORDER OF SERVICE

GOOD FRIDAY

Dear Friends in Christ,

Today we enter the mystery of Christ's suffering and death. We call this day "Good", because on this day we celebrate the sacrifice of Christ as the second part of the unfolding story of our salvation we call the Triduum (Three Days). On this day we walk the Way of the Cross and die with Christ, that we might rise again with him in the Resurrection. On this day we, as the Body of Christ, pray for the world from the Cross of our Lord. On this day, we celebrate the glory of the Cross on which was hung the world's Salvation.

The Rev. Justin Yawn

THE LITURGY FOR GOOD FRIDAY

THE WORD OF GOD

THE COLLECT OF THE DAY

Celebrant Blessed be our God.

People *For ever and ever. Amen.*

Celebrant 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 Passion of our Lord Jesus Christ according to 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, "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 Father has given me?"

The Soloist leads stanza 1 of "Ab Holy Jesus".

A musical score for a soloist's lead of the first stanza of "Ab Holy Jesus". The score is written in 4/4 time with a key signature of two flats (B-flat and E-flat). It consists of three systems of music, each with a vocal line and a piano accompaniment line. The lyrics are: "Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to judge thee hath in hate pre - tend - ed? By foes de - rid - ed, by thine own re - ject - ed, O most af - flict - ed." The score includes bar numbers 6 and 11. The piano accompaniment features chords and moving lines in both hands, supporting the vocal melody.

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, "You are not also one of this man's disciples, are you?" He said, "I am not." 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, "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." When he had said this, one of the police 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.

The Soloist leads stanza 2 of "Ab Holy Jesus".

Who was the guilt - y? Who brought this up - on thee? A - las, my
6
treas - on Je - sus hath un - done thee. 'Twas I, Lord Je - sus,
11
I it was de - nied thee: I cru - ci - fied thee.

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 Jews 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 Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, 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 Jews. 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 Jews 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 Jews?" 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 Jews!" and striking him on the face.

The Soloist leads stanza 1 of "O Sacred Head Sore Wounded".

O sa - cred head, sore wound - ed. de - filed and put to scorn; O
king - ly head sur - round - ed with mock - ing crown of thorn: what
sor - row mars thy gran - deur? Can death thy bloom de - flower? O
coun - te - nance whose splen - dor the hosts of heaven a - dore!

5
9
13

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 police saw him, they shouted,

The People: "Crucify him! Crucify him!"

Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews 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 Jews 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 Jews, "Here is your King!" They cried out,

The People: "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.

The Soloist leads stanzas 2 & 3 of "O Sacred Head Sore Wounded".

2Thy beau - ty, long - de - sir - ed, hath va - nished from our sight; thy
3In thy most bit - ter pas - sion my heart to share doth cry. with
power is all ex - pir - ed and quenched the light of light. Ah
thee for my sal - va - tion up on the cross to die. Ah,
me! for whom thou di - est, hide not so far thy grace: show
keep my heart thus mov - ed to stand thy cross be - neath, to
me, O Love most high - est, the bright - ness of thy face.
mourn thee, well - be - lov - ed, yet thank thee for thy death.

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, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" 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 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 Soloist leads stanzas 4 & 5 of "O Sacred Head Sore Wounded".

4What lan-guage shall I bor-row to thank thee, dear-est friend, for
 5My days are few, O fail not, with thine im-mor-tal power, to

6 this thy dy-ing sor-row, thy pi-ty with-out end: Oh,
 7 hold me that I quail not in death's most fear-ful hour; that

8 make me thine for-ev-er! and should I faint-ing be, Lord,
 9 I may fight be-friend-ed, and see in my last strife to

10 let me nev-er, nev-er, out-live my love for thee.
 11 me thine arms ex-tend-ed up-on the cross of life.

THE SOLEMN COLLECTS

Celebrant

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 all those who meet in homes on these holy days
 for those isolated due to illness or age
 that all your people might be one.

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 to whom their care is entrusted, 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, selfishness, and despair

For the sorrowful and bereaved

For prisoners and captives, and those in mortal danger

May God in mercy 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 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 AT HOME

You are invited to enter the sacred space you have created in your home to venerate, or worshipfully contemplate, an image of a cross. Please listen to "Were You There" while meditating on the resurrection the cross represents in our lives.

MUSIC DURING THE VENERATION "Were You There"

Soloist: Deborah Harvill-Ash

Were you there when they crucified my Lord?

Oh! Sometimes it causes me to tremble...

Were you there when they crucified my Lord?

Were you there when they pierced him in the side?

Oh! Sometimes it causes me to tremble...

Were you there when they pierced him in the side?

Were you there when they nailed him to the tree?

Oh! Sometimes it causes me to tremble...

Were you there when they nailed him to the tree?

Were you there when they laid him in the tomb?

Oh! Sometimes it causes me to tremble...

Were you there when they laid him in the tomb?

Please pause the service now to recite one, two, or all three of the Anthems below.

Antem 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.

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.

Antem 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.

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

Antem 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.

Please resume the service now.

THE LORD'S PRAYER

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

Celebrant and People say together

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.

CONCLUDING PRAYER

Celebrant

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.*



O SACRED HEAD, SORE WOUNDED

O sacred head, sore wounded,
defiled and put to scorn;
O kingly head, surrounded
with mocking crown of thorn:
what sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendor
the hosts of heaven adore!

Thy beauty, long-desiréd,
hath vanished from our sight;
thy power is all expiréd,
and quenched the light of light.
Ah me! for whom thou diest,
hide not so far thy grace:
show me, O Love most highest,
the brightness of thy face.

In thy most bitter passion
my heart to share doth cry,
with thee for my salvation
upon the cross to die.

Ah, keep my heart thus movéd
to stand thy cross beneath,
to mourn thee, well-belovéd,
yet thank thee for thy death.

What language shall I borrow
to thank thee, dearest friend,
for this thy dying sorrow,
thy pity without end?
Oh, make me thine forever!
and should I fainting be,
Lord, let me never, never,
outlive my love for thee.

My days are few, O fail not,
with thine immortal power,
to hold me that I quail not
in death's most fearful hour;
that I may fight befriended,
and see in my last strife
to me thine arms extended
upon the cross of life.

WORSHIP MINISTERS

Celebrants: *The Rev. Justin Yawn, Rector | The Rev. Jim Cook, Assisting Priest*

Musicians: *Deborah Harvill-Ash, David Thoresen*

Reader: *Nancy Phillips*

Technology Support: *Barbara Frazzell, Brad Powell*

Artwork: *Sandy Carlman*

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PARISH PRAYER LIST

[Contact office@stlukesonthelake.org to add yourself or a loved one to this list.]

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation, especially:

These Members and Loved Ones Serving Our Country: Amos, Brian, Christine F., Christine M., Christopher, Isabelle, Jacob, Jason, Mark, Marshall, Phillip, Raymond, Russell Scott, Travis, Trev, Weston.

These Members and Loved Ones Who Are COVID-19 Heroes: Anna, April, Aurelia, Bethany, Brenda, Brett, Christine, Daryl, Dennis, Dustin, Elizabeth, Jason, Jenny, Laura, Lucia, Michelle, Niki, Noël, Riley, Ryan, Sherry, Sterling, Tamara.

Those Whose Needs Have Been Made Known To Us: Allison, Anita, August, Barbara, Beau, Beck, Beverly, Bill, Breese, Caitlin, Carmen, Chris G., Chris M., Corinne, Craig, Danny, Dax, Deborah, Dick, George, George & Diane, Gretchen, Johanna, John E., John F., John H., John T., Julia, Karen, Kristi, Linda, Margaret, Marie, Marilyn, Mark, Michael, Michael & Kelly, Morris, Nelle, Pat, Rachel, Sarah Jane, Steve, T.J. & Pat, Ted & JoAnne, Terri, Vicki.

All St. Luke's Ministry and Mission Partners, including our St. Luke's workers in the field: K & K & children, V.B..