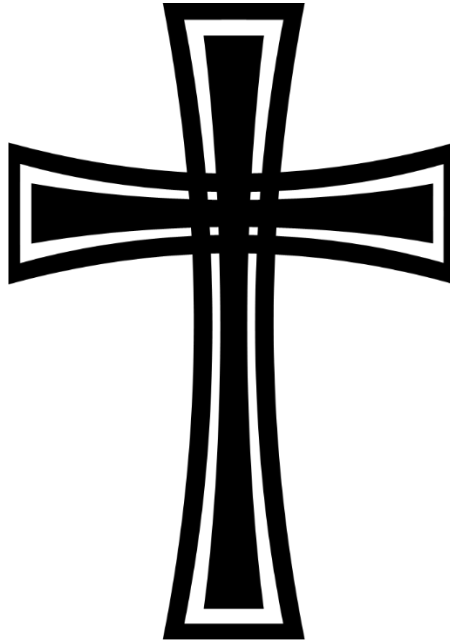


Saint Barnabas

Episcopal Church



GOOD FRIDAY
March 29, 2024
7:00 p.m.

Welcome to St. Barnabas

A Community of Encouragement

Wherever you are on your spiritual journey, we are happy to have you worship with us today. If you are new to Saint Barnabas and would like to learn more, please consider completing a yellow welcome card or visit <https://www.st-barnabas.org/newcomers>. We look forward to getting to know you.

About the Good Friday Liturgy:

On Good Friday, we remember and bear witness to the sacrifice of our Lord. By walking the way of the cross, Jesus of Nazareth showed us what a life of sacrificial love is all about and left behind footsteps that we are called to follow. The selfless way of the cross enables us to live authentic Christian lives.

The Good Friday liturgy weaves together specially appointed prayers, music, and a reading of the Passion Gospel. There is also the opportunity to remember the love that Christ showed for us on the Cross through making an act of reverence at the Good Friday Cross by coming forward to kneel or light a candle at the cross.

The ministers enter in silence.

OPENING SENTENCES

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.***

THE LITURGY OF THE WORD

The people are seated for the lessons and psalm.

THE FIRST LESSON—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.

Celebrant: The Word of the Lord.

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

PSALM 22

- 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.

THE SECOND LESSON—Hebrews 10:16-25

The Holy Spirit testifies saying, "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.

Celebrant: The Word of the Lord.

People: **Thanks be to God.**

The people stand to sing the hymn.

SEQUENCE HYMN— 158— Ah, Holy Jesus

Herzliebster

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

The term "the Jews" in John's Gospel applies to particular individuals and not to the whole Jewish people. Insofar as we ourselves turn against Christ, we are responsible for his death.

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. 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, "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, "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.

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. (*All stand.*) 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.

Here ends the Reading of The Passion.

Let us sit in silence with those who laid Jesus to rest.

HOMILY

The Rev. Canon Jason Leo

THE SOLEMN COLLECTS *(modified from the Book of Common Prayer)*

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 the people of this diocese, and the people of St. Barnabas. We pray 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 the leaders to whom their care is entrusted that by God's help they may seek justice and truth, and all people may 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,

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.*

CHORAL ANTHEM— Were You There?

arr. William R. Price

DEVOTION AT THE CROSS

You are invited to stand or kneel in silent prayer at the cross.

TAIZE CHANT— WLP 826 Stay With Me

Stay With Me

ANTHEM

Celebrant: We adore you, O Christ, and we bless you,
People: **because by your holy cross you have redeemed the world.**
Celebrant: If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.
People: **We adore you, O Christ, and we bless you,**
because by your holy cross you have redeemed the world.

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 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.

CLOSING PRAYER

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgement 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.**

CLOSING HYMN— 170 - To Mock Your Reign, O Dearest Lord

The Third Tune

THE GOOD FRIDAY OFFERING

The Good Friday Offering supports mission in the Holy Land. On Good Friday, offerings are invited from across The Episcopal Church to support the four dioceses in the province of Jerusalem and the Middle East. Funds are used to promote peace and mutual understanding through pastoral care, health care and educational programs throughout the region.

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EASTER SUNDAY SERVICES

Celebrate with us!

7:30 a.m. - Sunrise Service with Eucharist

9:00 a.m. & 11:00 a.m. Services - Festive Easter Eucharist with Choirs.

Children's Easter Egg Hunt to follow both the 9 a.m. and 11:00 a.m. services.

Today's Service Participants

Lisa & Piet Elmendorf—Lay Eucharistic Minister

Deacon Pam Fairley—Altar Guild

Della Rucker—Lector

Jim Fox—Usher

Rajasingh Ramasamy—Technology

Mev Hammond—Vestry Person of the Day

The Ministers of St. Barnabas, The People

The Reverend Canon Jane Gerdson, Rector

The Reverend Canon George A. Hill III, Rector Emeritus

The Reverend Pam Fairley, Deacon

Michael Chertock, Director of Music

Janet Beckmeyer, Assistant Director of Music

Lisa Peters, Director of Choirs

Mary Beth Dauner, Financial Administrator

Mariah Rowland, Parish Life Coordinator

Erika McCoy, Director of Children & Family Ministries

Devin Bustin, Director of Spiritual Growth and Youth Ministry

Nancy Fienning, Nursery Supervisor

St. Barnabas Church

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