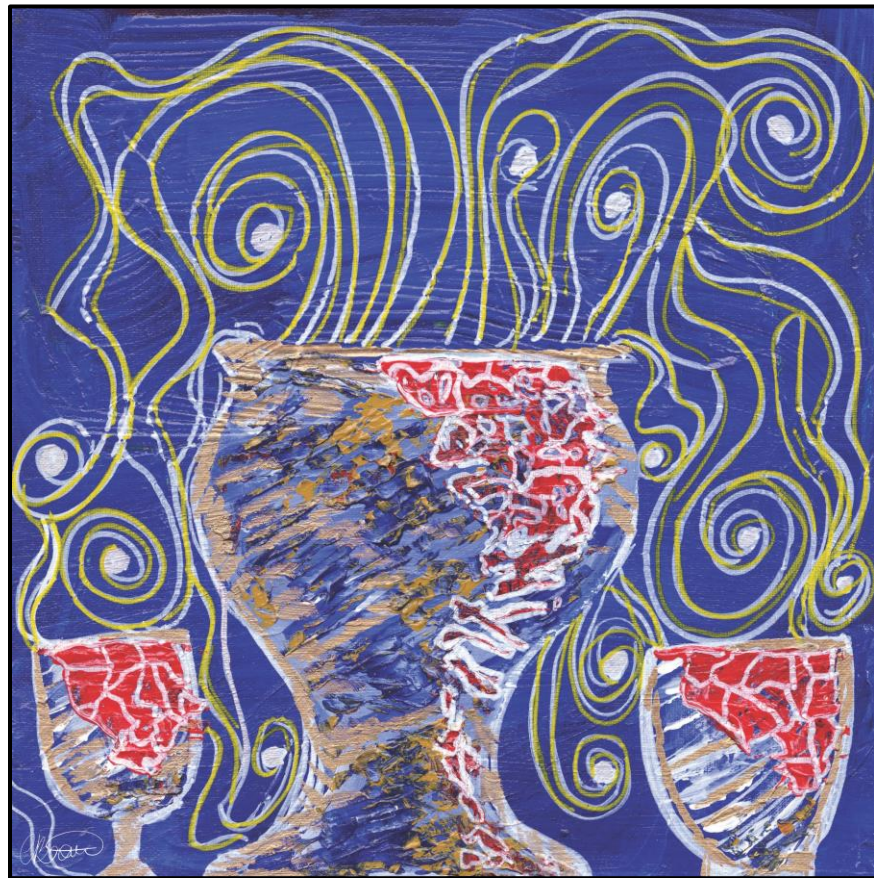

ST. PAUL'S EPISCOPAL CHURCH
&
PEACE LUTHERAN CHURCH



Posca by Carmelle Beaugelin

*The Liturgy of Good Friday:
The Seven Last Words of Christ*

April 15, 2022

ABOUT GOOD FRIDAY

Good Friday, the day on which the church commemorates the crucifixion of Jesus, is a day of special acts of discipline and self-denial. It may seem as though Good Friday is a grim day, but we call it "Good" for a reason. As horrible as the cross was and is, it is the moment of God's absolute solidarity with humankind and the redemption of all of creation from all that separates us from eternal union with the Divine.

The Holy Eucharist is not celebrated on this day. The worship continues with the veneration of the Cross, on which hung the Saviour of the world. You will be invited to come forward to touch or kiss the foot of the Cross, as you prefer. Some may choose to adore the Cross from their seat.

The Good Friday Offering

Since 1922, Episcopalians have supported the ministries of the Episcopal Church in Jerusalem and the Middle East through the Good Friday Offering. In the aftermath of World War I, the Church sought to create new and enduring relationships with and among the Christians of the Middle East, beginning with the Department of Missions sending the Rev. William C. Emhardt to travel the region. From these initial efforts, which focused on a combination of relief work and the improvement of ecumenical and Anglican relations, the Good Friday Offering was created. The Synod of the Province of Jerusalem and the Middle East provides a recommendation to The Episcopal Church on how to distribute funds raised for the Good Friday Offering. These funds are used for a variety of humanitarian purposes, including an eye clinic, hospitals, scholarship aid for young people, empowerment programs for women, rehabilitation programs, and similar efforts.

Offering plates are located near the doors. Make checks payable to St. Paul's Episcopal Church. Indicate on the Memo Line: Good Friday Offering.

ARTIST'S STATEMENT ON THE COVER ART

Posca

by Carmelle Beaugelin

Inspired by John 19:1-30

Acrylic on canvas

Posca is an Ancient Roman drink made by mixing acetum—a low quality or spoiled sour wine vinegar—with water, salt, and herbs like coriander seeds. Although despised by the upper class and nobility of Rome, it was the cocktail of choice for Roman soldiers and the lower classes.

Soaked in a sponge and attached to a hyssop branch, Posca was likely the drink offered to Jesus in response to his final statement before his death. Jesus' "I thirst" statement, alongside the offering of this sour cocktail, has become one of the most famous last meals in the history of capital execution.

This despised drink of the poor, consumed by the soldiers of Rome, may offer hints to the social standing of the Roman soldiers performing Jesus' execution in the hierarchy of ancient Roman society. We are reminded throughout the passage that, while it is the soldiers who are charged with the physical labor of carrying out the execution, they were performing as the muscle of the Roman state on behalf of the Jewish religious nobility—who indicted and demanded Jesus' execution in the first place. Matthew's account of the crucifixion recalls that it was one of the soldiers who testified to the truth of who Jesus was in the moments following his death, stating, "*Surely he was the son of God!*" (Matt. 27:54, NIV)

Posca offers us a symbolic moment of fleeting and subliminal solidarity. The action of offering the soon-to-be-executed Christ a drink from the personal flask of the executioner invites us into the complexity of the actors in the crucifixion: Jesus as a servant of God performing the will of God, and the soldiers as servants to Rome performing the will of the religious leaders. Two cups of power, divine and secular (albeit, religious), converge in the partaking of this final sour drink.

Hymnal=*Hymnal 1982*

All stand as the ministers enter in silence. When the ministers of the liturgy are in place before the altar, all kneel or bow as they are able for an extended period of silent prayer.

OPENING ACCLAMATION

Presider Blessed be our God.
People **For ever and ever. Amen.**
Let us remember
how the sky went dark.
Let us remember
how his mother was there.
Let us remember
how people mocked him.
Let us remember
how his friends fled.
Let us remember,
how in the midst of all that, Jesus still chose love.

PRAYER OF THE DAY

Presider The Lord be with you.
People **And also with you.**
Presider Let us pray.
Lord, you are punctured, no longer divided between inside and out, knowing in your flesh the sharp violence that kills what it fears: take us through the narrow door from which an endless river flows into a new body—wounded but unafraid; through Jesus Christ, the passion of God. **Amen.**

THE BIDDING

Presider Dear people of God: On this annual commemoration of our Lord's passion and death, the Church throughout the world comes to stand at the foot of the cross of Christ, to meditate on his saving death, to claim his undying love, and to grieve for our sins for which he suffered and died. Let us hear and heed in Holy Scripture the account of his faithfulness and loyalty in the face of betrayal, agony, and abandonment. Let us take our place at the foot of the cross, to stand there with Mary and the disciples whom Jesus loved. Let us contemplate our Lord's passion, meditate on his loving self-sacrifice, and reflect on the gift of new life he offers from the cross. But first, let us pray for the world Christ died to save.

Let us pray.

Lord Jesus Christ, Savior of all, we bring to the foot of the cross the world you died to save. We bring all whose lives are torn apart by war, civil unrest, and pandemic. We bring those who suffer for their faith. We bring those who feel abandoned by their friends and by you. We bring those who are afraid and alone and are bewildered by the demands and challenges of life. We bring those who have been tortured and their perpetrators. We bring those who are on death row. We bring those who are burdened by their sins. We bring those who are struggling to live faithfully amidst trials and temptations. Let our contemplation of your death save us and your world. **Amen.**

THE LORD'S PRAYER

Presider And now as our Savior Christ has taught us, we are bold to say:
All 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.

Please remain seated for the readings.

THE FIRST WORD

Luke 23:34

Father, forgive them, for they do not know what they are doing



A reading from the Gospel of Luke

They also led two other criminals to be executed with Jesus. When they arrived at the place called The Skull, they crucified him, along with the criminals, one on his right and the other on his left. Jesus said, "Father, forgive them, for they don't know what they're doing." They drew lots as a way of dividing up his clothing. (Luke 23:32-34a)

Meditation

Charlie Gaumond

An extended period of silence follows the meditation.

+Hymn

They crucified my Lord

Piney Song Book 110
vv. 1-2

THE SECOND WORD

Luke 23:43

Truly, I tell you, you will be with me in Paradise



A reading from Luke

One of the criminals who were hanged there kept deriding[a] him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into[c] your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise.

Meditation

Deb Foster

An extended period of silence follows the meditation.

+Hymn

They crucified my Lord

Piney Song Book 110
vv. 3-4

THE THIRD WORD

John 19:26-27

Women, here is your son! Here is your mother!



A Reading from the Gospel according to John

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. (19:25b-27)

Meditation

Sherie Zimer

An extended period of silence follows the meditation.

Musical Meditation

THE FOURTH WORD

Matthew 27:46 & Mark 15:34

My God, my God, why have you forsaken me?



A Reading from the Gospel according to Mark

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" (15:33-34)

Meditations

The Rev. Dr. Maria Kane
Mike Fritz

An extended period of silence follows the meditation.

Hymn

Were you there when they crucified my Lord?

Hymnal 172
vv. 1-2

THE FIFTH WORD

John 19:28

I am thirsty



A Reading from the Gospel according to John

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." (19:28)

Meditation

Fern Brown

An extended period of silence follows the meditation.

+Hymn

Were you there when they crucified my Lord?

Hymnal 172
vv. 3-4

THE SIXTH WORD

John 19:30

It is finished



A Reading from the Gospel according to John

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. (19:29-30)

Meditation

Paula Truitte

An extended period of silence follows the meditation.

Hymn

O sacred head, sore wounded

Hymnal 168

vv.1,4

THE SEVENTH WORD

Luke 23:46

Father, into your hands, I commend my spirit



A Reading from the Gospel according to Luke

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. (23:44-46)

Meditation

Don Zimmer

An extended period of silence follows the meditation.

Musical Meditation

THE SOLEMN PRAYERS

Presider

Dear People of God: in Jesus, God became incarnate as one of us, not to condemn the world, but that the world through him might be saved; that all who trust and rely upon the goodness of Jesus Christ 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.

Deacon

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 Mariann and Leila, and all the people of this diocese and synod,

That God will confirm Christ's Church in faith, increase it in love and preserve it in peace.

Silence

Presider 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.**

Deacon 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 Israel and the Church, Jews and Gentiles, in obedience to God's will.

Silence

Presider God of Abraham, you planted your people Israel as the root and grafted us as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament the history of prejudice and violence we have fomented between ourselves and your faithful people, of whom Jesus was born. Bless the children of your covenant, Jew and Gentile alike, as we strive together to attain the fullness of your blessing for the world. Amen.

Deacon Let us pray for those who have not embraced God's redemptive love;
For those who are distant from God
For those who have lost their faith
For those without faith
For those hardened by sin and indifference
For the contemptuous and the scornful
For those who have been wounded by the people of Christ
For those who have persecuted others in the name of Christ
For those who are persecutors of his disciples,
That God will lead sinners to repentance, and sustain all in a life of faith and obedience.

Silence

Presider 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. **Amen.**

Deacon Let us pray for all nations and peoples of the earth, and for those in authority among them;
For Joe, the President of the United States; Kamala, the Vice-President; Larry, Governor of Maryland; Boyd, Lieutenant Governor of Maryland
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

Presider 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.**

Deacon Let us pray for all who suffer and are afflicted in body or in mind;
For those who are hungry and 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
That God in his mercy will comfort and relieve them, and grant them the knowledge of God's love, and stir up in us the will and patience to minister to their needs.

Silence

Presider 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.**

THE ENTRANCE AND VENERATION OF THE CROSS

Presider Behold, the wood of the Cross, on which was hung the world's salvation.

People **Come, let us adore him.**

All are welcome to come forward to touch, kiss, or kneel at the cross in prayer and adoration. There is no right or wrong way to venerate the cross; people may do what feels comfortable. The point is to spend a moment in reflection and devotion in front of the symbol of our wholeness, redemption, and grace, contemplating the love Jesus Christ has for the world.

MUSICAL RESPONSE

Your only Son

Piney Song Book 130

CLOSING PRAYER

Presider This is the day when hatred wins.

People **Lord, have mercy.**

This is the day when evil dances.

Christ, have mercy.

This is the day when the Light dies.

Lord, have mercy.

Whatever we believe, whatever we doubt,

Whatever we know, whatever we deny,

Today we watch the source of all creation,

And join the innocent victims of all time.

Today, we remember and join the cry of the guilty,

"Remember me, Lord Jesus!"

The veil of our doubt is torn.

Surely, he has borne our grief.

Together we see what the centurion proclaimed,

Surely, this is the Son of God.

This is the day love wins.

Lord, have mercy.

Christ, have mercy. Amen.

Presider 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.**

+GOSPEL OF THE BURIAL OF CHRIST

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.

*After the departure of the ministers, you are invited to remain seated in prayer and meditation.
Please depart in silence.*

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"Cross-Shattered Christ" by Rick Beerhorst

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