

Good Friday Service

April 18, 2025, 5:30 pm
St. Bartholomew's Episcopal Church

Gathering

Congregation gathers in silence.

Prelude

"I Cry to Thee, Lord Jesus Christ" by J.S. Bach

The congregation is invited to stand.

Call to Worship

Presider Be still, and remember that God is our refuge.

People **When the cross looms and evil stands tall we remember:**

Intern God is courage in destruction's wake.

People **God is love that sets the captives free.**

Presider God is solidarity in the midst of struggle.

People **God is justice that brings cruelty to an end.**

Intern Our strength does not mirror systems of dominance.

People **Salvation is this: God within us, God among us.**

Presider With thanks, we gather with God,

People **our hope in times of trouble.**

Hymn, #166

Sing my tongue

The Hymnal 1982

Collect of the Day

Presider God be with you.

People **And also with you.**

Presider Let us pray,

Almighty God, we pray you graciously to behold this your family, for whom our Savior 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.

People **Amen.**

The Passion of our Lord Jesus Christ

Presider The Passion of Jesus Christ according to John.

People **Glory to you, O God.**

The congregation may be seated.

Poem: "Beloved Is Where We Begin" by Jan Richardson

The Rev. Amanda Gerken-Nelson

If you would enter
into the wilderness,
do not begin
without a blessing.

or the fall
of the night.

Do not leave
without hearing
who you are:
Beloved,
named by the One
who has traveled this path
before you.

But I can tell you
that on this path
there will be help.

Do not go
without letting it echo
in your ears,
and if you find
it is hard
to let it into your heart,
do not despair.
That is what
this journey is for.

I can tell you
that on this way
there will be rest.

I cannot promise
this blessing will free you
from danger,
from fear,
from hunger
or thirst,
from the scorching
of sun

I can tell you
that you will know
the strange graces
that come to our aid
only on a road
such as this,
that fly to meet us
bearing comfort
and strength,
that come alongside us
for no other cause
than to lean themselves
toward our ear
and with their
curious insistence
whisper our name:

Beloved.
Beloved.
Beloved.

A moment of silence follows the poem.

The First Reading: John 18: 1-14

Mary Curlew

After Jesus had spoken these words, he 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 guards 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 servant, and cut off his right ear. The servant'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?"

So the soldiers, their officer, and the Judean 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 Judean leaders that it was better to have one person die for the people.

Silence for reflection. A candle is extinguished.

Hymn, #164

Alone thou goest forth

The Hymnal 1982

The Second Reading: John 18: 15-27

Mike Perfetti

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 servants and the guards 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 Judeans 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 guards 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.

Poem: "Narrative Theology #1" by Pdraig O Tuama

Nina Scribner

And I said to him:
Are there answers to all of this?

And he said:
The answer is in a story
and the story is being told.

And I said:
But there is so much pain
And she answered, plainly:
Pain will happen.

Then I said:
Will I ever find meaning?
And they said:
You will find meaning
Where you give meaning.
The answer is in a story
and the story isn't finished.

Silence for reflection. A candle is extinguished.

The Third Reading: John 18: 28 - 19:16a

Mike Perfetti

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 Judean leaders 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 Judeans?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Judean, 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 Judeans. 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 Judean leaders 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 Judeans?" 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 Judeans!" 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 guards 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 Judean leaders 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 Judean leaders 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 Judean leaders, "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.

Hymn, #170

To Mock Your Reign

The Hymnal 1982

Confession

The Rev. Amanda Gerken-Nelson

Presider

O God, you search us out and know us,
and all that we are is open to you.

We confess that we are entangled in sin.

People

Be merciful, O God of hope, for we have sinned.

When we avoid examining ourselves
but jump to examine our neighbors:

Be merciful, O God of hope, for we have sinned.

When we show great discipline in pursuit of worldly wealth,
but invest neither energy nor enthusiasm in the treasures of the Spirit:

Be merciful, O God of hope, for we have sinned.

When we clamor for your crown,
but refuse to shoulder your cross:

Be merciful, O God of hope, for we have sinned.

When we confess you amongst your friends
but deny you when your enemies close in:

Be merciful, O God of hope, for we have sinned.

When we build our comforts and pleasures on the sacrifice of others,
instead of sacrificing our privileges to build a world that all can share:

Be merciful, O God of hope, for we have sinned.

When we would rather crucify the prophets
than unweave the web of injustice.

Be merciful, O God of hope, for we have sinned.

When we demand instant results
and scorn those who find value in waiting,
in yearning, even in suffering, even in dying:
Be merciful, O God of hope, for we have sinned.

When we look for
an easier gospel;
a lighter cross;
a less demanding savior:
Be merciful, O God of hope, for we have sinned.

Be merciful, O God of hope, for we have sinned.

Silence for reflection. A candle is extinguished.

The Fourth Reading: John 19: 16b-30

Nina Scribner

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.

The congregation stands.

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 Judeans." Many of the Judeans 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 Judeans said to Pilate, "Do not write, 'The King of the Judeans,' but, 'This man said, I am King of the Judeans.'" 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.

The congregation may be seated.

Poem: "For the Interim Time" by John O'Donohue

Mary Curlew

When near the end of day, life has drained
Out of light, and it is too soon
For the mind of night to have darkened things,

No place looks like itself, loss of outline
Makes everything look strangely in-between,
Unsure of what has been, or what might come.
In this wan light, even trees seem groundless.
In a while it will be night, but nothing
Here seems to believe the relief of dark.

You are in this time of the interim
Where everything seems withheld.

The path you took to get here has washed out;
The way forward is still concealed from you.

"The old is not old enough to have died away;
The new is still too young to be born."

You cannot lay claim to anything;
In this place of dusk,
Your eyes are blurred;
And there is no mirror.

Everyone else has lost sight of your heart
And you can see nowhere to put your trust;
You know you have to make your own way through.

As far as you can, hold your confidence.
Do not allow your confusion to squander
This call which is loosening
Your roots in false ground,
That you might come free
From all you have outgrown.

What is being transfigured here is your mind,
And it is difficult and slow to become new.
The more faithfully you can endure here,
The more refined your heart will become
For your arrival in the new dawn.

Silence for reflection. A candle is extinguished.

The Fifth Reading: John 19: 31-42

The Rev. Amanda Gerken-Nelson

Since it was the day of Preparation, the Judean leaders 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 Judean leaders, 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.

Presider The Gospel of the Lord.
People **Praise to you, O Christ.**

Anthem

"Purge me, O Lord" by Thomas Tallis

The St. Bart's Choir

*Purge me, O Lord from all my sin,
and save though me by faith from ill,
that I may rest and dwell with thee
upon thy holy blessed hill:
And, that done, grant that with true heart
I may without hypocrisy
affirm the truth, detract no man,
but do all things with equity.*

Silence for reflection. A candle is extinguished.

Hymn, #167

There is a green hill far away

The Hymnal 1982

Closing Prayer: "In the Silence" by Ruth Harvey

The Rev. Amanda Gerken-Nelson

Presider Lord God,
we meet beneath your cross this evening.
We meet –
friends, strangers, mourners –
grieving for the loss of love in the world.
We meet because we want to understand the awful things that happened. We
meet because we want to be with you,
alongside you on your cross.

And in our meeting, we keep silence.
We keep silence in a time when words fail us.
We keep silence as you kept silence on the cross.
And so we keep silence with those crucified today,
with those who live in darkness, in despair, in pain.

We keep silence with those treated as today's scapegoats: people who seem
different, strange ...

Silence

We keep silence with those robbed of a sense of belonging in our society:

Silence

We keep silence with all who mourn a loved one.

Silence

We keep silence with those known to us today who live in darkness. Who find it
hard to see beyond death and desolation and despair.

Silence

In the pain, misfortune, oppression and death of the people,
God is silent.
God is silent on the cross
in the crucified.
And this silence is God's word, God's cry.
In solidarity, God speaks the language of love.

Silence for reflection. The final candle is extinguished.

A chime sounds three times. The congregation departs in silence.

Serving in Worship Today

Presider	The Rev. Amanda Gerken-Nelson
Pastoral Intern	Mary Curlew
Music Director	Dr. Christina Edelen
Musicians	The St. Bart's Choir
Lectors	Mary Curlew, Mike Perfetti, Nina Scribner
Ushers	Pal Covie, Basil Souder
Altar Guild	Jan Burson
A/V	Joe Michaud

Resources

Call to Worship: Enfleshed "Liturgy that matters" 24 November 2019

Confession: Written by Nathan Nettleton, 2001, incorporating some ideas from prayers in *Stages on the Way* by the Wild Goose Worship Group © 1998 WGRG, Iona Community, Glasgow G51 3UU, Scotland.

The Gospel of John: adapted by The Episcopal Diocese of Massachusetts from *The New Revised Standard Version* of the Bible.

The Solemn Collects: adapted by The Episcopal Diocese of Massachusetts from the BCP
Poems:

"Beloved Is Where We Begin" by Jan Richardson. *Circle of Grace*. Wanton Gospeller Press. Orlando, 2015

"Narrative Theology #1" by Padraig O Tuama. *in the shelter: finding a home in the world*. Broadleaf Books, Minneapolis, 2015.

"For the Interim Time" by John O'Donohue. *To Bless the Space Between Us: A Book of Blessings*. Convergent. New York, 2008.

"In the silence" by Ruth Harvey, *Eggs and Ashes*, Ruth Burgess & Chris Polhill, Wild Goose Publications, Glasgow, UK, 2004

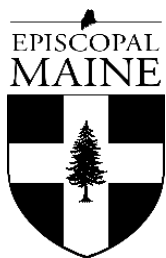
A note on antisemitism during Holy Week from Rev. Amanda

Holy Week is, for Christians across the globe, the time of year when we journey with Jesus both toward the cross on Good Friday as well as toward God's great redeeming act of love on Resurrection Sunday. Our guides in this journey are the storytellers of our scriptures, most notably the gospel written by St. John the Evangelist. John's depiction of Jesus' trial and execution and, in particular, his use of the word "the Jews" has not only been the foundation for films and works of art, it has also been the foundation for antisemitism in the Church. The Episcopal Church notes:

We acknowledge that unjust stereotyping of Jews by Christians persists, continuing to harm Jewish people in the present day—as it has for centuries. We acknowledge that anti-Judaism is expressed in a wide array of present practices of The Episcopal Church: our liturgical texts, interpretation of scriptures, preaching, devotional practices, poetry, iconography, hymnody, academic writing, pastoral advice, and educational resources.*

To interrupt that cycle of harm, you will notice that the translation of John's gospel that we have used this evening has been adapted to use "the Judeans" rather than "the Jews" to describe the people condemning Jesus. However, minor changes to the text cannot correct centuries of interpretation and I invite you to consider how you might increase your awareness of this issue and how you could interrupt the stereotyping, condemning, and demeaning ways our Jewish siblings are held in Christian spaces and thought. Let us not forget that it was not a people who condemned Jesus and crucified him on the cross, it was an authoritarian empire.

* "Christian-Jewish Relations: Theological and Practical Guidance for The Episcopal Church (2021)



St. Bartholomew's Episcopal Church, Yarmouth, ME
A Congregation of The Episcopal Diocese of Maine

Priest-in-Charge:	The Rev. Amanda Gerken-Nelson
Priest-in-Charge Email:	amanda@stbartsyarmouth.org
Music Director:	Dr. Christina Edelen
Intern:	Mary Curlew
Sr. Warden:	Laurie Hyndman
Jr. Warden:	Susan Garrett
Pastoral Care:	Imelda Schaefer, Barbara Barhydt
Pastoral Care Email:	pastoralcare@stbartsyarmouth.org
Parish Administrator:	Teri Coviello
Office Email:	admin@stbartsyarmouth.org
Office Hours:	Tue-Thur, 9-3
Telephone:	207.846.9244
Website:	www.stbartsyarmouth.org