

Good Friday Service

April 3, 2025, 5:30 pm
St. Bartholomew's Episcopal Church

Gathering

Congregation gathers in silence.

Prelude

"O Sacred Head" by J. Kirnberger

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:

Deacon

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.

Deacon

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.

Opening 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. Deacon Corey Walmer

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.

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

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 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:

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

Beloved.
Beloved.
Beloved

A moment of silence follows the poem.

The First Reading: John 18: 1b-14

Jennifer Willard

Knowing that his hour was come, Jesus went out with the disciples over the Qidron Valley, where there was a garden into which they entered. Now Judas, who was betraying him, also knew the place, for Jesus often gathered there with the disciples. So Judas brought an armed guard, along with deputies of the high priests and Pharisees of the Council, who came there with lanterns and torches and weapons. Jesus, then, knowing all that was to come, went out and said, "What do you want?" They answered, "You are Jesus of Nazareth?" He said, "I am." Now Judas, who was betraying him, also stood with them; and even as Jesus said, "I am," they drew back and fell to

the ground. Then he asked again, "What do you want?"; and they said, "You are Jesus of Nazareth?" Jesus answered, "I told you, I am. So if you want me, let these others go their way." (This was to fulfill his own saying, that "Of those you gave me, not one have I lost.") Then Simon Peter, holding a sword, drew it and struck the bondservant of the high priest, cutting off part of his right ear; now the bondservant's name was Malchus. But Jesus said to Peter, "Put away your sword. The cup which the Lord has given me, shall I not drink it?"

Then the guard with its captain and the Council deputies took Jesus and bound him. And they led him away first to Annas, the elder high priest. (For he was father-in-law to Caiaphas who was high priest that year; now it was Caiaphas who had advised the Council that it was better for one person to die for the sake of 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

Michele Johns

Now Simon Peter and another disciple followed Jesus. And that disciple was known to the high priest, and went along with Jesus into the high priest's courtyard; but Peter stood outside at the gate. So the other disciple went out and spoke to the gatekeeper and brought Peter in. Then the gatekeeper, a young woman, said to Peter, "Are you not also one of this man's disciples?" He said, "I am not." Now the bondservants and deputies were standing at a fire of coals they had made to keep warm, for it was cold; and Peter also stood with them, and warmed himself.

Then Annas, the elder high priest, asked Jesus about his disciples and his doctrine. Jesus answered, "I have spoken openly to the world. I always taught in congregations and in the Temple where all Judeans gather; and I said nothing in secret. Why ask me? Ask those who heard me speak: look, they know what I said." Now when he had said this, one of the deputies who stood by slapped him, saying, "Thus you answer the high priest?" Jesus answered, "If I spoke wrongly, then witness the wrong; but if rightly, then why do you strike me?" Then Annas sent him bound to Caiaphas, the current high priest.

Now Simon Peter had been standing and warming himself. So they asked him, "Are you not also one of his disciples?" He denied and said, "I am not." One of the high priest's bondservants, kin to the one whose ear Peter had struck, said, "Did I not see you in the garden with him?" Then again Peter denied: and directly the cock crew.

Poem: "Fire and Ice" by Robert Frost

Harriet Davis

Some say the world will end in fire,
Some say in ice.
From what I've tasted of desire
I hold with those who favor fire.
But if it had to perish twice,
I think I know enough of hate
To say that for destruction ice

Is also great
And would suffice.

Silence for reflection. A candle is extinguished.

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

Jennifer Willard

So, after more questioning, they led Jesus away from Caiaphas to the Roman governor's palace. It was now dawning, and the high priests and deputies did not go into the palace lest they be defiled and unable to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this person?" They answered, saying, "If he were not evil, we would not have turned him over to you." Then Pilate said, "Take him yourselves, and judge him according to your own law." They said, "We ourselves are not allowed to put anyone to death." (This was all to fulfill the saying of Jesus, that he would be raised up, meaning that he would die on a cross).

Then Pilate went again into his palace, and called Jesus, saying, "So you are the King of Judea!" Jesus answered, "Do you say this on your own, or did others tell you about me?" Pilate answered, "Am I Judean? Your own nation and high priests have turned you over to me. What have you done?" Jesus answered, "My kingdom is not of this world. If it were, then my deputies would have fought to stop my arrest. But now, my kingdom is not of here." Then Pilate said, "So you are a king?" Jesus answered, "You say I am. But for this was I born and for this I came into the world, that I should bear witness to the truth. Whoever belongs to the truth hears my voice." Pilate said, "What is truth?"

And having said this, he went out once more and said, "I find no crime in him. But it is your custom that I should release one of you at the Passover. So, shall I give you the King of Judea?" Then again they cried out, saying, "Not this one, but Barabbas." (Now Barabbas was a robber.)

So then Pilate took Jesus, and flogged him. And the soldiers braided a crown of thorns, and put it on his head, and decked him in a purple robe; and they went up to him, saying, "Hail, King of Judea!" and slapped him in the face.

And again Pilate went outside, and said, "Look, I bring him out to you, to let you know that I find no crime in him." Then Jesus came outside, wearing the crown of thorns and the purple robe. And Pilate said, "Behold the man!"

So when they saw him, the high priests and deputies cried out, saying, "Crucify him! Crucify him!" Pilate said to them, "Take him yourself and crucify him: for I find no crime in him." They answered, "We have a law, and by the law he must die, because he made himself akin to God."

Now when Pilate heard these words, he was most alarmed, and went again into his palace and said to Jesus, "Where are you from?" But Jesus gave no answer. Then Pilate said, "Do you not speak to me? Don't you know that I have power to release you and power to crucify you?" Jesus answered, "You would have no power at all over me, were it not given to you from above: so the one who turned me over to you has the greater sin."

Thenceforth Pilate sought to release him. But the high priests and deputies cried out, saying, "If you release this man, you are no friend of Caesar. Whoever makes himself king speaks against Caesar."

Having heard these words, then, Pilate brought Jesus out again. And he seated himself upon his tribunal seat, which was in a place called the Mosaic, or in Hebrew, Gabbatha (that is, the Hill). Now it was the day of Preparation for the Great Sabbath of Passover, about the sixth hour, and he said to them, "Look at your King!" But they cried out, "Away with him! Away! Crucify him!" Pilate said, "Shall I crucify your King?" The high priests answered, "We have no king but Caesar."

So then Pilate turned him over to be crucified, and the soldiers led Jesus away.

Hymn, #170

To Mock Your Reign

The Hymnal 1982

The Solemn Collects

Deacon Dear People of God: Our heavenly Father sent Jesus 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.

A moment of silence for reflection

Deacon Let us pray for the holy Catholic Church of Christ throughout the world; that God will confirm the Church in faith, increase it in love, and preserve it in peace.

A moment of silence for reflection

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.

People **Amen.**

Deacon Let us pray for all nations and peoples of the earth, and for those in authority among them; that by God's help they may seek justice and truth, and live in peace and concord.

A moment of silence for reflection

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.

People **Amen.**

Deacon Let us pray for the Jewish people who possess an eternal covenant with God who delivered them from bondage to freedom. We pray our Jewish siblings might flourish in peace as witnesses to God's sustaining love, and we pray for their safety from all malice and harm. May unity and concord exist between Jews and Christians, in obedience to God's will.

A moment of silence for reflection

Presider O God of Abraham, you planted your people Israel as the root and grafted Gentiles as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. Bless the children of your covenant, so that together we may attain the fullness of your blessing for the world.

People **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 in loneliness, fear, and anguish; for those who are sorrowful and bereaved; for victims of war, genocide, and trafficking, and all those in mortal danger; that God, with great mercy, will comfort and relieve them and grant them the knowledge of God's everlasting love. Stir up in us, also, the will and compassion to minister to the needs of our neighbors.

A moment of silence for reflection

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.

People **Amen.**

Deacon Let us pray for those who have not embraced a path to God's redemptive love; for those who have lost faith; for those who have been harmed by people of faith; that God will open all hearts to the power of grace, and that wounds may be healed and breaches repaired.

A moment of silence for reflection

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 your followers who have harmed others in Jesus' name; lead all to repentance and amendment

of life; and sustain by your loving grace all who seek to know you by the many paths you are known.

People **Amen.**

Deacon 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 enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

A moment of silence for reflection

Presider 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.

People **Amen.**

Silence for reflection. A candle is extinguished.

The Fourth Reading: John 19: 17-30

Michele Johns

And bearing his own cross, he went out to a hill called the Place of the Skull (or Cranium), which in Hebrew is Golgotha (or in Latin, Calvary). There they crucified him, and with him two others, one on each side and Jesus in the middle.

The congregation stands.

Now Pilate also wrote a sign, and put it on the cross; and it was written, JESUS OF NAZARETH, THE KING OF JUDEA. Many of the people read this sign, for the place where Jesus was crucified was near the city; and it was written in Hebrew and Latin and Greek. So the high priests said to Pilate, "Write not, The King of Judea, but that this one said, I am King of Judea." Pilate answered, "I have written what I have written."

Then the soldiers, when they had crucified Jesus, took his garments and made four piles, one for each soldier; and also his tunic. Now the tunic was seamless, woven whole from the top. So they said to one another, "Let us not tear it, but cast lots for whose it is." (This was all to fulfill the scripture, which says, "They parted my garments among them, and cast lots for my dress." So indeed, that is what the soldiers did.)

Now standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas and Mary Madeline. So when Jesus saw his mother, and his favorite disciple standing

beside her, he said to his mother, "Lady, look at your son." Then he said to the disciple, "Look at your mother." And from that hour the disciple took her into his own.

After this, knowing that everything now was done, and to carry out the scripture, Jesus said, "I thirst." A jar full of sour wine stood by, so they put a sponge filled with wine upon a stalk of hyssop, and held it up to his mouth. And when Jesus had received the wine, he said, "It is done"; and bowing his head he gave up the spirit.

The congregation may be seated.

Poem: "Little Gidding: IV" by T. S. Eliot

The Rev. Amanda Gerken-Nelson

The dove descending breaks the air
With flame of incandescent terror
Of which the tongues declare
The one discharge from sin and error.
The only hope, or else despair
Lies in the choice of pyre or pyre-
To be redeemed from fire by fire.

Who then devised the torment? Love.
Love is the unfamiliar Name
Behind the hands that wove
The intolerable shirt of flame
Which human power cannot remove.
We only live, only suspire
Consumed by either fire or fire.

Silence for reflection. A candle is extinguished.

Anthem

"O Vos Omnes" by Giovanni Croce

*O all ye that pass by the way,
attend and see if there be any sorrow like to my sorrow.
O all ye that pass by the way, attend and see
if there be any sorrow like to my sorrow.
Attend, all ye people, and see my sorrow
if there be any sorrow like to my sorrow.*

(English translation of the sung text)

The Fifth Reading: John 19: 31-42

The Rev. Amanda Gerken-Nelson

Then the high priests, in order that the bodies should not remain upon the cross on the Sabbath, petitioned Pilate that their legs might be broken and they might be taken away; for it was Friday, the day of Preparation, and the next day was a Great Sabbath. Then the soldiers came, and did break the legs of the first and then of the other who was crucified with him; but coming upon Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once blood and water ran out.

(And one who saw this has borne witness, and that witness is true; and that one has known the truth of which he speaks, that you also might believe. For these things came to be, that the scripture might be fulfilled, "Not a bone shall be broken." And again, another scripture says, "They shall look upon whom they have pierced.")

Now after this Joseph of Arimathea, being a disciple of Jesus, then secretly, for fear of the high priests, petitioned Pilate that he might take away the body of Jesus; and Pilate gave him leave, so he came and took his body away. Now also came Nicodemus, the Pharisee who had once come to question Jesus at night, bearing a mixture of myrrh and aloes, about a hundredweight. Then they took the body of Jesus and wrapped it in linen cloth, along with the spices, according to the burial custom of the Judeans. Now in the place where he was crucified there was a garden, and in that garden a fresh tomb in which no one had ever yet been laid. There, then, on account of the Preparation, and because the tomb was near at hand, they laid Jesus.

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

Hymn Drop, drop slow tears

(ca. 88)

1. Drop, drop, slow tears, and bathe those beautiful feet.
 2. Cease not, wet eyes, his mercies to entertain;
 3. In your deep floods drown all my faults and fears;

Which brought from heav'n the news and Prince of Peace.
 To cry for vengeance sin doth never cease.
 Nor let his eye see sin, but through my tears.

Silence for reflection. A candle is extinguished.

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
Deacon	The Rev. Deacon Corey Walmer
Music Director	Dr. Christina Edelen
Musicians	The St. Bart's Choir
Lectors	Harriet Davis, Michele Johns, Jennifer Willard
Ushers	Mary Strnad, Dennis Fitzgibbons
A/V	Joe Michaud

Resources

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

The Gospel of John: Translation © 2026 J.A. Frazer/TrinityPress.org.

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

"Fire and Ice" by Robert Frost. Accessed via *Poetry Foundation*:

<https://www.poetryfoundation.org/poems/44263/fire-and-ice>

"Little Gidding: IV" by T. S. Eliot. Accessed via Columbia University:

<https://www.columbia.edu/itc/history/winter/w3206/edit/tseliotlittlegidding.html>

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

"Drop, drop, slow tears" from *Magnify the Lord Hymnal*, Anglican Liturgy Press

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 inspiration for films, music, 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.¹

To interrupt that cycle of harm, we are using Trinity Press' *Rite 4 Lectionary* translation of John's gospel in our service this evening. The addition of a petition in The Solemn Collects that prays for our Jewish siblings comes from the Diocese of Massachusetts (and passed to congregations in the Diocese of Maine by our Bishop) and is intentionally specific to our Jewish siblings because of the antisemitism that can come from the holy week stories. Changes to the text and the addition of a prayer, however, 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.



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

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Sr. Warden:	Susan Garrett
Jr. Warden:	Ann Donaghy
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