

St. Michael the Archangel Episcopal Church



Good Friday

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

**The Liturgy of Good Friday,
April 15, 2022
12:30 pm and 6:30 pm**

If you are four days old, forty years old, or quit counting years ago; if you've never stepped foot in a church, if you're of another faith tradition, agnostic, spiritual but not religious, unsure, or a cradle Episcopalian; if you are single, married, divorced, partnered, or separated; if you are female, male, transgender, gay, lesbian, bisexual, queer, straight, or questioning; if you are Republican, Democrat, Independent, or not registered to vote; if you have or had addictions, phobias, traumas, hardships, or a record; if you own your home, rent, live with your parents, live with roommates, crash on friends' couches, or are unhoused; if you are fully-abled or differently-abled; if you are joyful or sad or curious or unsure or struggle; and if you need to remember you are loved just as you are... **you are welcomed here at St. Michael's.**

WELCOME TO ST. MICHAEL'S TODAY

THANK YOU FOR JOINING US FOR WORSHIP TODAY. We offer worship each Sunday in-person at 8:30 am and 10:30 am, and live-stream via our YouTube Channel and social media accounts at 10:30 am. We also have a mid-week service - Wednesdays at 1:00 pm.

Our worship service follows *The Book of Common Prayer*, found in your pew and abbreviated BCP in the bulletin. Our 8:30 am Rite I service is spoken, and our 10:30 am Rite II service has music from both *The Hymnal 1982* (the red hymn book in the pews) and *Lift Every Voice and Sing* (abbreviated LEVAS). *S* in front of a hymn number indicates service music located in the front section of *The Hymnal*.

HOLY COMMUNION - When the priest indicates, please come forward to the Altar Rail and receive the Host. To receive the Wine, go to the table and take a Household Chalice (your entire household may receive from the same Cup) and consume or intinct. You may also receive from the common Chalice (no intinction from the common Chalice, please). Place the empty chalice on the designated table.

If you are unable to come forward to receive, let an usher know, and the priest will bring communion to you.

FOR YOUR INFORMATION - Gendered restrooms are off the main lobby. Gender-neutral restrooms are across from the Bellefonte entrance.

KEEP IN TOUCH - If you would like to receive our weekly online newsletter, St. Michael's Matters, send an email to mail@saint-michaels.org and we will add you to our list. Information about church events is available on our website, as well.

WE WELCOME SOCIAL MEDIA-At St. Michael's, we believe sharing the Good News on social media. We invite you to use your smartphone to post on social media and evangelize. Check in on Facebook (St. Michael the Archangel Episcopal Church), post pictures on Instagram (stmichaelslex) or tweet a prayer or line from a hymn and tag @stmichaelslex on Twitter. Join us for worship on YouTube at www.youtube.com/c/StMichaelsLexington.

THIS SERVICE IS LIVE-STREAMED - To help us with the internet feed, *please turn the Wi-Fi OFF on your smart phone*. Also, the pews in the back are not shown on camera if you would prefer to sit there.

2025 Bellefonte Drive + Lexington, Kentucky 40503 + 859-277-7511
www.saint-michaels.org

The Good Friday Liturgy has roots in the 4th century liturgies of Holy Week in Jerusalem. On this day, we come face to face with the cost of our own sinful actions and inactions: the death of an innocent man. We may be tempted to jump ahead to Easter, but Good Friday reminds us that Resurrection can only occur after crucifixion and suffering. New life only follows death. Christ's glory is in the cross and the empty tomb. So today, we gather to pray, to reflect, to demand Jesus' death. Today, we witness death and all the grief, guilt, and discomfort that accompanies the death of Jesus. Today, we leave in profound sadness at the price we demanded of God: the death of God's son.

THE PASSION GOSPEL read at this service recounts the great love Jesus has for us: that he suffered death on the cross at our hands and still loves us. The Passion account includes strong polemics against "the Jews." This language does not justify any anti-Semitic viewpoint or action, and as Christians, we live with a tragic and sinful legacy of using these passages to justify hate and violence against Jewish people throughout our history. Jesus himself was a faithful Jew. We have all sinned when we choose expediency and power over justice and love, and we all shout, "Crucify him!" What we believe and confess is that Jesus was crucified by us as a result of our failure to accept his radical love that included every human being. We are all responsible for the death of Jesus.

GOOD FRIDAY marks the half-way point of the Great Triduum, and the liturgy neither truly begins nor ends; it simply picks up where we stopped last night after Maundy Thursday and ends abruptly, waiting for the completion of the saving love of God in Jesus Christ our Lord.

THE LITURGY FOR GOOD FRIDAY AT 12:30 PM

The ministers enter in silence. All then kneel for a time of silent prayer, after which the Celebrant stands and begins the liturgy.

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 FIRST READING FROM 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.

Lector The Word of the Lord

People **Thanks be to God.**

PSALM 22:1-11

BCP p. 610

Said in unison

THE SECOND READING FROM 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.

Lector The Word of the Lord

People **Thanks be to God.**

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN 18:1-19:37

The customary responses before and after the Gospel are omitted on this day.

For the text of the John's Passion Narrative, please see the green folder.

At the verse which mentions the arrival at Golgotha, all stand. At the death of Jesus, all kneel in silence as are able.

THE SERMON

The Ven. Laurie M. Brock, Rector

THE SOLEMN COLLECTS

BCP p. 277

During the silences, all are invited to kneel as are able in prayer.

THE LITURGY OF THE PRESANCTIFIED

On Good Friday, we do not celebrate the Eucharist. A custom from the Byzantine church, the Liturgy of the Presanctified, is offered instead. Presanctified means the hosts were consecrated at an earlier celebration of the Eucharist – in this case, Maundy Thursday. We also call this Communion from the Reserved Sacrament.

CONFESSION OF SIN

The Priest invites the confession, saying:

Let us confess our sins against God and our neighbor.

All kneel in silence. After an extended time of silence, all pray

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

THE LORD'S PRAYER

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. Amen.

COMMUNION FROM THE RESERVED SACRAMENT

All who wish to receive the Host are invited to come forward.

After a time of silence, the Celebrant concludes with the following prayer:

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.**

ALL DEPART IN SILENCE.



THE LITURGY FOR GOOD FRIDAY AT 12:30 PM

The ministers enter in silence. All then kneel for a time of silent prayer, after which the Celebrant stands and begins the liturgy.

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 FIRST READING FROM ISAIAH 52:13-53:12

See page 4 for the text

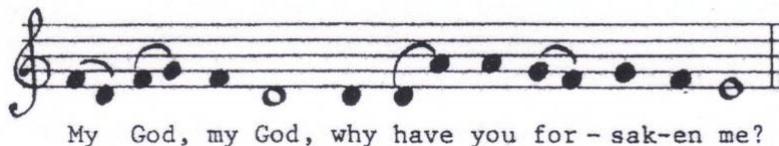
Lector The Word of the Lord

People **Thanks be to God.**

PSALM 22:1-2, 7-8, 14-21

Tone IVe

The people remain seated. The antiphon is sung first by the choir, then repeated by all.



My God, my God, why have you forsaken me? And are so far from my cry and from the words of my distress? O my God, I cry in the daytime, but you do not answer; by night as well, but I find no rest.

All repeat the antiphon.

All who see me laugh me to scorn; they curl their lips and wag their heads, saying, "He trusted in the Lord; let him deliver him; let him rescue him, if he delights in him."

All repeat the antiphon.

I am poured out like water; all my bones are out of joint; my heart within my breast is melting wax. My mouth is dried out like a pot-herd; my tongue sticks to the roof of my mouth; and you have laid me in the dust of the grave.

All repeat the antiphon.

Packs of dogs close me in, and gangs of evildoers circle around me; they pierce my hands and my feet; I can count all my bones. They stare and gloat over me; they divide my garments among them; they cast lots for my clothing.

All repeat the antiphon.

Be not far away, O Lord; you are my strength; hasten to help me. Save me from the sword, my life from the power of the dog.

All repeat the antiphon.

Save me from the lion's mouth, my wretched body from the horns of wild bulls. I will declare your Name to my brethren; in the midst of the congregation I will praise you.

All repeat the antiphon.

THE SECOND READING FROM HEBREWS 10:16-25

See page 5 for the text

Lector The Word of the Lord

People **Thanks be to God.**

HYMN 158

Ah, Holy Jesus, how hast thou offended

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN 18:1-19:37

The customary responses before and after the Gospel are omitted on this day.

For the text of the John's Passion Narrative, please see the green folder.

At the verse which mentions the arrival at Golgotha, all stand. At the death of Jesus, all kneel in silence as are able.

THE SERMON

The Ven. Laurie M. Brock, Rector

HYMN 172

Were you there when they crucified my Lord?

THE SOLEMN COLLECTS

BCP p. 277

THE VENERATION OF THE CROSS

The practice of Veneration of the Cross dates from the 4th century. It is an ancient prayer practice that invites us to offer profound respect and overwhelming awe to the Crucified Christ. A crucifix is carried into the Church. During the Veneration, the congregation is invited to kneel as they are able.

As the cross is placed in the chancel, the congregation may reverence the cross, coming forward to kneel, kiss, or touch the cross. Others may simply choose to kneel and pray in their pews. Flowers are available to place at the foot of the cross as a symbol of our mourning and grief at Jesus' death.

I. We glory in your cross, O Lord, and praise and glorify your holy resurrection;
for by virtue of your cross, joy has come to all the world.

May God be merciful to us and bless us,
show us the light of his countenance and come to us.

Let your saving ways be known upon earth,
your saving health among all nations.

Let the peoples praise you, O God, let all the peoples praise you.

II. 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

because by your holy cross you have redeemed the world.

III. 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.

After a time of silence, all say The Lord's Prayer:

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. Amen.

After a time of silence, the Celebrant concludes with the following prayer:

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.**

ALL DEPART IN SILENCE.

THE 100TH ANNIVERSARY OF THE GOOD FRIDAY OFFERING

תודה • شكر • Thank you

In any language, the phrase “thank you” means the same thing: an expression of gratitude for an action that has made a difference. As we celebrate the centenary of the Good Friday Offering this year, gratitude is on the lips and in the hearts of many people whose lives have been changed because of your generosity.

The Anglican Province of Jerusalem and the Middle East recognizes the importance of presence – of following our Lord’s model of unconditionally loving people first. With your gifts, the Good Friday Offering has helped fund the following:

- The Mission to Seafarers in the United Arab Emirates, where ships are loaded not only with goods but also sailors and other workers who labor for long hours thousands of miles from home.
- The Arab Episcopal School in Irbid, Jordan, which provides a strong educational program for blind students.
- St. Christopher’s Cathedral in Bahrain, which focuses on providing food and other care for migrant workers who have lost their jobs and cannot get a flight back to their home countries.
- Arab Ahli Hospital in Gaza, a ministry that works tirelessly, despite shortages of medical disposables, medicine, fuel for electrical generators, and food assistance for the poor.
- And many more important ministries across the region.

Thank you for the difference you are making through the Good Friday Offering in the lives of a wide diversity of people throughout Jerusalem and the Middle East.

Shukran, toda, thank you, for helping us and our worldwide ministry partners become a church that looks and acts like Jesus.

All undesignated financial gifts offered today will be given to the Good Friday Offering for the Anglican Province of Jerusalem. You may also write a check to St. Michael's or give online, noting Good Friday offering in the memo.

**Join us as the Holy Triduum continues tomorrow
At 10:30 am for the service of Holy Saturday
then concludes with The Great Vigil of Easter at 6:30 on Saturday, April 16th.**

**Our Sunday Easter Day celebrations are at 8:30 am and 10:30 am on Easter Sunday,
April 17th with receptions following both services.**

*Financial Offerings may be placed in the Offering Plate
or made in any of the following ways:*

Online - St. Michael's website allows you to make a one-time or recurring gift from your bank account or your credit card.

GivePlus+ app (available as a free download for Android and iOS) - search the App Store on your phone, fill in the required information, and give easily.

Text to Give - Text the amount you want to give in the message part to 833-917-0602. The first time you text, you'll receive a link to fill in credit card information to complete your donation. You can then text "repeat" to make the donation recurring.

Mail - You may mail your offering check to St. Michael's, 2025 Bellefonte Drive, Lexington, Kentucky 40503.



St. Michael's Episcopal Church

Clergy and Staff

The Ven. Laurie M. Brock, Rector

rector@saint-michaels.org

The Rev. W. Jessee Neat, Assisting Priest

Ms. Ruth Witt, Organist-Choirmaster

music@saint-michaels.org

WWW.SAINT-MICHAELS.ORG