

ST. PETER'S CHURCH

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The Rev. Fr. Sam Ndungu, Rector + The Rev. Joseph Dietz, Deacon
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Good Friday + 2 April 2021

The Way of The Cross – 12 Noon

Opening Devotions
The Stations of the Cross *[booklet]*
Concluding Prayers

The Liturgy Of Good Friday- 1:00 p.m.

*Upon entering the nave, the congregation kneels at their pews in silent prayer.
[* indicates all standing - + indicates all kneeling - **indicates all sitting]*

Celebrant Blessed be our God.
People ***For ever and ever. Amen.***

+The Collect 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.***

**First Reading - 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.

The Word of the Lord. ***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.

¹² Many young bulls encircle me; *
strong bulls of Bashan surround me.

¹³ They open wide their jaws at me, *
like a ravening and a roaring lion.

¹⁴ I am poured out like water; all my bones are out of joint; *
my heart within my breast is melting wax.

¹⁵ My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.

¹⁶ 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.

¹⁷ They stare and gloat over me; *
they divide my garments among them; they cast lots for my clothing.

¹⁸ Be not far away, O Lord; *
you are my strength; hasten to help me.

¹⁹ Save me from the sword, *
my life from the power of the dog.

²⁰ Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.

²¹ I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.

²² Praise the Lord, you that fear him; *
stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.

²³ For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.

²⁴ My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.

²⁵ The poor shall eat and be satisfied, and those who seek the Lord shall praise him: *
"May your heart live for ever!"

²⁶ All the ends of the earth shall remember and turn to the Lord, *
and all the families of the nations shall bow before him.

²⁷ For kingship belongs to the Lord; *
he rules over the nations.

²⁸ To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.

²⁹ My soul shall live for him; my descendants shall serve him; *
they shall be known as the Lord's for ever.

³⁰ They shall come and make known to a people yet unborn *

the saving deeds that he has done.

****Second Reading - Hebrews 10:16-25**

“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.

The Word of the Lord. **Thanks be to God.**

*Hymn 168 *O sacred head, sore wounded*

Herzlich tut mich verlangen

****The Passion of our Lord Jesus Christ: John 18:1-19:42**

The Homily Fr. Paul Gitimu, Rector of Trinity Episcopal Church
[a few moments of silence is observed after the homily]

*Hymn 172 *Were you there when they crucified my Lord?*

Were You There

+The Solemn Collects [BCP 277-279]

****Offertory** *Christ lay in death's strong bands*

J.S. Bach

**The Good Friday Offering supports our Cathedral in Jerusalem.
offering plate is located in the middle of the aisle in the back next to the baptismal font.**

+Veneration of the Cross *[see back of bulletin]*

Cantor “Behold the wood of the Cross, on which was hung the world’s salvation” *[3 times]*

People **“Come, let us adore him.”** *[3 times]*

Hymn 474 *When I survey the wondrous cross*

Rockingham

Anthem 1 [BCP p. 281]

Deacon Dietz We glory in your cross, O Lord,

and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.

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

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

Deacon Dietz Let the peoples praise you, O God; let all the peoples praise you.

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

Hymn 159 *At the cross her vigil keeping*

Stabat Mater doloros

+Confession of Sin **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. For the kingdom, the power, and the glory are yours, now and for ever. Amen.***

Communion from the Reserved Sacrament

[The congregation is invited to kneel after receiving communion and remain kneeling through the Concluding Prayer]

Hymn **662** *Abide with me*

Eventide

+The Concluding 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 Holy Spirit you live and reign, one God, now and for ever. **Amen.**

[The bell tolls]

The congregation is welcome to remain and pray, leaving in silence.

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On Veneration of the Cross

Historical Background: The first reference we have to the practice of venerating the cross on Good Friday is found in a fourth-century travel journal written by a Spanish abbess named Egeria. Egeria was very interested in Holy Land liturgical practices, and many of the rites that she wrote about would later be brought back to the Western church. Another example of a rite that Egeria described is the procession with palms that we now call Palm Sunday. Closer to our Anglican roots, the Veneration of the Cross is mentioned in the monastic rule for England which was drawn up in the tenth century. The 1979 Book of Common Prayer makes allowance for this practice in the rubrics (the italic lines of instruction) on page 281.

Theological Underpinnings: When the author of the first letter to the church at Corinth wrote, "For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God," it was to address the fact that some Christian practices, for instance making an instrument of torture and death a central holy image, appeared quite foolish to observers of the early church. While the foolish aspect of this image may be lost on us in the early twenty-first century, we can still identify with how important the cross is to the Christian community. We put the cross on our churches, around our necks, and over our altars. The act of venerating the cross provides us with another way to worship Jesus and to show our respect for the manner in which he gave his life for us. It may help us to become more a part of this Holy Week as we physically approach this cross and in so doing join those who stood by the cross of our Savior in Jerusalem so long ago.

Practical Guidelines: When the cross is brought forward the congregation forms a line in the main aisle, stopping at the beginning of the pews. Each person may then come forward and pause at the cross for a time of prayer or silent reflection. There are several practices surrounding the action of veneration. You may come up and simply stand and pause in front of the cross. You may bow, genuflect (kneeling on the right knee), or fully kneel in front of the cross. In many churches the people kiss the cross: this is accomplished by opening your hand, kissing your fingers, and touching the cross with your fingers. With all of these possible actions, it is important to remember that in this rite as in all rites of the church we are seeking to deepen our participation in the Christian life, not to see who can "do it best."