

Good Friday - “Seven Last Words”

On this day the ministers enter in silence.

All then kneel for silent prayer.

The Officiant rises and may say

All we like sheep have gone astray;
we have turned every one to his own way,

People

And the Lord has laid on him the iniquity of us all.

Let us pray.

Almighty God, we beseech 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 Lessons

Hebrews 10:1-25

Since the law has only a shadow of the good things to come and not the true form of these realities, it can never, by the same sacrifices that are continually offered year after year, make perfect those who approach. Otherwise, would they not have ceased being offered, since the worshippers, cleansed once for all, would no longer have any consciousness of sin? But in these sacrifices there is a reminder of sin year after year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, ‘Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt-offerings and sin-offerings you have taken no pleasure. Then I said, “See, God, I have come to do your will, O God” (in the scroll of the book it is written of me).’ When he said above, ‘You have neither desired nor taken pleasure in sacrifices and offerings and burnt-offerings and sin-offerings’ (these are offered according to the law), then he added, ‘See, I have come to do your will.’ He abolishes the first in order to establish the second. And it is by God’s will that we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, ‘he sat down at the right hand of God’, and since then has been waiting ‘until his enemies would be made a footstool for his feet.’ For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after 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.

Psalm 22:1-11*Deus, Deus meus*

- 1 My God, my God, why have you forsaken me, *
and are so far from my cry, and from the words of my complaint?
- 2 O my God, I cry in the daytime, but you do not hear; *
in the night season also, but I find no rest.
- 3 But you remain holy, *
enthroned upon the praises of Israel.
- 4 Our fathers hoped in you; *
they trusted in you, and you delivered them.
- 5 They called upon you, and were delivered; *
they put their trust in you, and were not confounded.
- 6 But as for me, I am a worm, and no man, *
scorned by all, and the outcast of the people.
- 7 All those who see me laugh me to scorn; *
they curl their lips, and shake their heads, saying,
- 8 “He trusted in God, that he would deliver him; *
let him deliver him, if he will have him.”
- 9 But you are he that took me out of my mother’s womb; *
you were my hope, when I was yet upon my mother’s breasts.
- 10 I have been cast upon you ever since I was born; *
you are my God, even from my mother’s womb.
- 11 O go not far from me, for trouble is near at hand, *
and there is none to help me.

Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Passion of our Lord Jesus Christ according to John.

John 19:1-37

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

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.'

Hymn (#474) [474 - When I survey the wondrous cross](#)

The Solemn Collects

Dear People of God: Our heavenly Father sent his Son 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.

Let us pray for the holy Church throughout the world: that the Lord our God may preserve her in unity, peace, and safety, bringing into divine subjection all powers and principalities; and that he may grant us to dwell in such peace and tranquility that we may show forth the glory of God.

Silence

Almighty Father, we pray for your holy catholic Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it; where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ your Son our Savior. *Amen.*

Let us pray for *Keith Andrews* our Bishop and for *Foley Beach* our Archbishop: that the Lord our God, who has appointed them to this office, may preserve them in health and safety for the governance of God's holy people.

Silence

Almighty and everlasting God, whose judgment upholds all things both in heaven and on earth: as you have appointed these your servants to be our bishops, so also defend them by your mercy against all adversities; that we, acknowledging you as the great Shepherd and Overseer of our souls, may so prosper by their care that we may bring forth the fruit of righteousness; through Jesus Christ our Lord. *Amen.*

Let us pray for all Bishops, Priests, and Deacons; and for all God's holy People.

Silence

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.*

Let us pray for *Donald* our *President*, and for all in Civil Authority; that they, knowing whose ministers they are, may above all things seek God's honor and glory: and that we, remembering whose authority they bear, may faithfully and obediently honor them in accordance with God's holy Word.

Silence

Almighty God, whose kingdom is everlasting and whose power is infinite: We commend our nation to your merciful care, that being guided by your Providence, we may dwell secure in your peace. Grant to our *President*, and to all in authority, wisdom and strength to know and to do your will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in your fear; through Jesus Christ our Lord. *Amen.*

Let us pray for those who are preparing for Holy Baptism that the Lord our God may open their hearts to his grace and mercy; that by the washing of regeneration they may obtain the remission of all their sins, and be found faithful servants of our Lord Jesus Christ.

Silence

Almighty and everlasting God, you multiply your Church in every generation: Grant the gifts of faith and understanding to those being instructed in your holy Word; that being washed in the waters of baptism, they may be born again and numbered among your adopted children; through Jesus Christ our Lord. *Amen.*

Let us pray to God the Father Almighty, that he would cleanse the world from all evil; deliver it from pestilence and famine; set free those who are in captivity; restore the sick to health; and bring those who travel to a haven of safety.

Silence

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 pray for all who are in heresy or schism: that the Lord our God may deliver them from all false doctrine, and restore them to the faith and unity of the one holy catholic and apostolic Church.

Silence

O God of truth and love, who desires not the death of sinners but rather that they should turn from their wickedness and live: Look with mercy on those who are deceived by the lies of the world, the flesh, and the devil; that the hearts of those who have gone astray may be restored to wisdom and return to the way of truth in the unity of your holy Church; through Jesus Christ our Lord. *Amen.*

Let us pray for the Jewish people: that the Lord our God may look graciously upon them, and that they may come to know Jesus as the Messiah, and as the Lord of all.

Silence

Almighty and everlasting God, you established your covenant with Abraham and his seed: Hear the prayers of your Church, that the people through whom you brought blessing to the world may also receive the blessing of salvation, through Jesus Christ our Lord. *Amen.*

Let us pray for all those who do not believe in Christ, that the Holy Spirit may enlighten them through his Word and bring them to salvation and assurance of eternal life.

Silence

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one Shepherd, Jesus Christ our Lord. *Amen.*

Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who 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.
Amen.

Hymn (#441) 441: In the Cross of Christ I glory

Homilist: Holy God, Holy and Mighty, Holy Immortal One,

People: Have mercy upon us.

First Meditation: Word of Forgiveness (Laura Henrich)

“Father forgive them, for they know not what they do” Luke 23:34

Silence

Hymn (#168) 168: O Sacred Head Now Wounded

Homilist: Holy God, Holy and Mighty, Holy Immortal One,

People: Have mercy upon us.

Second Meditation: Word of Salvation (Ryan Taylor)

“Today you will be with me in paradise” Luke 23:42-43

Silence

Hymn Taize: Jesus, Remember Me

Homilist: Holy God, Holy and Mighty, Holy Immortal One,

People: Have mercy upon us.

Third Meditation: Word of affection (The Reverend Matt Rucker)

“Woman, behold thy son! Behold your mother!” John 19:25-26

Silence

Hymn (#439) 439: What wondrous love

Homilist: Holy God, Holy and Mighty, Holy Immortal One,
People: Have mercy upon us.

Fourth Meditation: Word of anguish (John Laffoon)

“My God, my God, why hast thou forsaken me?” Matthew 27:46

Silence

Hymn (#495) 495: Hail, thou once despised Jesus

Homilist: Holy God, Holy and Mighty, Holy Immortal One,
People: Have mercy upon us.

Fifth Meditation: Word of suffering (Bree Snow)

“I thirst” John 19:28

Silence

Hymn (#164) 164: Alone thou goest forth, O Lord

Homilist: Holy God, Holy and Mighty, Holy Immortal One,
People: Have mercy upon us.

Sixth Meditation: Word of contentment (The Reverend Matt Rucker)

“Father, into thy hands I commend my spirit” Luke 23:46

Silence

Hymn Taize: My soul is at rest

Homilist: Holy God, Holy and Mighty, Holy Immortal One,
People: Have mercy upon us.

Seventh Meditation: Word of victory (The Right Reverend Mark Zimmerman)

“It is finished” John 19:30

Meditation by *The Right Reverend Mark Zimmerman*

“For the joy set before him he endured the cross, scorning its shame.” —Hebrews 12:2

Sometimes I think we get Good Friday all wrong. We tend to focus on the pain and the shame. Make no mistake, the movie the Passion of the Christ is powerful, especially the last scene when the resurrected Lord walks out of the tomb into the light. However, let's be real — the movie spends a great deal of time focusing on the pain of what Christ endured.

John, the beloved disciple gives us a much different picture. It is interesting that Christ's cry from the cross of his thirst is as close to focusing on pain and shame that John gives us. For John the cross is not about the pain and shame involved when Christ hung on the cross, but rather on what was accomplished by it. John shows us the joy and the glory of the cross.

John sets the stage for the cross long before Jesus is crucified. One of the best places to look is in Jesus description of the Good Shepherd found in John 10: “I am the good shepherd— and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.”

John reminds us that it is the **good shepherd** who will lay down his life on **Good Friday**. There is nothing about shame here. John reminds us that “No greater love hath a man, but that he lay down his life for his friends.” To John the crucifixion is the ultimate display of the love of the Father for a lost humanity. When we look at Good Friday we tend to think of the wrath of God. Christ suffered the punishment we deserved. This is true, but it is not the focus of Good Friday. The wrath of God is not poured out on sinners, it is poured out on sin. “He who knew no sin, became sin, so that we could become the righteousness of God.” -2 Corinthians 5:21 God hated the sin and offered the path of sacrificial love to bring the sinner back to him. The purpose of the cross was to re-gather the flock under the one shepherd — the good shepherd. It is interesting to note that the sacrifice of the shepherd was not for a specific flock, but even the sheep not of this sheep pen— might have access to the love of the Father.

In John 12:23, Jesus proclaims that the hour has come for the Son of Man to be glorified. There is no shame in this pronouncement — only Glory. The incident that sparks this announcement is that a group of gentiles has come and is seeking Jesus. The time for the shepherd to gather the flock from all sheep pens has arrived. “Unless a kernel of wheat falls to the ground and dies, it remains only a single seed. Those who love their life will lose it, while those who hate their life in this world will keep it for eternal life.— Now is the time for the judgment of this world; now the prince of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.” The act of crucifixion to John was the sign to John of the ultimate love of God. It was therefore the ultimate sign of God's glory. Although Christ's pain was finished when he died upon the cross, it was his work that ultimately was accomplished. It was the act whereby the good shepherd gathered the lost sheep for all time and from every sheep pen. The sin of the black sheep was washed away in the blood of the lamb. The perfect sacrifice was offered, the curse was broken by the deep magic of God's love.

It was a day of deepest darkness and profound joy. The sun broke through the clouds. The light shone in the darkness and the darkness did not overcome it.

What did Christ see as he proclaimed “It is finished”?

Was it the sorrow of his mother and the pain of the beloved disciple, John?

Was it the approval of his Father to whom he had been perfectly obedient?

I believe he looked out and saw what he saw on the day when the Samaritan woman at the well, asked her fellow Samaritans, “Come and see a man who told me everything I ever did. Could this be the Messiah?” and the town ran out to see Jesus. When Jesus saw them coming, he shouted, “Open your eyes and look at the fields! They are ripe for harvest!” Jesus saw the harvest. Jesus saw the last, the least, and the lost running to him. The Good shepherd had found the lost sheep. All of them and was returning them to the bosom of the Father.

It was not about the pain, it was about the love.

It was not about the shame, it was about the Father’s glory.

It was not about the cross, it was about the joy of bringing the lost sheep home to the Father’s house.

The good shepherd calls us each by name. He calls us to lay down our lives in love for the lost. He calls us to lives of obedient love. He calls us to join him as laborers in the harvest. He’s calling us all by name to come home.

Silence

Hymn (#172) 172: Were you there

Celebrant We adore you, O Christ, and we bless you,
People **because by your holy cross you have redeemed the world.**

Celebrant If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

People **We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.**

The Officiant then says

And now as our Savior Christ has taught us, we are bold to pray:

The Officiant and People together pray the Lord’s Prayer. The concluding doxology is customarily omitted.

**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. Amen.**

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; peace and rest to the dead; to your holy Church unity 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.

The ministers and people depart in silence.