



# Good Friday Service

*Good Friday of Holy Week (Year A)*

**APRIL 10, 2020**

7:00 PM RITE II SERVICE

*Welcome to St. Thomas à Becket Episcopal Church where we celebrate the glory of God in Jesus Christ through worship, service, and fellowship. We believe God calls us to grow by expanding our spiritual life, focusing our outreach, and increasing our ministry to one another.*

*You may celebrate privately or with the online gathering at our parish YouTube channel.*

## The Lessons

*The Presider and People kneel in silent prayer*

### ACCLAMATION

BCP 276

*Officiant* Blessed be our God.

*People* For ever and ever. Amen.

*Officiant* Let us pray.

### THE COLLECT OF THE DAY

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and when given in to 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.*

### A READING FROM THE BOOK OF WISDOM

(2:1, 12-24)

For they reasoned unsoundly, saying to themselves, "Short and sorrowful is our life, and there is no remedy when a life comes to its end, and no one has been known to return from Hades.

"Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training. He professes to have knowledge of God, and calls himself a child of the Lord.

He became to us a reproof of our thoughts; the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange.

We are considered by him as something base, and he avoids our ways as unclean;

he calls the last end of the righteous happy, and boasts that God is his father.

Let us see if his words are true,

and let us test what will happen at the end of his life; for if the righteous man is God's child, he will help him, and will deliver him from the hand of his adversaries.

Let us test him with insult and torture, so that we may find out how gentle he is, and make trial of his forbearance.

Let us condemn him to a shameful death, for, according to what he says, he will be protected."

Thus they reasoned, but they were led astray, for their wickedness blinded them, and they did not know the secret purposes of God, nor hoped for the wages of holiness, nor discerned the prize for blameless souls; for God created us for incorruption, and made us in the image of his own eternity, but through the devil's envy death entered the world, and those who belong to his company experience it.

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

### THE PSALM APPOINTED FOR TODAY IS 22:1-21

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.

Yet you are the Holy One, \*  
enthroned upon the praises of Israel.

Our forefathers put their trust in you; \*  
they trusted, and you delivered them.

They cried out to you and were delivered; \*  
they trusted in you and were not put to shame.  
But as for me, I am a worm and no man, \*  
scorned by all and despised by the people.  
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.”  
Yet you are he who took me out of the womb, \*  
and kept me safe upon my mother's breast.  
I have been entrusted to you ever since I was born; \*  
you were my God  
when I was still in my mother's womb.  
Be not far from me, for trouble is near, \*  
and there is none to help.  
Many young bulls encircle me; \*  
strong bulls of Bashan surround me.  
They open wide their jaws at me, \*  
like a ravening and a roaring lion.  
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-sherd;  
my tongue sticks to the roof of my mouth; \*  
and you have laid me in the dust of the grave.  
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.  
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.  
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.

**A READING FROM THE LETTER TO THE HEBREWS**  
(10:1-25)

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.

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

**THE PASSION OF OUR LORD JESUS CHRIST**  
**ACCORDING TO JOHN (19:1-37)**

*All may stand when Jesus arrives at Golgotha*

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 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 Judeans 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 Judeans  
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 Judaeans, “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 Judaeans.” Many of the Judaeans 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 Judaeans said to Pilate, “Do not write, ‘The King of the Judaeans,’ but, ‘This man said, I am King of the Judaeans.’” 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 Judaeans 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 Judaeans, 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 Judaeans. 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, on account of the Judaeans' day of Preparation, and because the tomb was nearby, they laid Jesus there.

*Silence may be kept.*

**HOMILY**

THE REV. JOHN ELLIOTT LEIN



# 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.

## BIDDING

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service  
For all bishops and other ministers and the people  
whom they serve  
For all Christians in this community  
for all those who meet in homes on these holy days  
for those isolated due to illness or age

that all your people might be one.

*Silence*

## COLLECT

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.*

## BIDDING

Let us pray for all nations and peoples of the earth, and for those to whom their care is entrusted;

For all those in government  
For those in healthcare and essential services  
For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

*Silence*

## COLLECT

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. *Amen.*

## BIDDING

Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute  
and the oppressed  
For the sick, the wounded, and the crippled. For  
those in loneliness, fear, and anguish  
For those who face temptation, doubt, selfishness,  
and despair  
For the sorrowful and bereaved  
For prisoners and captives, and those in mortal  
danger

May God in mercy comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

*Silence*

## COLLECT

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.*

## BIDDING

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 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*

## COLLECT

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 tranquillity 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.

*Amen.*

The Lord be with you. *And also with you.* Let us pray.

**THE LORD'S PRAYER**

*BCP 97*

*All pray together:*

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.

For thine is the kingdom, and the power, and the  
glory, for ever and ever. Amen.



## CELEBRATING HOLY WEEK

- Apr. 9:** Maundy Thursday @ Home  
**Apr. 10:** Good Friday at 7:00 pm  
**Apr. 11:** Easter Vigil Saturday at 8:00 pm  
**Apr. 12:** Easter Sunday with the Most Rev. Curry at the Washington National Cathedral, 11:15 am

The Solemn Collects were adapted from the *Book of Common Prayer* for this time by the Rev. Josephine Robertson, *All Saints Episcopal Church*, Bellevue, WA and the Rev. Joseph Peters-Mathews, *St. Hilda St. Patrick*, Edmonds, WA, and distributed by the Rev. Dr. James Farwell of *Virginia Theological Seminary*.

The Passion Gospel was read from the *New Revised Standard Translation* as altered by more literally translating “the Jews” as “the Judaeans” following the pattern of Dr. David Bentley Hart and in recognition of the horror of anti-Semitism sparked too often throughout history by this text.

## OUR PARISH STAFF

The Rev. John Elliott Lein, *Priest-in-Charge*  
The Rev. Al Prichard, *Deacon*  
Natalie Homer, *Parish Administrator*  
Dr. William Haller, *Director of Music*  
Angela Carver, *Youth Formation Leader*  
Corina Chang, *Children’s Formation Leader*  
Bethany Kulchock, *Nursery Attendant*  
Tyler Rigby, *Nursery Attendant*

## OUR VESTRY

Kathy Fedan, *Senior Warden*  
Roy Spears, *Junior Warden*  
John McFerrin, *Secretary*  
Linda Yost, *Treasurer*  
Carol Beall  
Linda Durfee  
Mark Dutkevicz  
Cary Johnson  
Rebecca Krehbiel  
Neha Lal  
Jeff O’Neil  
Susan Seitz



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### Church Office Hours:

The Church Office is closed for now;  
you may call or text Natalie at 208-360-2787 (leave message).

### Appointments with Father John, our Priest-in-Charge:

Call 681-285-2158 or email [rector@stthomasabecket.org](mailto:rector@stthomasabecket.org) for a video chat.