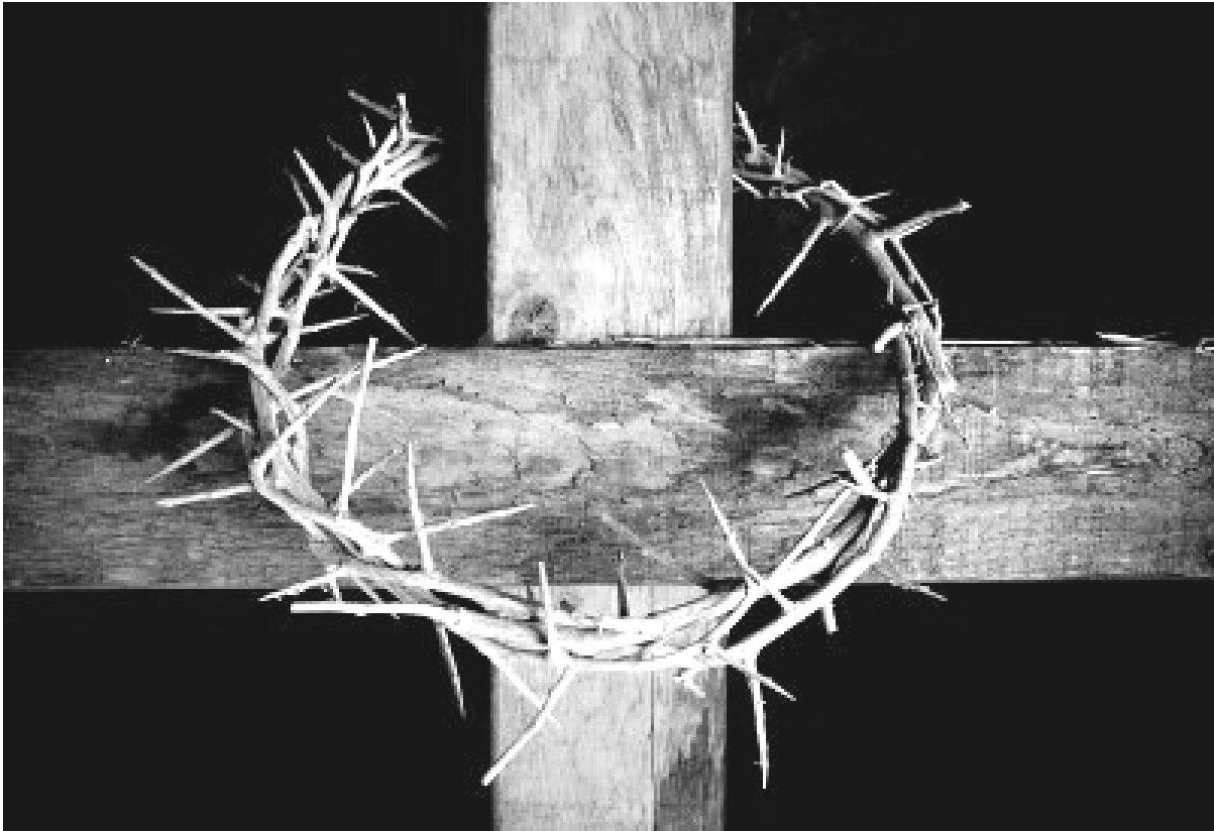


# ST. JAMES EPISCOPAL CHURCH



GOOD FRIDAY

March 29, 2024

## GOOD FRIDAY

*This evening we hear the account in Holy Scripture of Jesus' trial, suffering, and death.*

*Sit before a cross or a crucifix. Take a moment of silence to settle your thoughts and heart.*

**Officiant** God be with you

**People** And also with you.

**Officiant** Let us pray.

### ***Officiant and people say together***

Almighty God, we pray you graciously to behold this your family, for whom our Savior Jesus Christ was willing to be betrayed and to be into the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and ever.

**Amen.**

## PSALM 22

*We pray this Psalm in unison:*

- 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 forebears 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 less than human, \*  
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 "You trusted in God for deliverance; \*  
let God rescue you, if God delights in you."
- 9 Yet you, O God, are the one 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-herd;  
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 evil-doers 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 God; \*  
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 people; \*  
in the midst of the congregation I will praise you.
- 22 May all who fear you, O God, give praise; \*  
may the offspring of Israel stand in awe,  
and all of Jacob's line give glory.
- 23 For you do not despise nor abhor the poor in their poverty,  
neither do you hide your face from them, \*  
but when they cry to you, you hear them.
- 24 My praise is of you in the great assembly; \*  
I will perform my vows in the presence of those who worship you.
- 25 The poor shall eat and be satisfied,  
and those who seek you shall praise you: \*  
"May your heart live for ever!"
- 26 All the ends of the earth shall remember and turn to you, \*  
and all the families of the nations shall bow before you.

- 27 For yours is the royal power, O God; \*  
you rule over the nations.
- 28 To you alone all who sleep in the  
earth bow down in worship; \*  
all who go down to the dust fall before you.
- 29 My soul shall live for you;  
my descendants shall serve you; \*  
they shall be known as yours for ever.
- 30 They shall come and make known to a people yet unborn \*  
the saving deeds that you have done.

## **PASSION GOSPEL     John 18:1-19:42**

*The Passion Gospel is read by the Deacon*

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with guards from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." (This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me.") Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Judean guards arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Judean leaders that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and

the guards had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Judeans come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the guards standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Judean leaders replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Judeans?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Judean, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Judeans. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Judean leaders again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Judeans?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

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 guards 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 Judean leaders 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 Judean leaders 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 Judean leaders, "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 Judeans." Many of the Judeans 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 Judeans said to Pilate, "Do not write, 'The King of the Judeans,' but, 'This man said, I am King of the Judeans.'" 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.

*A moment of silence is observed.*

Since it was the day of Preparation, the Judean leaders 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 Judean leaders, 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 Jews. 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, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

*A moment of silence is observed.*

*Having heard this account of Jesus’ Passion, let us consider this poem.*

## **Meditation**

### **Hold Yourself Together and Pull Yourself Apart**

from *Readings from the Book of Exile*, Canterbury Press, 2012 by Pádraig Ó Tuama

In a time of desolation do not make a life-changing decision and do not go back on a decision made during a time of consolation. Remember the times of consolation. —Ignatius of Loyola

Remember that this has passed before  
and that there will be more days  
of plenty . . . eventually.

Pay attention to your feelings  
keep those feelings sharp.  
Try to hold yourself together  
and pull yourself apart.  
Keep your eyes on the prize  
that you might never gain.

Don't ignore whatever pain is blooming  
like a flower that you never planted.  
occupy your hands with kindness.  
Remember you can see, even though this unseeing  
is remarkable.

Mark the places that you're feeling  
mark the spaces where you're needing held  
mark the evenings that are dark  
and mark the afternoon of coping.

Mark the morning that you waken  
finding mourning has been taken  
to a different part of heartland.

Remember what has passed before.  
Pour your body like the sacramental wine  
pour your blood with loving.

**Jesus Paid It All/O Sacred head Now Wounded**

**arr. Brant Adams**

**Cello: Kim Hardy and Piano: Carol Reichard**

## **THE SOLEMN COLLECTS**

*The **Officiant** says*

Dear People of God: Our heavenly Father sent the 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.



***Deacon***

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 *Shannon*, our Bishop, and all the people of this diocese  
For all Christians in this community  
For those seeking to be baptized  
That God will confirm the Church in faith, increase it in love, and preserve it in peace.

*Silence*

***Officiant***

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.***

***Deacon***

Let us pray for all nations and peoples of the earth, and for those to whom their care is entrusted;  
For Joseph, the President of the United States  
For Phil, the Governor of the State of Vermont  
For the Congress and the Supreme Court  
For the Members and Representatives of the United Nations  
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*

***Officiant***

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 Savior. ***Amen.***

***Deacon***

Let us pray for the Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom;  
For continued faithfulness to God's covenant with them;  
For their flourishing in peace as witnesses to God's sustaining love;  
For safety from all malice and harm;  
For the fullness of redemption for the sake of God's Name.

That unity and concord may exist between Jews and Christians, in obedience to God's will.

*Silence*

***Officiant***

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. ***Amen.***

***Deacon***

Let us pray for all who suffer and are afflicted in body or in mind;  
For those who are hungry, homeless, destitute and oppressed  
For those who are ill or disabled, in body, mind, or spirit  
For those in loneliness, fear, and anguish  
For those who face temptation, doubt, selfishness, and despair  
For those who are sorrowful and bereaved  
For those who are persecuted for the sake of Christ  
For prisoners, refugees, and captives  
For victims of war, genocide, and trafficking, and all those in mortal danger  
That God in all mercy will comfort and relieve them, and grant them the knowledge of God's love, and stir up in us the will and patience to minister to their needs.

*Silence*

***Officiant***

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 Savior. ***Amen.***

***Deacon***

Let us pray for those who have not embraced God's redemptive love;  
For those who have never heard the word of salvation  
For those who have lost their faith  
For those hardened by sin and indifference  
For the contemptuous and the scornful  
For those who are persecutors of Christ's disciples  
For those who in the name of Christ have persecuted others  
That God will open their hearts to the truth, and lead them to faith and obedience.

*Silence*

***Officiant***

Merciful God, the source of life and fountain of mercy, let the Gospel of Jesus Christ be preached with grace and love; turn the hearts of the followers of Jesus who have harmed others in his name; lead all to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you. ***Amen.***

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.

***Officiant***

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 the one through whom all things were made, your Child Jesus Christ our Savior; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. ***Amen.***

*--Solemn Collects approved for use in our diocese*

*Looking at the cross we respond with these words:*

***Officiant*** We adore you, O Christ, and we bless you.

***Response*** **By your holy cross you have redeemed the world.**

***Officiant*** If we have died with Christ, we shall also live with Christ;  
if we endure, we shall also reign with Christ.

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

Hymn: Were you there when they crucified my Lord?

Hymnal 172

1 Were you there when they cru - ci - fied my Lord? Were you  
 2 Were you there when they nailed him to the tree? Were you  
 \*3 Were you there when they pierced him in the side? Were you  
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!  
 there when they nailed him to the tree? Oh!  
 there when they pierced him in the side? Oh!  
 there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?  
 trem-ble. Were you there when they nailed him to the tree?  
 trem-ble. Were you there when they pierced him in the side?  
 trem-ble. Were you there when they laid him in the tomb?

Words: African-American spiritual. Music: *Were you There*, Afro-American spiritual; harm. Charles Winfred Douglas (1867-1944). Harmonization Copyright © by The Church Pension Fund.

## The Lord's Prayer

**Officiant** As our Savior Christ has taught us, we now pray,

### ***People and Officiant***

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.

*The service concludes with the following prayer*

### ***Officiant***

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.**

***All depart our online space in silence.***

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Our Holy Week offering for Good Friday goes to support the Episcopal Church in Jerusalem and the Middle East. Please give generously - Christians there need our help more than ever this year. You may give by sending a check to St. James Church, 4 St. James Place, Essex Junction, VT 05452 with a note for it to go to the "Good Friday Offering."

**or**

Send through the online portal at this link: <https://www.stjamesvt.org/giving> - use the pull down menu to choose “Good Friday Offering.” Thank you for your generosity.

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*The Triduum concludes with Easter Day Service Sunday at 10:00 a.m. in-person or online. The Zoom link for Easter Sunday is the usual link for Sundays: Join us! We invite you to be part of the continuing journey through the Three Great Days.*

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**Officiant:** The Rev. Kim Hardy  
**Deacon:** The Rev. Deacon Dave Ganter  
**Reflection:** Amma Kim  
**Intercessor for the Solemn Collects:** Deacon Dave  
**Designated Responder on Behalf of the People:** Kathy Rouleau  
**Musicians:** Kim Hardy and Carol Reichard  
**Digital Usher:** Heather Winship  
**Digital Verger:** Brian Garland



## ST. JAMES EPISCOPAL CHURCH

**Bishop of Vermont:** The Right Rev. Dr. Shannon MacVean-Brown  
**Rector:** The Rev. Kim Hardy  
**Deacon:** The Rev. Deacon David Ganter  
**Vestry:**  
**Senior Warden:** Brian Garland  
**Junior Warden:** Ron Belair  
Linda Chiasson  
Susan Ficklin  
Frances Huessy  
Jenny Ogelby  
Sandy Redmond  
**Minister of Music:** Carol Reichard  
**Parish Administrator:** Vacant  
**Interim Office Assistance:** Heather Winship

Tonight we are using a translation of St. John's Passion Gospel rendered from one by David Bentley Hart. These notes are from the listing of the version of The Episcopal Diocese of Texas from their website.

### **Issues in the Translation of the Passion Gospel of John**

The presenting issue for a contemporary proclamation of the Passion Gospel of John on Good Friday is the repeated use of the term *Ioudaioi*, which commonly has been rendered simply as “the Jews.” But the translation of this word is not so straightforward since it could be used to refer to all the people of the historical area of Israel and also specifically to those from Judea, the urban area around Jerusalem. This word could also refer generally to the cultic practices of the people of Judea, the people we could distinguish as “the Jews.”  
...

Translating *Ioudaioi* as “the Jews” misses out on a central theme of the Passion Gospel, namely Jesus's betrayal by the Judean leadership who feared that they would lose their own positions if Pontius Pilate and other Roman officials did not see them as fully committed to smooth Roman rule.

More seriously, translating *Ioudaioi* as “the Jews” has caused untold suffering among the Jewish people over centuries of anti-Jewish Christian teaching and practice.

As an example of these issue, in his translation of this gospel, David Bentley Hart retains the ambiguity of the original term *Ioudaioi*, by translating it consistently as “Judeans.”

We have offered a translation that makes some distinctions between “the Jews” as a people with certain practices and customs and “the Judeans” and often more specifically “the Judean leaders” as shorthand for the Jerusalem leadership who opposed Jesus. The choice of this translation also heightens the tension between Jesus and his Galilean context versus the Judean leadership. Both Jesus and Jesus are certainly Jews, but the conflict between them is complex and geographical location is a factor in this.

For more interest, see the rest of article here:

**[Link](#)**