



St. Timothy's Episcopal Church

April 2, 2021 at 12pm | Good Friday

Service begins in Silence

POETRY OPENING SECTION 1

Avery Smith

Full text and notes on pages 9-11

THE COLLECT OF THE DAY

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

POETRY RESPONSE SECTION 2

Avery Smith

THE WORD OF GOD

Old Testament

Isaiah 52:13-53:12

A Reading from the book of the prophet Isaiah.

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.

Reader Speak God, your servants are listening.

People **Thanks be to God.**

POETRY RESPONSE SECTION 3

Avery Smith

Psalm 22:1-11

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 forebears 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 less than human,
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,

“You trusted in God for deliverance;
let God rescue you, if God delights in you.”

Yet you, O God, are the one 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.

St. Helena used with permission

POETRY RESPONSE SECTION 4

Avery Smith

The New Testament

Hebrews 4:14-16; 5:7-9

A Reading from Paul's letter to the Hebrews.

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

Reader Speak God, your servants are listening.

People **Thanks be to God.**

POETRY RESPONSE SECTION 5

Avery Smith

The Passion Gospel

John 18:1--19:42

[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 police 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 Jewish police 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 Jews 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 police 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 Jews 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 police 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 Jews 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 Jews?” Jesus answered, “Do you ask this on your own, or did others tell you about me?” Pilate replied, “I am not a Jew, 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 Jews. 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 Jews 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 Jews?" 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 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."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, 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.

THE SERMON

The Rev. Susan Geissler-O'Neil

Good Friday Offering: See note at end of bulletin

THE SOLEMN COLLECTS

Dear People of God: Our heavenly Creator sent Jesus into the world, not to condemn the world, but that the world through Christ might be saved; that all who believe might be delivered from the power of sin and death, and become heirs with Jesus Christ in everlasting life.

We pray, therefore, for people everywhere according to their needs.

FOR THE CHURCH

Let us pray for the Church of Christ throughout the world

For its unity in witness and service

For all clergy and other ministers and the people whom they serve

We pray that God will confirm the Church in faith, increase its love, and preserve it in peace.

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 Savior Jesus Christ. **Amen.**

FOR THE WORLD

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For our leaders in government;

For all who serve the common good;

For all whose leadership makes the world a better place that by God's help they may seek justice and truth, and live in peace and concord.

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 love may increase, until the earth is filled with the knowledge of you; through Jesus Christ our Lord. **Amen.**

FOR THE SUFFERING

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, and despair

For the sorrowful and bereaved

For prisoners and captives, and those in mortal danger

that God's 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.

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 your servants the strength to care for the least among us. **Amen.**

FOR MISSION

O God, you have made of one blood all the peoples of the earth, and sent your blessed Christ to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you; bring all creation into your fold; pour out your spirit upon all flesh, and hasten the coming of your reign; through Jesus Christ our Lord. **Amen.**

THE LORD'S PRAYER

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

**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,
forever and ever. Amen.**

CLOSING PRAYER

Jesus Christ, one with the living God, we pray 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 everlasting life and glory; for with the Creator and the Holy Spirit you live and reign, one God, now and forever. **Amen.**

Silent Prayer, followed by named prayers

If you would like us to lift you up in prayer,
you can name your petitions and concerns before God.
The clergy will remain live on YouTube for 5 mins before closing the service.

SERVING TODAY:

Poet: Avery Smith

Crucifer: Ron T

Lector NT: Cathy M

Lector OT: Ed L

Psalm Reader: Ella K

Passion Readers: Sylvia H, Emma G, Colin O, Sandy V, Steve M, Andrew B, The Hagers, The Brieds

Solemn Collect Readers: Patti F, Pamela C, Kari D, Gabel C-H

Notes on the poetry included today

The poet for our Good Friday service is Avery Smith. Avery is a theologian and liturgist who curates YouTube, Instagram, tumbler and podcast channels. They sell their original artwork as well as books of poetry. All these links and resources are at their website: <https://www.blessedarethebinarybreakers.com/about-avery>

The poem titled "poem for Good Friday: Jesus, let me pray for you" is here formatted on their website:

<https://binarybreakingliturgy.com/2020/10/17/poem-for-good-friday-jesus-let-me-pray-for-you/>

In the service and with permission of the author the poem is broken into five sections . It was not originally composed in sections, but has been divided up into five liturgical movements that we hope will amplify your experience of this service . Avery even graciously agreed to read their poem for us to use in the Good Friday liturgy. We are extremely grateful for their contribution to our common life.

Sections of the poem in the service

Before opening “collect” (Section 1)

my God,

would it be odd
if i prayed for you?

Jesus, heart of my heart,
heart of all the cosmos – your heart
struggled –
 stammered –
 stopped.

thank you.
(i am so sorry.)
thank you.

After opening collect and before Isaiah 52 (Section 2)

when you walked the earth you lived to liberate,
to serve, to ease, to lead towards flourishing:

you broke down and sobbed
when those you loved were crying,
extended your hands to those
desperate for human touch,
invited the high-up

to come down and dine
with the ones you'd raised from the dirt -

After Isaiah 52 (Section 3)

and still, today, right now,
your very Breath rushes down
to comfort, to stir up, to galvanize:

unfurls Herself in hospital rooms
where breaths come labored – slow – and
stop;

gusts through grocery stores, buoys up
the worker with the fearful mind
and aching feet;

sweeps through power's halls
upturning spreadsheets,
tugging at shirtsleeves.

but
just for today
the day you died

please

let me
pray for you

After psalm 22 (Section 4)

let me cry out with you
the cry ripped from your chest
as the cross claimed your breath,
dripped out your lifeblood,
throttled your lungs' rising

My God! My God!...

Jesus, heart of my heart,
heart of all the cosmos!

will you take a little rest
in these hours your heart was stopped?

let us attend to the aching world
for just this little while.

After Hebrews 4 (Section 5)

how urgently i wish
i could stop your pain

pull out the nails my kin drove in-
to your skin and sinew

staunch the whole world's bleeding
while you sleep the deep,
dreamless sleep of the tomb...

if i cannot do any of that,
then let me do this:

you who ache
with every broken heart,
who bruise alongside
every trampled body,

today
let me ache with you

Then to the passion story in John

Good Friday Offering

Every year, on Good Friday we provide critical support to the dioceses of Jerusalem and the Middle East. All offerings today will be routed to their diocesan offices.

Ways to Give

- **Smartphone giving** can be done by sending text to 91999 with the letters "GFO" in the message body. These donations will go to the Episcopal Church USA which in turn will distribute funds to the middle east.
- To give **through St. Timothy's by check**, add to the memo line "Good Friday Offering." We will combine your parish level giving and send one check to the Episcopal Church (USA). This giving will then be routed to Jerusalem and the Middle East's diocesan offices.
- To give at the **national level by check**: mail your donation to The Domestic and Foreign Missionary Society US, PO Box 958983, St Louis, MO 63195-8983. Include "Good Friday Offering" in memo line