



St. George's
Episcopal Church

GOOD FRIDAY LITURGY

APRIL 2, 2021

12:00 PM

The Rev. Ann McLemore, *Interim Rector*

Ms. Mi-Young Kim, *Music Director*

The mission of St. George's Episcopal Church is to worship God and share our faith through word, action, and service.

WE'RE GLAD YOU'RE WITH US. In this difficult and uncertain time, our commitment to one another as the Body of Christ is more important than ever. We are blessed to be able to join together in prayer, even as we are unable to be together in person as we would wish. Our online services are all available from the [Online Worship](#) page of our website.

On GOOD FRIDAY, we commemorate the crucifixion of Christ. For many, it is a day of fasting and prayer. Today's liturgy includes intercessions known as the Solemn Collects dating from ancient Rome and a reading of the Passion Gospel. The worshippers are given the opportunity to ponder with gratitude the sacrifice of Christ. Today we continue our passage through the Triduum, the ancient observation of the three days leading up to Easter. The Maundy Thursday, Good Friday, and Easter Vigil liturgies together lead us through Christ's despair, his abandonment by his friends, his suffering, and ultimately his death, toward his resurrection.

GUIDE TO ABBREVIATIONS

H – 1982 Hymnal

G – Gather Hymnal

BCP – Book of Common Prayer

THE LITURGY OF THE WORD

The service begins in silence.

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

Officiant 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.

People **Amen.**

FIRST READING

ISAIAH 52:13-53:12

Reader A reading from 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.

<i>Reader</i>	The Word of the Lord.
<i>People</i>	Thanks be to God.

PSALM 22

DEUS, DEUS MEUS

We will read the psalm responsively by whole verse.

- 1 My God, my God, why have you forsaken me? *
and are so far from my cry and from the words of my distress?
- 2 **O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.**
- 3 Yet you are the Holy One, *
enthroned upon the praises of Israel.
- 4 **Our forefathers put their trust in you; *
they trusted, and you delivered them.**
- 5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.
- 6 **But as for me, I am a worm and no man, *
scorned by all and despised by the people.**
- 7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,

- 8 **“He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him.”**
- 9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother’s breast.
- 10 **I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother’s womb.**
- 11 Be not far from me, for trouble is near, *
and there is none to help.
- 12 **Many young bulls encircle me; *
strong bulls of Bashan surround me.**
- 13 They open wide their jaws at me, *
like a ravening and a roaring lion.
- 14 **I am poured out like water; all my bones are out of joint; *
my heart within my breast is melting wax.**
- 15 My mouth is dried out like a pot-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 evildoers circle around me; *
they pierce my hands and my feet; I can count all my bones.**
- 17 They stare and gloat over me; *
they divide my garments among them; they cast lots for my clothing.
- 18 **Be not far away, O LORD; *
you are my strength; hasten to help me.**
- 19 Save me from the sword, *
my life from the power of the dog.
- 20 **Save me from the lion’s mouth, *
my wretched body from the horns of wild bulls.**
- 21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.
- 22 **Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel; all you of Jacob’s line, give glory.**
- 23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.
- 24 **My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.**
- 25 The poor shall eat and be satisfied, and those who seek the LORD shall praise him: *
“May your heart live for ever!”
- 26 **All the ends of the earth shall remember and turn to the LORD, *
and all the families of the nations shall bow before him.**
- 27 For kingship belongs to the LORD; *
he rules over the nations.
- 28 **To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.**
- 29 My soul shall live for him; my descendants shall serve him; *
they shall be known as the LORD’s for ever.
- 30 **They shall come and make known to a people yet unborn *
the saving deeds that he has done.**

Reader A reading from the letter to the Hebrews.

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.

Reader The Word of the Lord.

People **Thanks be to God.**

SEQUENCE HYMN

Were You There?

H 172

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

cru - ci - fied my Lord? Oh! Some-times it cau-ses me to trem-ble,
 nailed him to the tree? Oh! Some-times it cau-ses me to trem-ble,
 pierced him in the side? Oh! Some-times it cau-ses me to trem-ble,
 laid him in the tomb? Oh! Some-times it cau-ses me to trem-ble,

The image shows a musical score for the hymn "Were You There". It consists of two staves: a treble clef staff at the top and a bass clef staff at the bottom. The key signature is three sharps (F#, C#, G#) and the time signature is 4/4. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are printed below the treble staff.

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

Words: African Americal spiritual.

Music: Were You There, Afro-American spiritual; harm. Charles Winifred Douglas (1867-1944).

THE PASSION GOSPEL

JOHN 18:1-19:42

The customary responses before and after the Gospel are omitted.

Reader The Passion of our Lord Jesus Christ according to John.

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 HOMILY

THE REV. ANN MCLEMORE

THE PRAYERS

SOLEMN COLLECTS

BCP 277

Officiant 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 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 Andy, Jeff, Hector, and Kai our Bishops, and all the people of this diocese,
for all Christians in this community,
for those about to be baptized,

that God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

Intercessor 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.

People **Amen.**

Officiant Let us pray for all nations and peoples of the earth, and for those in authority among them:
for Joe, the President of the United States,
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

Intercessor 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.

People **Amen.**

Officiant 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 in his mercy will 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

Intercessor 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.

People **Amen.**

Officiant Let us pray for all who have not received the Gospel of Christ:
for those who have never heard the word of salvation,
for those who have lost their faith,
for those hardened by sin or indifference,
for the contemptuous and the scornful,
for those who are enemies of the cross of Christ and persecutors of his 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

Intercessor 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.

People **Amen.**

Officiant 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

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 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.

People **Amen.**

PROCESSION OF THE CROSS

The cross is processed into the church in silence and placed in front of the Altar.

ANTHEMS

BCP 281

Anthem 1

Officiant We glory in your cross, O Lord,

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

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

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

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

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

Anthem 2

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

Officiant 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.**

Anthem 3

Officiant O Savior of the world, who by thy cross and precious blood hast redeemed us:

People **Save us and help us, we humbly beseech thee, O Lord.**

HYMN TO THE CROSS

When I Survey the Wondrous Cross

H 474

1 When I sur - vey the won - drous cross where the young Prince of Glo - ry died,
 2 For - bid it, Lord, that I should boast, save in the cross of Christ, my God:
 3 See, from his head, his hands, his feet, sor - row and love flow min - gled down!
 4 Were the whole realm of na - ture mine, that were an of - fering far to small;

my rich - est gain I count but loss, and pour con - tempt on all my pride.
 all the vain things that charm me most, I sac - ri - fice them to his blood.
 Did e'er such love and sor - row meet, or thorns com - pose so rich a crown?
 love so a - ma - zing, so di - vine, de - mands my soul, my life, my all.

Words: Isaac Watts (1674-1748).

Music: Rockingham, from *Second Supplement to Psalmody in Miniature*, ca. 1780; harm. Edward Miller (1731-1807).

THE LORD'S PRAYER

BCP 364

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

People **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.

CLOSING PRAYER

All **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.**

No blessing or dismissal is added.

The service ends in silence.

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PRAYERS ARE REQUESTED FOR THE FOLLOWING

For those who are sick or facing medical issues, especially:

Raynelle Blech

August Dolan-Henderson

Gladys Dykes

Phillip Farmer

Charles Foster

Ralph Hausser

Kirk Hoffman

Janet Joslyn

Divesh Manohar

Mark Mays

Iris McBrayer

Casey McDonald

Belinda McGhee

Mary Parker

Metis Policano

Ruben Romero

Nancy Rushefsky

Ben Sears

Glenn Tatum

Preston Tyree

Rochelle & Jon Winkle

Those suffering from COVID-19

For those who have died and their families, especially

Tom Wooten

Those killed in the shootings in Atlanta and Boulder

Those who have died from COVID-19

For those facing difficult circumstances, especially:

Alyssa Danielle

JoAnn Mays

For those serving in the armed forces and their families, especially:

Andrew Hutton

For our seminarian:

Joel McAlister and his family

Names can be added to this list by emailing Jennifer at stgeorgeaustin@gmail.com.





A Note on the Reading of the Passion Gospel

The story of the crucifixion is at the center of our faith as Christians, and the reading of the Passion Gospel plays a central role in the liturgies of Holy Week. But the increase in dialogue and understanding between Christians and Jews in recent decades has led to a greater awareness among Christians of how the story of the Passion has historically been used to denigrate Jews and even encourage violence against them, violence which was usually at its worst during Holy Week. We are all familiar with the history of Jews being blamed for the death of Jesus, but most of us probably believe, or at least hope, that that history is far behind us. Unfortunately, however, the seeds for such attitudes are embedded in the gospel texts themselves, and we must be willing to examine them and the context from which they come, even as we express our faith through them.

All four gospel narratives minimize the culpability of Pontius Pilate, despite the fact that history tells us he was a brutal despot who was eager to crucify prisoners accused of virtually any crime. As a result, the Jewish leaders who bring Jesus to trial, and the Jewish people who cry “Crucify him! Crucify him!” appear to bear the primary responsibility for the crucifixion. The passion narrative from John, which we read every year on Good Friday, refers repeatedly to “the Jews” as the enemies of Christ. The gospels all reflect tensions in the late first century between those Jews who had chosen to follow Jesus and those who had not. Christianity was growing away from Judaism in this time period, but the split was not final, and Christian communities struggled with how to understand their relationship to the religious tradition that Jesus himself faithfully followed. To some extent, we may understand the aspects of the gospels that seem to blame Jews for Jesus’ death as an intra-family argument, in which different groups of Jews expressed differences with each other ranging from disagreement to outright hostility.

We continue to read this story, as Christians have for generations, because the crucifixion is at the heart of our faith. The cry “Crucify him!” should be understood as an acknowledgement of our own complicity in the systems of human sin that caused Jesus’ death. When this story reaches its culmination on Easter, we will proclaim the good news that God’s love is ultimately more powerful than the ways we betray, deny, and crucify the Christ in one another and in the world around us. May this good news give us the courage to acknowledge the often painful history of Christian intolerance and violence, and to move forward into a different future.

THE
Episcopal
CHURCH



GOOD FRIDAY OFFERING

Words like “unprecedented” seem too small to describe the impact of the COVID-19 pandemic, which has sorely afflicted the lives of millions of people around the world. It is hard to get one’s mind around the impact of this crisis. And yet, for many Christians in the Middle East, the pandemic is just one more crisis to add to the list.



Worship during the pandemic at St. Christopher’s Cathedral, Bahrain. Note the laptop on the lectern. (Photo credit: The Ven. Bill Schwartz)

Reflecting upon the situation in Yemen, the Ven. Bill Schwartz, Archdeacon for the Gulf in the Diocese of Cyprus and the Gulf, writes: “The COVID crisis is actually only one more difficulty for them in the face of three other ongoing epidemics (cholera, dengue fever, malaria) and all are greatly affected by all of the problems of the ongoing civil war.”

In the Middle East, the political instability of countries like Lebanon, Syria, Iraq, and Yemen can overshadow all other concerns. Governments in turmoil con-

tinue to create conditions which promote poverty, food insecurity and economic instability which put a desperate strain on refugees and displaced persons, health care, education and family life in the best of times.

The Good Friday Offering is an opportunity throughout the Episcopal Church to support our Anglican sisters and brothers in their ministry to their neighbors to help meet the needs of innocent people caught in the middle of these realities.

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To participate in the Good Friday Offering, visit the [Good Friday Offering](#) page of the national church’s website.

THE SUNDAY BANNER – April 2, 2021

HOLY WEEK AND EASTER SERVICES

All online Holy Week services will be available via [Facebook Live](#) and Zoom. (The Zoom link will be sent in an email to parishioners; for more information, contact stgeorgeaustin@gmail.com.)

GOOD FRIDAY, April 2

- **12:00 pm** – Good Friday service, with reading of the Passion and meditation on the Stations of the Cross (online)

EASTER SUNDAY, April 4

- **7:00 am** – Sunrise service ([register online](#))
- **10:30 am** – Liturgy of the Word (online)
- **12:15 pm** – Outdoor Eucharist ([register online](#))



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- ❖ **SUNRISE SERVICE** – On Easter morning, we will hold a Sunrise Service that will include elements of the Easter Vigil as well as Communion. This service will be limited to 12 people and require [online registration](#). It will last approximately 30-40 minutes and will be held at the rear of the playground. Communion will include distribution of the consecrated host only, not the wine. If you wish to sit, please bring your own chair; you are also welcome to stand. Masks and social distancing will be required.
 - ❖ **WEEKLY EUCHARIST** – We continue to hold a weekly in-person, outdoor Eucharist on **Sunday afternoons at 12:15 pm**. The services are limited to approximately 12 people and require [online registration](#). The service will last approximately 20-30 minutes and will be held at the rear of the playground. Communion will include distribution of the consecrated host only, not the wine. If you wish to sit, please bring your own chair; you are also welcome to stand. Masks and social distancing will be required. Please bring a Book of Common Prayer or a device to access the [Eucharist online](#).
 - ❖ **GIVING TO ST. GEORGE'S** – We are grateful for your financial support in these challenging times. Your gifts enable us to use modern technology to connect to each other, as well as to continue to pay our ongoing expenses. Please consider giving online at the [St. George's Donation page](#) (also accessible from the Stewardship page of our website at www.sgchurch.org/stewardship), where you can set up regular weekly or monthly donation using a credit card or a bank account. You can also mail checks to the church office. Thank you for your generosity.
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PRAYERS FOR OUR COMMON LIFE

PRAYER IN TIMES OF TRANSITION

God of love, in this interim time, we pray for our parish family, that we may be genuine in our self-reflection, tireless in our commitment, patient in our discernment, loving in our communion, open in our search, imaginative about our future, and daring in our faith. As we enter into this new era with excitement and even some anxiety, we recall your deep compassion, presence, and abounding love. We thank you for the gifts, talents, and skills with which you have blessed us. We thank you for the experiences that have brought us to this moment. Be with us as we move forward, rejoicing with you and supporting one another. All this we pray, empowered by the love of Jesus Christ. Amen.

PRAYER FOR THE HUMAN FAMILY

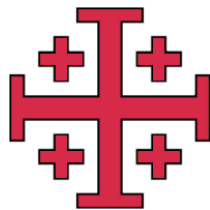
BCP 815

O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. Amen.

PRAYER FOR THE SICK

BCP 260

Heavenly Father, giver of life and health: Comfort and relieve your sick servants, and give your power of healing to those who minister to their needs, that those for whom our prayers are offered may be strengthened in their weakness and have confidence in your loving care; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.



THOSE WHO SERVE

Officiant/Preacher – The Rev. Ann McLemore

Organist/Pianist – Mi-Young Kim

Streaming Technicians – Liam Dolan-Henderson, Lydia Fortuna

Singers – Stephanie Craven, Elaine Hosage, Jan Phillips,
Suzette Puckett, Frances Rickard, John Rickard, Periwinkle Schuster

Readers – Melissa Brackin, Jan Phillips

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