St. John the Baptist Episcopal Church

4201 Sheridan Avenue South
Minneapolis, MN

Jesus dies on the cross. Sculpture by Gib Singleton

Good Friday

12:00 Noon & 7:00 PM • April 7, 2023

As the ministers enter the sanctuary, the congregation remains seated.

Presider Blessed be God,
People **For ever and ever. Amen.**
Presider Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be handed over, 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.**

Lesson

Isaiah 52:13-53:3, 7-9, 12

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.

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.

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

Psalm 22:1-11

© 1985 The Church Pension Fund. Reprinted under ONE LICENSE #A-704070
Text: © Order of Saint Helena, used by permission

My God, my God, why have you for/saken 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 de/livered; *
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,

"He trusted in God for de/liverance; *
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.

Epistle

Hebrews 4:14-16

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.

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

The Passion of Our Lord Jesus Christ

John 18:1-19:30*

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 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, the Roman tribune, and the Temple 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 that it was better to have one person die rather than the people, lest the Romans come and take away both the land and the nation.

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 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.

---

* In the original text, the phrase "the Jews" is used to refer to various groups of people who participated in the arrest and crucifixion of Jesus. Because this has unjustifiably been used by some Christians to perpetrate hate, violence and anti-Semitism against Jews, we have sought a faithful way to interpret the meaning of the text without participating in what is now millennia of persecution. This translation was provided by Philip Cunningham. On this Friday we call Good, it is especially appropriate to name the utter blasphemy of perpetrating hatred in the name of Jesus, who only and always loved. We grieve and repent on behalf of all Christians for violence committed against Jews in his name.

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 chief priests* 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, "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…* 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 chief priests* 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 chief priests* 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 chief priests* 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 chief priests*, "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.

All Stand.

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.

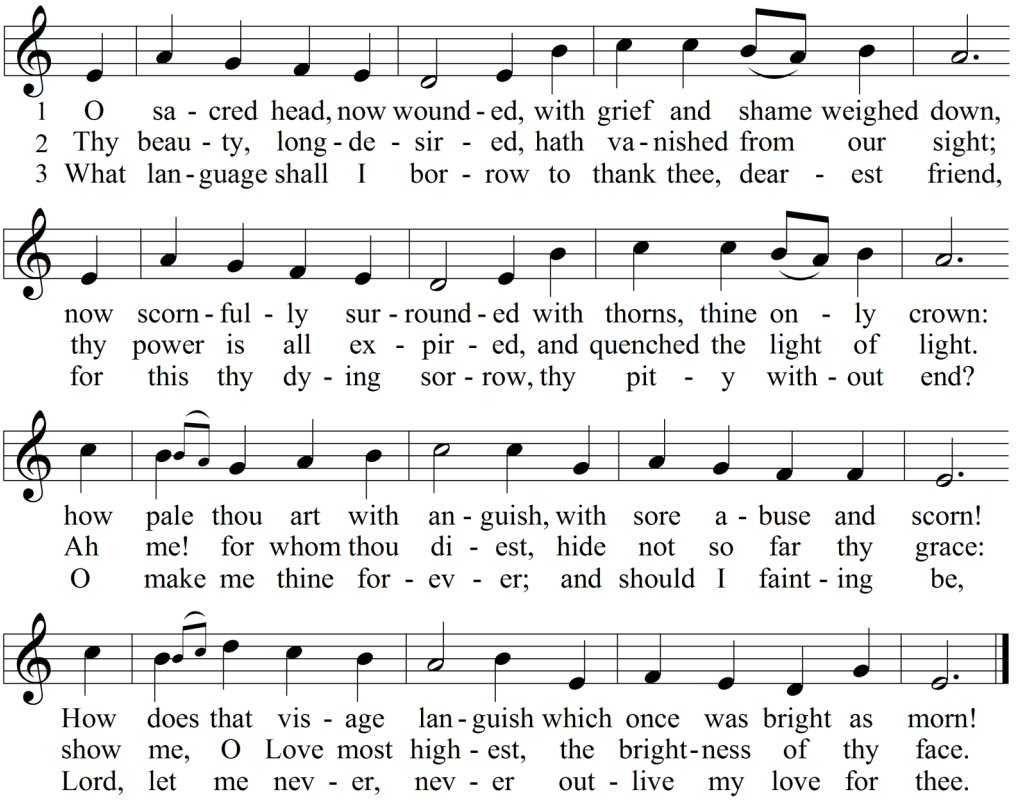
Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your 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.

A period of silence is kept.

Reflection Rex McKee

Hymn O sacred head, sore wounded



Text: Anon. Latin; trans. by Paul Gerhardt, 1656, and James Alexander, 1830 (Mt. 27:27-31; Mk. 15:16-20; Jn. 19:1-5)
Music: *Herlich tut mich, verlangen (Passion Chorale),* Hans L. Hassler, 1601; harm. (1729) J. S. Bach (1685-1750), alt.
Public domain

Solemn Collects

Book of Common Prayer (BCP) 277-280

Deacon Dear People of God: Our Creator sent the Son of God 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 Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom; that unity and concord may exist between Israel and the Church, Jews and Gentiles, in obedience to God's will.

Silence

Presider God of Abraham, you planted your people Israel as the root and grafted us as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament the history of prejudice and violence we have fomented between ourselves and your faithful people, of whom Jesus was born. Bless the children of your covenant, Jew and Gentile alike, as we strive together to attain the fullness of your blessing for the world. **Amen.**

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

That God will confirm the Church in faith, increase it in love, and preserve it in peace.

Silence

Presider 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 who have not embraced God's redemptive love; for those who have been wounded by the people of Christ, for those who have lost their faith, for those without faith, and for those hardened by sin and indifference, that God will lead sinners to repentance, and sustain all in a life of faith and obedience.

Silence

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

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

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

Silence

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

Deacon Let us pray for all who suffer and are afflicted in body or in mind;
For those who are hungry and homeless, destitute and the 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, and despair
For those who are sorrowful and bereaved
For prisoners, refugees and captives
For victims of war, genocide, and trafficking, and all those in mortal danger

That God in 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

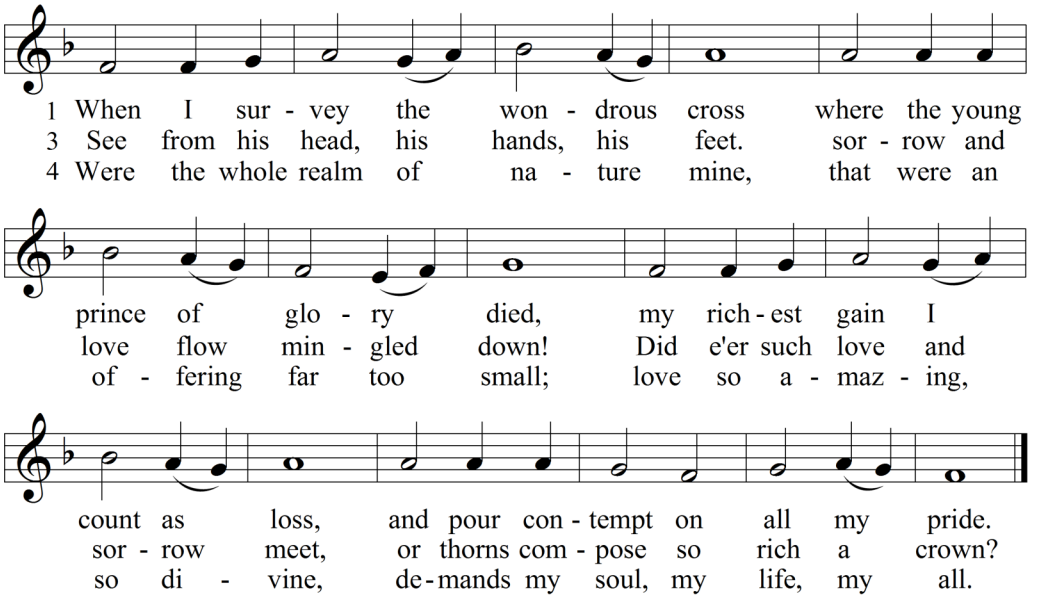
Presider Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Savior. **Amen**.

Veneration of the Cross

Those who are so moved may approach the cross to pray. You may also choose to write a prayer and place it in the baptismal font. These prayers will be burned, unopened, in the fire at the Great Vigil of Easter.

Hymn

When I survey the wondrous cross



Text: Isaac Watts (1674-1748)
Music: *Hamburg,* Lowell Mason (1792-1872)
Public domain

Anthem 1

Presider 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.**

Presider 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.**

Presider 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.**

The Lord's Prayer

Presider And 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

Presider Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. **Amen.**

A bell will toll 33 times, once for each year of Christ's life.
The lights are dimmed.
Please maintain silence as you depart.

Ministers of Worship

Presider
Lisa Wiens Heinsohn

Preacher/Deacon
Rex McKee

Lectors
Mike Walters, Stacy Walters (Noon)
Beka Gonzalez-Olson, Shelagh MacLeod (7 pm)

Ushers
Kristi Peterson, Rick Swanson (Noon)

Musician
Chad Smith

About the Cover Artwork

Sculpture by Gib Singleton. *Jesus dies on the cross*
Stations of the Cross Prayer Garden, Santa Fe, New Mexico
Photography by Jenny Lindberg

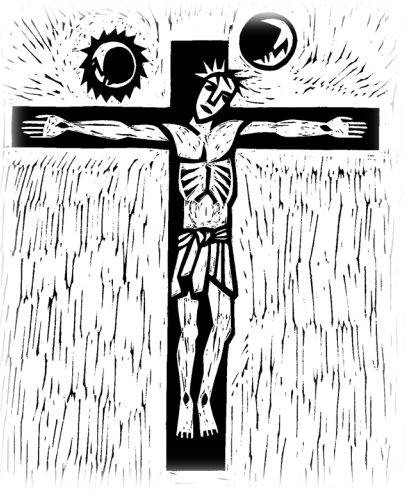
Permission to podcast/stream the music in this service
obtained from One License with license #A-704070;
and from CCLI with license #20589193.

ST JOHN'S EPISCOPAL CHURCH

Find us at: www.stjohns-mpls.org

St. John's Mission Statement

We celebrate the gift of Christian community and welcome all, without distinction, to share the joy and pain of life's passages. We commit ourselves to personal and spiritual maturity, both traditional and innovative worship, the healthy nurturing of children, and reaching out beyond the Church, seeking Christ in all persons.



ST JOHN'S EPISCOPAL CHURCH 4201 Sheridan Ave So Mpls, MN 55410

email: info@stjohns-mpls.org phone: 612-922-0396

MINISTERS	All the Members of St. John's
RECTOR	The Reverend Lisa Wiens Heinsohn
PRIEST ASSOCIATES	The Reverend Dr. Heidi Joos
	The Reverend John Bellaimey
DEACON	The Reverend Rex McKee
MINISTER FOR SUSTAINABLE MISSION	The Venerable Rena Turnham
DIACONAL INTERN	Colleen Connolly Swope
SENIOR WARDEN	Laura Meister
JUNIOR WARDEN	Doug Mensing
MINISTER OF CHILDREN, YOUTH, & FAMILIES	Heather Miller
MINISTER OF MUSIC	Chad Smith
CHILDREN'S CHOIR DIRECTOR	Wendy Smith
PARISH ADMINISTRATOR	Rachel Svihel
OFFICE ASSISTANT	Angie Goetzke
BULLETIN MAKER	Jenny Lindberg
BUILDING CARETAKER	John McKee