

Good Friday

April 10, 2020 ~ 12:00 noon

The Episcopal Church of St. Matthew,
San Mateo

The people's responses are in bold.

Organ Entrance Music

O sacred Head, sore wounded

Passion Chorale, setting by Max Reger

On this day the ministers enter in silence.

Celebrant Blessed be our God.

People **For ever and ever. Amen.**

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.**

First Reading

Isaiah 52:13—53:12

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.

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.

Psalm 22 *Chanted by Precentor and Choir*

- 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-sherd;
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.

Second Reading

Hebrews 10:16-25

“This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

The Passion Gospel According to John

John 18-19:37

Chanted by the Choir

The passion of our Lord Jesus Christ according to John.

When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden which he and his disciples entered. Now Judas who betrayed him also knew the place; for Jesus often met there with his disciples. So Judas procuring a band of soldiers, and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus knowing all that was to befall him, came forward and said to them,

“Whom do you seek?”

They answered him,

“Jesus of Nazareth.”

Jesus said to them,

“I am he.”

Now Judas who betrayed him was standing with them. When he said to them, “I am he,” they drew back and fell to the ground. Again he asked them

“Whom do you seek?”

Again they said,

“Jesus of Nazareth.”

Jesus answered,

“I told you that I am he; so if you seek me, let these men go.”

This was to fulfill the word which he had spoken, “Of those whom thou gavest me I lost not one.” Then Simon Peter having a sword, drew it out and struck the high priest’s slave and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter,

“Put up your sword into its sheath; shall I not drink the cup which the Father has given me?”

So the band of soldiers and their captain and the officers of the crowd seized Jesus and bound him. First they led him to Annas for he was the father-in-law of Caiaphas, who was the high priest that year. Now it was Caiaphas who had given counsel to the crowd that it was expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest he entered the court of the high priest along with Jesus while Peter stood outside at the door. So the other disciple who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter

“Are you not also one of this man’s disciples?”

He said,

“I am not.”

Now the servants and officers had made a charcoal fire because it was cold and they were standing and warming themselves; Peter also was with them, standing and warming himself. The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him,

“I have spoken openly to the world; I have always taught in the synagogues and in the temple, where all the crowds come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me what I said to them, they know what I said.”

When he had said this, one of the officers standing by struck Jesus with his hand saying,

“Is that how you answer the high priest?”

Jesus answered him,

“If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?”

Annas then sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said to him,

Are you not also one of this man’s disciples?”

He denied it and said,

I am not.”

One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off asked,

“Did I not see you in the garden with him?”

Peter again denied it, and at once the cock crowed. Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said,

“What accusation do you bring against this man?”

They answered him,

“If this man were not an evil doer, we would not have handed him over.”

Pilate said to them,

“Take him yourselves and judge him by your own law.”

The crowd said to him,

“It is not lawful, to put any man to death.”

This was to fulfill the word which Jesus had spoken to show by what death he was to die. Pilate entered the praetorium again, and called Jesus and said to him,

“Are you the King of the Jews?”

Jesus answered,

“Do you say this of your own accord, or did others say it to you about me?”

Pilate answered,

“Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?”

Jesus answered,

“My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the crowd, but my kingship is not from this world.”

Pilate said to him,

“So you are a king?”

Jesus answered,

“You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice.”

Pilate said to him,

“What is truth?”

After he had said this, he went out to the crowd again and told them,

“I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?”

They cried out again,

“Not this man, but Barabbas.”

Now Barabbas was a thief. Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him saying:

“Hail, King of the Jews!”

and struck him with their hands. Pilate went out again and said to them:

“See I am bringing him out to you, that you may know that I can find no crime in 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 officers saw him they cried out saying

“Crucify him, crucify him.”

Pilate said to them:

Take him yourselves and crucify him, for I find no fault in him.

They answered:

“We have a law, and by our law he ought to die, because he made himself the Son of God.”

When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus:

“Where are you from?”

But Jesus gave no answer. Pilate therefore said to him:

“You will not 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 he who delivered me to you has the greater sin.”

Upon this Pilate sought to release him, but the crowd cried out:

“If you release this man, you are not Caesar’s friend, every one who makes himself a king, sets himself against Caesar.”

When Pilate heard these words, he brought Jesus out, and sat down on the judgement seat at a place called the pavement, and in Hebrew Gabbatha. Now it was the day of Preparation for the Passover, it was about the sixth hour. He said to the crowd:

“Behold your King!”

But they cried out:

“Away with him, away with him, crucify him.”

Pilate said to them:

“Shall I crucify your King?”

The chief priests answered:

“We have no king but Caesar.”

Then he handed him over to them to be crucified. So they took Jesus and he went out, bearing his own cross, to the place called the place of a skull, which is in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross. It read: “Jesus of Nazareth, the King of the Jews.” Many read this title for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests then said to Pilate:

“Do not write ‘The King of the Jews,’ but ‘This man said, I am the King of the Jews.’”

Pilate answered:

“What I have written I have written.”

When the soldiers had crucified Jesus they took his garments and made four parts; one for each soldier, also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another:

“Let us not tear it, but cast lots for it to see whose it shall be.”

This was to fulfill the scripture: They parted my garments among them and for my clothing they cast lots. So the soldiers did this. But standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing near, he said to his mother:

“Woman, behold your Son!”

Then he said to the disciple,

“Behold your mother.”

And from that hour the disciple took her to his own home. After this, Jesus, knowing that all was now finished, to fulfill the scripture now said:

“I thirst.”

A bowl full of vinegar stood there; so they filled a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar he said:

“It is finished.”

And he bowed his head and gave up his spirit.

Since it was the day of preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day) the crowd asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water.

He who saw it has borne witness, and his record is true. And he knows that he tells the truth, that you also might believe. For these things took place that the scripture might be fulfilled: “Not a bone of him shall be broken.” And again another scripture says: “They shall look on him whom they have pierced.”

Sermon

The Rev. Dr. Eric Kimball Hinds

Hymn: 166—Sing, my tongue, the glorious battle

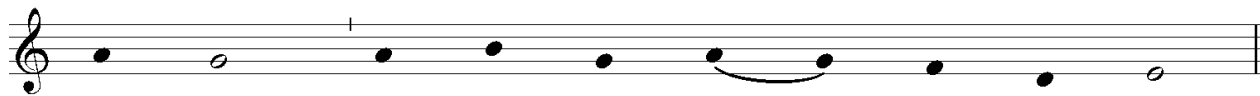
1982 Hymnal



1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews
*6 Praise and hon - or to the Fa - ther, praise and hon - or to the



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
 2 Sa - vior free - ly willed: on the cross the Lamb is
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and
 4 fruit thy peer may be: sweet - est wood and sweet - est
 5 birth be - stowed, sus - pend; and the King of heaven - ly
 6 Three and ev - er One: one in might and one in



1 deem - er from that cross now reigns as King.
 2 lift - ed, where his pre - cious blood is spilled.
 3 o - cean, by that flood from stain are freed.
 4 i - ron! sweet - est weight is hung on thee.
 5 beau - ty gent - ly on thine arms ex - tend.
 6 glo - ry while e - ter - nal a - ges run.

The Solemn Collects

The Officiant, or other person appointed, says to the people

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.

The people may be directed to stand or kneel.

The biddings may be read by a Deacon or other person appointed. The Celebrant says the Collects.

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 Marc, our Bishop, and all the people of this diocese
 For all Christians in this community
 For those about to be baptized (particularly_____)

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

Silence

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.**

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

For Donald, 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

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

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

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

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

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.
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.

Silence

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. **Amen.**

Veneration of the Cross

At the Veneration of the Cross, the camera will focus upon the Altar cross. A period of silence will be kept for meditation after each anthem is sung.

Anthems at the Veneration *sung by the Choir*

Anthem 1

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.*

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

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

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

*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

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

If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

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

Anthem 3

O Savior of the world,
who by thy cross and precious blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.

Confession of Sin *Minister and People*

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Lord's Prayer *People and Celebrant*

**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.**

Communion

Communion is administered from the reserved Sacrament, while the anthem is sung.

Anthem: De profundis *sung in Latin*

David Von Bargaen, tenor

Text: Psalm 130

Music: Antonio Salieri

Concluding Prayer

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 the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

As the Good Friday service is part of the three day Triduum, or one continuous liturgy of the Church from Maundy Thursday to Easter, there is no blessing or dismissal.

Service Notes

Officiant

The Rev. Jay Sapaen Watan

Preacher

The Rev. Dr. Eric Kimball Hinds

Precentor/Organist

Philip Keil

Choir

Tim Catlin, Owen McInnis, David Von Bargaen