

ST. MARGARET'S CHURCH

ANNAPOLIS • MARYLAND • ESTABLISHED 1692



Good Friday
April 15, 2022
7:00 p.m.



1601 Pleasant Plains Rd.
Annapolis, MD 21409
410-974-0200
www.st-margarets.org

The Rev. Peter W. Mayer, Rector
The Rev. Patti Sachs, Associate Rector
Jim Douglas, Director of Music

GATHERING MUSIC

The People stand as they are able as the Clergy processes into the Sanctuary in silence.

All then kneel as able for silent prayer, after which the Celebrant stands and begins the liturgy.

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

COLLECT FOR GOOD FRIDAY

Celebrant Let us pray.
Almighty God, we pray you to graciously 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.**

The People may be seated.

FIRST LESSON

Isaiah 52:13-53:12

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.

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

PSALM 22:1-11 (read responsively by half 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.

SECOND LESSON

Hebrews 10:1-25

A reading from the letter to the Hebrews.

Since the law has only a shadow of the good things to come and not the true form of these realities, it can never, by the same sacrifices that are continually offered year after year, make perfect those who approach. Otherwise, would they not have ceased being offered, since the worshipers, cleansed once for all, would no longer have any consciousness of sin? But in these sacrifices there is a reminder of sin year after year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'See, God, I have come to do your will, O God' (in the scroll of the book it is written of me)." When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then he added, "See, I have come to do your will." He abolishes the first in order to establish the second. And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, "he sat down at the right hand of God," and since then has been waiting "until his enemies would be made a footstool for his feet." For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying, "This is the covenant that I will make with them after those days,

THE CRUCIFIXION OF JESUS CHRIST

THE SHADOW OF BETRAYAL AND ARREST

John 13:21-30, 18:1-14

After saying this Jesus was troubled in spirit, and declared, "Very truly, I tell you, one of you will betray me." The disciples looked at one another, uncertain of whom he was speaking. One of his disciples—the one whom Jesus loved—was reclining next to him; Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. So while reclining next to Jesus, he asked him, "Lord, who is it?" Jesus answered, "It is the one to whom I give this piece of bread when I have dipped it in the dish." So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. After he received the piece of bread, Satan entered into him. Jesus said to him, "Do quickly what you are going to do." Now no one at the table knew why he said this to him. Some thought that, because Judas had the common purse, Jesus was telling him, "Buy what we need for the festival"; or, that he should give something to the poor. So, after receiving the piece of bread, he immediately went out. And it was night.

After Jesus had spoken these words, he 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 leaders that it was better to have one person die for the people.

The first candle is extinguished.

THE SHADOW OF PETER'S DESERTION

John 18:15-26

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 people 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?" Peter again denied it, and at once a rooster crowed.

The second candle is extinguished.

THE SHADOW OF ACCUSATION

John 18:28-19:38

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, "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. 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 should release one man for you at the Passover. So do you want me to release to you the King of the Jews?" They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber. 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 religious authorities 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 crowd, "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.

The third candle is extinguished.

The People stand as able.

THE SHADOW OF CRUCIFIXION

John 19:17-42

So they took Jesus, and he went out, bearing his own cross, to the place called The Place of a Skull. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the people read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests said to Pilate, "Do not write, 'The King of the Jews,' but rather, '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 garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece 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 which says, "They divided my garments among them, and for my clothing they cast lots." The soldiers did these things, but standing by 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 nearby,

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, said (to fulfill the Scripture), "I thirst." A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

The fourth candle is extinguished. A moment of silence is observed.

The People remain standing and sing the Hymn.

HYMN

O sacred head, sore wounded

Passion Chorale

1. O sa - cred Head, sore wound - ed De - filed and put to scorn O
 2. Thy beau - ty long de - sir - ed Hath van - ished from our sight Thy
 3. In thy most bit - ter pas - sion My heart to share doth cry With
 4. What lang - uage shall I bor - row To thank Thee, dear - est friend For

King - ly head sur - round - ed With mock - ing crown of thorns What
 power is all ex - pir - ed And quenched the light of light Ah
 thee for my sal - va - tion Up - on the cross to die Ah,
 this Thy dy - ing sor - row Thy pi - ty with - out end O

sor - row mars thy grand - eur Can death thy bloom de - flower O
 me! For whom those di - est Hide not so far thy grace Show
 keep my heart thus mov - ed to stand thy cross be - neath To
 make me Thine for - e - ver And should I faint - ing be Lord,

coun - te - nance whose splen - dor The loss of heav'n a - dore
 me, O love most high - est The bright - ness of thy face
 mourn thee well be - lov - ed Yet thank thee for thy death
 let me ne - ver, ne - ver Out - live my love to Thee

The People may be seated.

HOMILY

The Rev. Patti Sachs

ANTHEM

My Worth Is Not In What I Own

G. Kendrick, Keith & Kristyn Getty

My worth is not in what I own Not in the strength of flesh and bone
 But in the costly wounds of love at the cross
 My worth is not in skill or name In win or lose in pride or shame
 But in the blood of Christ that flowed at the cross
*I rejoice in my Redeemer Greatest treasure Wellspring of my soul
 I will trust in Him no other My soul is satisfied in Him alone*
 As summer flowers we fade and die Fame youth and beauty hurry by
 But life eternal calls to us at the cross
 I will not boast in wealth or might Or human wisdom's fleeting light
 But I will boast in knowing Christ at the cross
 Two wonders here that I confess My worth and my unworthiness
 My value fixed my ransom paid at the cross

The People stand as able.

SOLEMN COLLECTS

Celebrant 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 Eugene, our Bishop, and all 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

Celebrant 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.**

ANTIPHON

(sung by all)

Shepherd me, O God

Marty Haugen



Shep-herd me, O God, be - yond my wants, be - yond my fears, from death in - to life.

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

For Joseph, 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

Celebrant 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.**



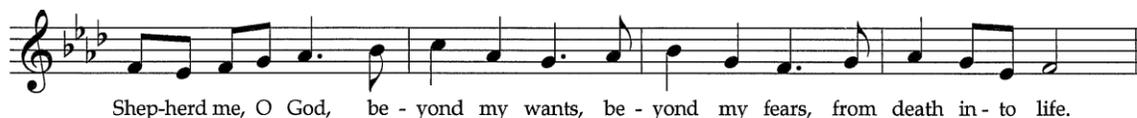
Shep-herd me, O God, be - yond my wants, be - yond my fears, from death in - to life.

Celebrant 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

Celebrant 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.**



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

Celebrant 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.**



Celebrant 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

Celebrant 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.**

A wooden cross is now brought into the Church and placed at the altar.

The People are invited to come forward and offer acts of devotion, which may include genuflecting or offering a solemn bow before the cross.

The People sing the Hymn.

HYMN My song is love unknown *Love Unknown*

1. My song is love un - known, my Sa - vior's love to me, love
2. He came from his blest throne sal - va - tion to be - stow, but
3. Some - times they strew his way, and his strong prai - ses sing, re -
4. Why, what hath my Lord done? What makes this rage and spite? He
5. Here might I stay and sing, no sto - ry so di - vine: ne -
to the love - less shown that they might love - ly be. O
men made strange, and none the longed-for Christ would know. But
sound - ing all the day ho - san - nas to their King. Then
made the lame to run, He gave the blind their sight. Sweet
ver was love, dear King, ne - ver was grief like thine, this
who am I that for my sake my Lord should take frail flesh, and die.
O my friend, my friend in - deed, who at my need his life did spend.
"Cru - ci - fy!" is all their breath, and for his death they thirst and cry.
in - jur - ies! Yet they at these them - selves dis - please, and 'gainst him rise.
is my friend, in whose sweet praise I all my days could glad - ly spend.

The People stand as able.

LORD'S PRAYER

Celebrant And now, as our Savior Christ has taught us, we are bold to pray together,

Celebrant and 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.**

CONCLUDING PRAYER

Celebrant Lord Jesus Christ, Son of the living God, we pray you to set our 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.

People **Amen.**

No Blessing or Dismissal is added.

The People may remain for silent prayer and then depart in silence.

Good Friday Offering Tonight

Every Good Friday, pilgrims from all over the world gather to walk along the Via Dolorosa in Jerusalem. For 150 years the Anglican Church in Jerusalem has borne the responsibility of sharing the cross of Jesus in a special way. By helping to maintain the Christian witness in the Holy Land, by serving all of God's people there in a variety of ministries, by proclaiming the gospel and promoting justice, peace and love throughout the four dioceses in that region, the church serves us all. Since 1922, Episcopalians here have supported the ministries of the Episcopal Church in Jerusalem and the Middle East through the Good Friday Offering. It is vital that we continue to share in this burden, and not let our brothers and sisters in Jerusalem carry the cross alone. Please make checks payable to St. Margaret's Church with 'Good Friday Offering' in the memo line. Offering plates will be at the rear of the church following the service.

IN THIS SERVICE

Clergy	The Rev. Peter W. Mayer, Rector The Rev. Patti Sachs, Associate Rector
Music	Third Sunday Band Al Todd, Emilie Stafford, Deb Callahan, Ernie Tucker, Dusty MacMillan, Norm Mayfield
Lector	David Allen
Usher	Peter Wiernicki



Holy Week continues @ St. Margaret's



HOLY
SATURDAY

The Great Vigil of Easter - Saturday at 7:00 p.m. - Meet in the Columbarium

The service begins in darkness and consists of four parts: The Service of Light (kindling of new fire, lighting the Paschal candle); The Service of Lessons (readings from the Hebrew Scriptures interspersed with hymns); Holy Baptism; and the Eucharist.

easter
SUNDAY



Easter Sunday - 7:30 a.m., 9:00 a.m., and 11:15 a.m.

Join us for Easter morning service, with festive music from members of our adult choirs and the St. Margaret's Brass at 9:00 a.m. and 11:15 a.m. Our annual Children's Easter Egg Hunt will start in the Fellowship Hall at 10:20 a.m. There will be no Sunday School.

