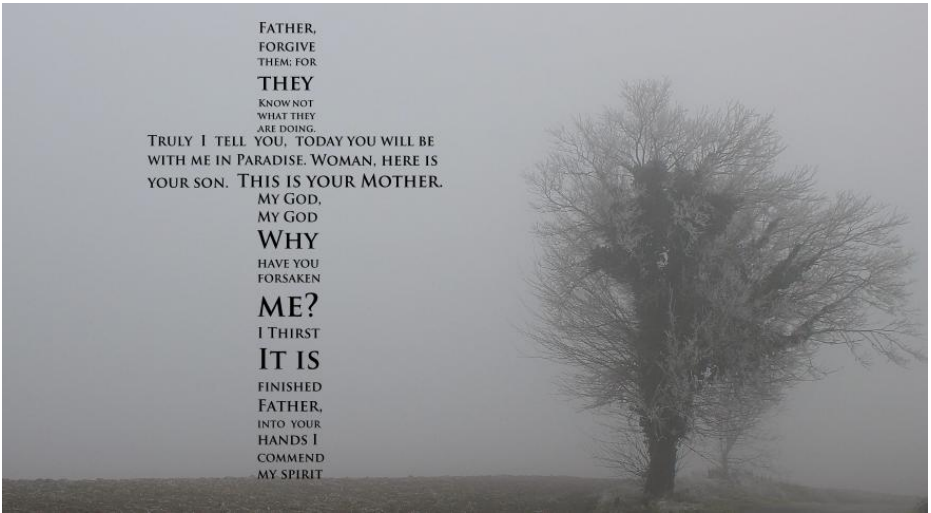


Good Friday



FATHER,
FORGIVE
THEM; FOR
THEY
KNOW NOT
WHAT THEY
ARE DOING.
TRULY I TELL YOU, TODAY YOU WILL BE
WITH ME IN PARADISE. WOMAN, HERE IS
YOUR SON. **THIS IS YOUR MOTHER.**
MY GOD,
MY GOD
WHY
HAVE YOU
FORSAKEN
ME?
I THIRST
IT IS
FINISHED
FATHER,
INTO YOUR
HANDS I
COMMEND
MY SPIRIT

April 18, 2025
3:00 pm

St. Martin's Episcopal Church

Welcome to all who worship with us today.

We are blessed by your presence.

*In the interest of creating a peaceful and prayerful space for worship,
please refrain from conversation within the sanctuary
10 minutes before and after the service.*

*Please silence your cell phone during the service as a sign of respect for
God and the rest of our worshiping community.*

On this day the ministers enter in silence.

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

Celebrant Blessed be our God.

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

Celebrant 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.**

The Lessons

First Reading ~ Wisdom 2:1, 12-24 *(Please be seated)*

For they reasoned unsoundly, saying to themselves,

“Short and sorrowful is our life,

and there is no remedy when a life comes to its end,

and no one has been known to return from Hades.

¹² “Let us lie in wait for the righteous man,

because he is inconvenient to us and opposes our actions;

he reproaches us for sins against the law

and accuses us of sins against our training.

¹³ He professes to have knowledge of God

and calls himself a child of the Lord.

¹⁴ He became to us a reproof of our thoughts;

the very sight of him is a burden to us,
15 because his manner of life is unlike that of others,
and his ways are strange.

16 We are considered by him as something base,
and he avoids our ways as unclean;
he calls the last end of the righteous happy
and boasts that God is his father.

17 Let us see if his words are true,
and let us test what will happen at the end of his life,
18 for if the righteous man is God's child, he will help him
and will deliver him from the hand of his adversaries.

19 Let us test him with insult and torture,
so that we may find out how reasonable he is
and make trial of his forbearance.

20 Let us condemn him to a shameful death,
for, according to what he says, he will be protected."

21 Thus they reasoned, but they were led astray,
for their wickedness blinded them,

22 and they did not know the secret purposes of God,
nor hoped for the wages of holiness,
nor discerned the prize for blameless souls,

23 for God created us for incorruption
and made us in the image of his own eternity,^[a]

24 but through an adversary's^[b] envy death entered the world,
and those who belong to his company experience it.

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 22

Refrain



Second Reading ~ Hebrews 10:16-25

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.

Following the reading:

Reader The Word of the Lord.

People **Thanks be to God.**

The Passion According to John

Celebrant - Note toward Repentance on Good Friday¹

*The customary responses before and after the Gospel are omitted.
The congregation may remain seated for the first part of the Passion.*

At the verse which mentions the arrival at Golgotha (John 19:17) all stand.

After Jesus dies, there will be a pause before all sing the following a cappella:

Were you there when they crucified my Lord?
Sometimes it causes me to tremble, tremble, tremble...
Were you there when they nailed Him to the tree?
Sometimes it causes me to tremble, tremble, tremble...

¹ Luti, Mary, Holy Week Note (see next to last page)

Invitation to Silence

Sermon

The Rev. M.E. Eccles

The Solemn Collects *(Please stand as able)*

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.

All kneel for the biddings and prayers Book of Common Prayer, 278-280.

The Veneration of the Cross

*The cross is at the heart of our Christian faith
and the veneration of the Cross is a 'sacramental' act.*

*The ceremony began in the 4th century when it was thought that
remnants of the true Cross were recovered. The act of venerating
the Cross passes beyond the physical piece of wood to Christ.*

There are several ways to venerate:

*kneel by the cross,
bow one's head in prayer,
touch the cross.*

*In doing these acts, we connect with Jesus' sacrifice and victory
over death for ourselves. In whatever way we choose to venerate
the cross, we are expressing many things: our sorrow for the sins
we've committed resulting in our Lord's death, our thanks for his
sacrifice,*

*and our hope for a share in his victory to be celebrated in a few
days' time.²*

² paraphrase and quote of "Why do we venerate the cross on Good Friday" by The Rev. Chris Hartley <https://stchrysostoms.wordpress.com/2017/03/29/venerating-the-cross/>

Celebrant: Behold, behold the wood of the cross,
on which is hung our salvation.
O come let us adore it.

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.

The Reproaches³

Refrain

**Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.**

The Celebrant says:

Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow which was brought upon me, which the Lord inflicted on the day of his fierce anger.

Refrain

O my people, O my Church, What have I done to you, or in what have I offended you? Testify against me. I led you forth from the land of Egypt, and delivered you by the waters of baptism, but you have prepared a cross for your Savior.

Refrain

I led you through the desert forty years, and fed you with manna. I brought you through tribulation and penitence, and gave you my body, the bread of heaven, but you have prepared a cross for your Savior.

Refrain

What more could I have done for you that I have not done? I planted you, my chosen and fairest vineyard, I made you the branches of my vine; but when I was thirsty, you gave me vinegar to drink, and pierced with a spear the side of your Savior.

Refrain

I went before you in a pillar of cloud, and you have led me to the judgment hall of Pilate. I scourged your enemies and

³ Excerpted from *From Ashes to Fire*, Supplemental Worship Resource 8 Book of Alternative Services, Anglican Church of Canada. Copyright © 1979 by Abingdon. Reprinted by permission.

brought you to a land of freedom, but you have scourged, mocked, and beaten me. I gave you the water of salvation from the rock, but you have given me gall and left me to thirst.

Refrain

I gave you a royal scepter, and bestowed the keys to the kingdom, but you have given me a crown of thorns. I raised you on high with great power, but you have hanged me on the cross.

Refrain

My peace I gave, which the world cannot give, and washed your feet as a sign of my love, but you draw the sword to strike in my name, and seek high places in my kingdom. I offered you my body and blood, but you scatter and deny and abandon me.

Refrain

I sent the Spirit of truth to guide you, and you close your hearts to the Counsellor. I pray that all may be as one in the Father and me, but you continue to quarrel and divide. I call you to go and bring forth fruit, but you cast lots for my clothing.

Refrain

I grafted you into the tree of my chosen Israel, and you turned on them with persecution and mass murder. I made you joint heirs with them of my covenants, but you made them scapegoats for your own guilt.

Refrain

I came to you as the least of your brothers and sisters; I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.

Refrain

The Confession of Sin

Celebrant Let us confess our sins against God and our neighbor.

Celebrant 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.**

The Celebrant gives the absolution

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

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

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

Communion from the Reserve Sacrament

Music

O Sacred Head, sore wounded

H168

Please come forward to the priest and hold your hands out to receive the bread.

All are welcome!

Post-Communion Prayer

Celebrant Let us pray.

**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.**

*After the final prayer,
ministers & congregation depart in silence.*



A Note Toward Repentance on Good Friday

Mary Luti

As Christians, we live under the burden of a sad and violent history of anti-Semitism, in the sobering shadow of the Shoah (Holocaust). It is critical for us to be clear about what our sacred texts mean when they make reference to “the Jews,” especially during Holy Week, when we contemplate Jesus’ death.

When the crucifixion narratives speak of “the chief priests and leaders of the people,” they are referring to officials who collaborated closely with the Roman systems of oppression, and were viewed with contempt by much of the Jewish community in their time. They should not be identified with the Jewish people of the past as a whole, and certainly not with Jews in the present.

It may be helpful to recall the cultural context of our Christian scriptures, emerging as they did from a small, originally Jewish community of believers in Jesus as the Messiah. All of the Gospels originated from Jewish communities. Jesus himself, was born, lived, and was crucified, a Jew. Any criticism of Jews from Gospel writers should be understood as the expression of differences of opinion among or about their fellow Jews. The gospels’ use of the term “the Jews” therefore, should not be read as a criticism of the Jewish religion, and especially not as a condemnation of an entire people, either then, or now.

It is one of the bitter ironies of history that our sacred texts have been used to justify the persecution of the covenant people, from whom our Savior came, and who are created, as we all are, in the precious image of God.

Bishop Krister Stendahl
(1921-2008)

As we gather beneath the Cross of Jesus, we should perhaps also be aware how among Jews and Muslims this our most holy sign has evoked and still evokes memories of the murderous Christian Crusades. And in not-too-distant times, it was actually during Holy Week that Jews suffered the worst pogroms.

Somehow it was the story of Christ's Passion that gave Christians the biblical sanction for acting out in heinous ways that contempt for the Jews that has marked and marred so much of Christian teaching and preaching. Even today images linger in our minds of the high priests — not to mention Judas — as looking much more Jewish than Jesus. How can that be? Were they not all Jews?

Such simple questions should make us resolve to purge our Good Friday worship of all its potential contempt for Jews and Judaism. We do so in a mood of repentance, shamefully aware of how our story of reconciliation often was turned into its very opposite.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

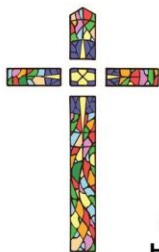
Holy Week Schedule

April 18 ~ Good Friday

12:00 – 7:00 pm ~ Social Justice Stations of the Cross

St. Martin's invites you to experience

Social Justice Stations of the Cross



St. Martin's Episcopal Church

1095 E. Thacker Dr.

Des Plaines, IL 60016

Good Friday 12:00 pm - 7:00 pm

Holy Saturday 10:00 am - 6:00 pm



These self-guided Stations invite you to move at your own pace on our parish campus, reflecting on how Christ's journey is mirrored in current social justice issues.

Stations begin at the corner of Thacker and Margret, continue east along the sidewalk on Thacker, and end behind the Parish House. They are fully accessible to those with mobility aides.

April 19 ~ Holy Saturday

10:00 am – 6:00 pm ~ Social Justice Stations of the Cross

8:00 pm ~ Great Vigil of Easter

April 20 ~ Easter Sunday

4:00 pm ~ Festive Eucharist

Service Participants

Celebrant	The Rev. M.E. Eccles
Music Director/Organist	Karen Wilberg
Choir	Karl Dahlstrom
	Leslie Meyer
	Gay Miezin
	Gloria Wilberg
	Mairin Wisnewski-Boswell
Readers	Denise Bozza
	Karen Wilberg
	Mairin Wisnewski-Boswell
Lay Minister	Denise Bozza
Altar Guild	Denise Bozza
	Novalla Suter
Usher	Barb Cortino



St. Martin's Episcopal Church

**All are welcome
and fed with the love of God
pets too!**

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