

GOOD FRIDAY LITURGY & THE SOLEMN PRAYERS

LITURGIA DEL VIERNES SANTO & LA SOLEMNE ORACIONES

On Good Friday this most solemn of days, we fix our gaze on the cross at Golgotha and we recall the day of Christ's suffering, crucifixion, and death. / En Viernes Santo, este día más solemne, fijamos nuestra mirada en la cruz en el Gólgota y recordamos el día del sufrimiento, la crucifixión y la muerte de Cristo.

About this Gathering | Acerca de esta reunión

The day Jesus died can be called "Good" Friday because we proclaim anew that the purpose behind the events of Holy Week is the love of God and the salvation of the world. Today we bring our brokenness to the cross knowing that Jesus conquered death bringing about a new creation and giving us eternal hope.

El día en que Jesús murió puede llamarse "Viernes Santo" porque proclamamos de nuevo que el propósito detrás de los eventos de la Semana Santa es el amor de Dios y la salvación del mundo. Hoy traemos nuestro quebrantamiento a la cruz sabiendo que Jesús venció a la muerte trayendo una nueva creación y dándonos esperanza eterna.

Prelude / Preludio | "The Old Rugged Cross" / "La Vieja Cruz Robusta"

Good Friday Liturgy / Liturgia del Viernes Santo

Blessed be our God.

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.*

Isaiah / Isaías 52:13-53:12 | The Lord's servant suffers and bears the sins of many. / El siervo del Señor sufre y soporta los pecados de muchos.

A Reading from the book of 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[e] 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 affliction. 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; 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.

Hear what the Spirit is saying to the Churches.

Thanks be to God.

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**Primo Tapia
Playas de Rosarito**



Psalm / Salmo 22 | A plea expressing final confidence in God and God's goodness. / Una petición que expresa la confianza final en Dios y la bondad de Dios.

Let us read the Psalm responsively.

My God, my God, why have you forsaken 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 forefathers put their trust in you; *

they trusted, and you delivered them.

They cried out to you and were delivered; *

they trusted in you and were not put to shame.

But as for me, I am a worm and no man, *

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 the LORD; let him deliver him; *

let him rescue him, if he delights in him."

Yet you are he 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.

Many young bulls encircle me; *

strong bulls of Bashan surround me.

They open wide their jaws at me, *

like a ravening and a roaring lion.

I am poured out like water; all my bones are out of joint; *

my heart within my breast is melting wax.

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.

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.

They stare and gloat over me; *

they divide my garments among them; they cast lots for my clothing.

Be not far away, O LORD; *

you are my strength; hasten to help me.

Save me from the sword, *

my life from the power of the dog.

Save me from the lion's mouth, *

my wretched body from the horns of wild bulls.

I will declare your Name to my brethren; *

in the midst of the congregation I will praise you.

Praise the LORD, you that fear him; *

stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.

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.

My praise is of him in the great assembly; *

I will perform my vows in the presence of those who worship him.

The poor shall eat and be satisfied, and those who seek the LORD shall praise him: *

"May your heart live for ever!"

All the ends of the earth shall remember and turn to the LORD, *
and all the families of the nations shall bow before him.

For kingship belongs to the LORD; *
he rules over the nations.

To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.

My soul shall live for him; my descendants shall serve him; *
they shall be known as the LORD's for ever.

They shall come and make known to a people yet unborn *
the saving deeds that he has done.

Hebrews / Hebreos 10:16-25 | God established the promised covenant through which our sins are forgiven. / Dios estableció el pacto prometido a través del cual nuestros pecados son perdonados.

A Reading from the letter to the Hebrews.

"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," and he 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 brothers and sisters, 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.

Hear what the Spirit is saying to God's people.

Thanks be to God.

Hymn / Himno LEVAS 38 | *The Old Rugged Cross / La Vieja Cruz Ruaosa*



1. On a hill far a - way stood an old rugged cross, The em - blem of
2. Oh, that old rugged cross, so de - spised by the world, Has a won - drous at -
3. In the old rugged cross, stained with blood so di - vine, Such a won - der - ful
4. To the old rugged cross I will ev - er be true; Its shame and re -



suf - fring and shame; And I love that old cross where the
trac - tion for me; For the dear Lamb of God left His
beau - ty I see; For 'twas on that old cross Je - sus
proach glad - ly bear. Then He'll call me some day to my

Refrain



dear - est and best For a world of lost sin - ners was slain.
glo - ry a - bove To bear it to dark Cal - va - ry. So I'll
suf - fered and died To par - don and sanc - ti - fy me.
home far a - way, Where His glo - ry for - ev - er I'll share.



cher-ish the old rug - ged cross, Till my tro - phies at last I lay down; I will



cling to the old rug - ged cross, And ex - change it some day for a crown.

John / Juan 19:1-42 | John's account of Jesus' trial before Pilate, suffering and death. / El relato de Juan sobre el juicio de Jesús antes de Pilato, el sufrimiento y la muerte.

The Passion Gospel of our Savior Jesus Christ according to John.

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, "Behold 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 Caesar. Everyone who claims to be a king sets himself against Caesar."

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 Caesar."

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, so that you also may continue to believe.) 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.

Sermon / Sermón

The Solemn Prayers / La Solemne Oraciones

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.

Jesus' love is for the loveless, his death for those who betray him still, his sacrifice for all who would turn to him. Let us turn again to Christ, our Savior, offering our prayers as signs of repentance and rebirth, responding,

Jesus, have mercy.

That we may die to self, to all that keeps from finding unity with our sisters and brothers, to all that alienates us from living in the light of truth; let us pray,

Jesus, have mercy.

That we may die for others, living a life of simplicity,, so that others may receive a fair share of the world's resources, reassessing our values so that there may be time and energy for that which is dear; living into the gifts which God has given us, and empowering others to do the same; let us pray.

Jesus, have mercy.

That we may not run from our personal corners of darkness, but see them as avenues through which the Spirit of hope draws us into the God of love; let us pray.

Jesus, have mercy.

That we, the people of God, the Body of Christ, may bring release to those held in captivity, compassion to the abused and neglected, and hope to all for whom Christ has died; *(The people add their petitions and intercessions.)* Let us pray.

Jesus, have mercy.

That those who have departed this life may be with us through the Sacrament of Christ's Body and Blood, the eternal banquet of God's unending love; *(The people add their remembrances.)* let us pray.

Jesus, have mercy.

That those who grieve may, with Mary Jesus' mother, experience hope to wish all the faithful departed are called, knowing that in Christ death has been conquered and life is the victor; let us pray.

Jesus, have mercy.

Let us continue our prayers, stirring up with another to love and good works, holding fast the confession of our hope, unwavering in our faith. *(The people add their prayers.)* ; let us pray.

Jesus, have mercy.

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.*

Hymn / Himno LEVAS 37 | *Were You There? / ¿Estabas allí?* | *Sing vs 1-4 / Canta contra 1-4*



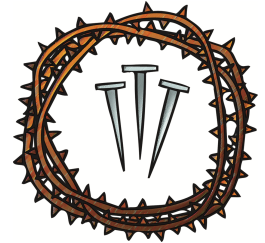
1. Were you there when they cru - ci - fied my Lord? Were you there when they
2. Were you there when they nailed him to the tree? Were you there when they
3. Were you there when they pierced him in the side? Were you there when they
4. Were you there when they laid him in the tomb? Were you there when they
5. Were you there when he rose up from the dead? Were you there when he



cru - ci - fied my Lord? Oh! _____ Sometimes it caus-es me to tremble,
 nailed him to the tree? Oh! _____ Sometimes it caus-es me to tremble,
 pierced him in the side? Oh! _____ Sometimes it caus-es me to tremble,
 laid him in the tomb? Oh! _____ Sometimes it caus-es me to tremble,
 rose up from the dead? Oh! _____ Sometimes I feel like shouting glo - ry,



tremble, tremble. Were you there when they cru - ci - fied my Lord?
 tremble, tremble. Were you there when they nailed him to the tree?
 tremble, tremble. Were you there when they pierced him in the side?
 tremble, tremble. Were you there when they laid him in the tomb?
 glo - ry, glo - ry! Were you there when he rose up from the dead?



Concluding Prayers / Oraciones de Conclusión

Let us pray together

Eternal Spirit, Earth-maker, Pain bearer, Life-giver, Source of all that is and that shall be, Father and Mother of us all, Loving God, in whom is heaven: The hallowing of your name echo through the universe; The way of your justice be followed by the peoples of the world; Your heavenly will be done by all created beings; Your commonwealth of peace and freedom sustain our hope and come on earth. With the bread we need for today, feed us. In the hurts we absorb from one another, forgive us. In times of temptation and test, strengthen us. From trial too great to endure, spare us. From the grip of all that is evil, free us. For you reign in the glory of the power that is love, now and forever. Amen.

As our Savior Christ has taught us, we now pray in our chosen language and tradition:

Please pray boldly the Lord's Prayer version of your choice and language. The version below is optional.

Por favor, reze con valentía la versión del Padrenuestro de su elección y en el idioma que prefiera. La versión que aparece a continuación es opcional.

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.

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.*

Postlude / Postludio | *Anthem O Savior of the World / Himno O Salvador del Mundo*

O Savior of the world, who by your cross and precious blood has redeemed us: *

Save us and help us, we humbly ask you, O Lord.

Oh Salvador del mundo, que por tu cruz y preciosa sangre nos ha redimido: *

Sálvame y ayúdanos, te pedimos humildemente, oh Señor.

The Thief on the Cross

“How does the thief on the cross fit into your theology?”

No baptism, no communion, no confirmation, no speaking in tongues, no mission trip, no volunteerism, and no church clothes. He couldn't even bend his knees to pray. He didn't say the sinner's prayer and among other things, he was a thief. Jesus didn't take away his pain, heal his body, or smite the scoffers. Yet it was a thief who walked into heaven the same hour as Jesus simply by believing. He had nothing more to offer other than his belief that Jesus was who he said he was. No spin from brilliant theologians. No ego or arrogance. No shiny lights, skinny jeans, or crafty words. No haze machine, donuts, or coffee in the entrance. Just a naked dying man on a cross unable to even fold his hands to pray.”

For God so loved the world he gave his only begotten son so that whosoever believed in him would not perish but have everlasting life. John 3:16

When I say I am a Christian - by Maya Angelou

When I say "I am a Christian"

I'm not shouting "I'm clean livin'", I'm whispering "I was lost, now I'm found and forgiven."

When I say "I am a Christian"

I don't speak of this with pride. I'm confessing that I stumble and need Christ to be my guide.

When I say "I am a Christian"

I'm not trying to be strong. I'm professing that I'm weak and need His strength to carry on.

When I say. "I am a Christian"

I'm not bragging of success. I'm admitting I have failed and need God to clean my mess.

When I say ... "I am a Christian"

I'm not claiming to be perfect, My flaws are far too visible, but God believes I am worth it.

When I say ... "I am a Christian"

I still feel the sting of pain. I have my share of heartaches. So I call upon His name.

When I say "I am a Christian"

I'm not holier than thou, I'm just a simple sinner who received God's good grace, somehow.

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St Mary Magdalene Church • PO Box 90811 • San Diego, CA 92169-2811
mark@marymagdaleneanglican.net

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