

Good Friday

The Solemn Liturgy of the Day

7 April 2023
12:10 & 6:30 p.m.

Please silence your cell phone prior to the service.

Hymns are found in the blue Hymnal 1982.

“BCP” refers to pages in the red Book of Common Prayer.

The People stand as the ministers enter in silence and the church bell tolls 33 times for each year of the life of our Lord. All kneel for silent prayer as the Celebrant lies prostrate before the High Altar. After a time, the Celebrant alone stands and says

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 WORD OF GOD

A Reading from the Book of 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.

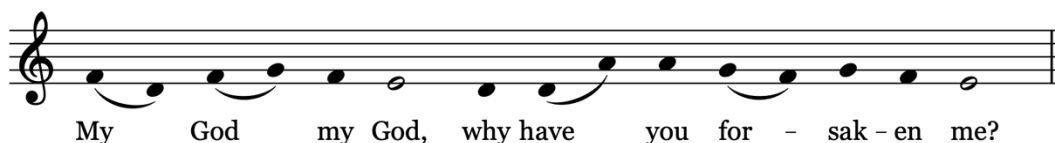
He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from 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. *[Isaiah 52:13-53:12]*

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

Psalm 22:1-2, 7-8, 14-21

The refrain is first sung by the cantor; the congregation sings the refrain with the cantor thereafter.



- 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. *Refrain*
- 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.” *Refrain*
- 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. *Refrain*
- 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. *Refrain*
- 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. *Refrain*
- 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. *Refrain*

A Reading from the Letter to the Hebrews:

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him. [*Hebrews 4:14-16; 5:7-9*]

<i>Reader</i>	The Word of the Lord.
<i>People</i>	Thanks be to God.

Alone, thou goest forth, O God (*Stand*) **Hymn 164**

**THE PASSION OF OUR LORD JESUS CHRIST
ACCORDING TO ST. JOHN**

All are seated. The Congregation participates in the reading as indicated.

Evangelist: Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which

he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his

disciples. So Judas brought a detachment of soldiers together with police from the chief priests and 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,

Jesus: Whom are you looking for?

CONGREGATION: Jesus of Nazareth.

Jesus: I am he.

Evangelist: 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.

Jesus: Whom are you looking for?

CONGREGATION: Jesus of Nazareth.

Jesus: I told you that I am he. So if you are looking for me, let these men go.

Evangelist: 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,

Jesus: Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

Evangelist: 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 Jews that it was better to have one person die for the people. 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,

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

Evangelist: 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: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

Evangelist: 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.”

Evangelist: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off asked, “Did I not see you in the garden with him?” Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves

did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

Pilate: What accusation do you bring against this man?

CONGREGATION: If this man were not a criminal, we would not have handed him over to you.

Pilate: Take him yourselves and judge him according to your law.

Evangelist: The Jews replied,

CONGREGATION: We are not permitted to put anyone to death.

Evangelist: (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,

Pilate: Are you the King of the Jews?

Jesus: Do you ask this on your own, or did others tell you about me?

Pilate: 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: 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 to the Jews. But as it is, my kingdom is not from here.

Pilate: So you are a king?

Jesus: 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: What is truth?

Evangelist: After he had said this, he went out to the Jews again and told them,

Pilate: I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?

Evangelist: They shouted in reply,

CONGREGATION: Not this man, but Barabbas!

Evangelist: Now Barabbas was a bandit. 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,

CONGREGATION: Hail, King of the Jews!

Evangelist: and striking him on the face. Pilate went out again and said to them,

Pilate: Look, I am bringing him out to you to let you know that I find no case against him.

Evangelist: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate: Here is the man!

Evangelist: When the chief priests and the police saw him, they shouted,

CONGREGATION: Crucify him! Crucify him!

Pilate: Take him yourselves and crucify him; I find no case against him.

CONGREGATION: We have a law, and according to that law he ought to die because he has claimed to be the Son of God.

Evangelist: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate: Where are you from?

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

Pilate: Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

Jesus: 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.

Evangelist: From then on Pilate tried to release him, but the Jews cried out,

CONGREGATION: If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.

Evangelist: 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 to the day of Preparation for the Passover; and it was about noon. He said to the Jews,

Pilate: Here is your King!

CONGREGATION: Away with him! Away with him! Crucify him!

Pilate: Shall I crucify your King?

Evangelist: The chief priests answered,

CONGREGATION: We have no king but the emperor.

Evangelist: Then he handed him over to them to be crucified.

All stand.

Evangelist: 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,

CONGREGATION: Do not write, "The King of the Jews," but, "This man said, I am King of the Jews."

Pilate: What I have written, I have written.

Evangelist: 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,

CONGREGATION: Let us not tear it, but cast lots for it to see who will get it.

Evangelist: 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,

Jesus: Woman, here is your son.

Evangelist: Then he said to the disciple,

Jesus: Here is your mother.

Evangelist: 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),

Jesus: I am thirsty.

Evangelist: 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,

Jesus: It is finished.

Evangelist: Then he bowed his head and gave up his spirit.

All kneel. Silence is kept.

Evangelist: 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 may also may believe. His testimony is true, and he knows that he tells the truth.) 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.

The Sermon..... The Rev. Lonnie Lacy

PRAYERS FOR THE WORLD

The Solemn Collects (Kneel) BCP 277

A wooden cross is placed in sight of the people as the choir sings the following anthem.

Anthem (Sung by choir, all kneeling)..... Crucifixus
J. S. Bach

THE VENERATION OF THE CROSS OF CHRIST

The People remain kneeling for the following anthems, during which individuals may come forward to venerate the cross by touching it or genuflecting before it.

Anthems (*Sung by choir*) **Plainsong**

Sing, my tongue, the glorious battle (*Sung by all*) **Hymn 166, vv.1-5**

HOLY COMMUNION

Announcements & Offertory

By ancient tradition, the Good Friday offering is designated for the support of the Diocese of Jerusalem and Christian churches in the Middle East. You may give by check or scan the code to the right and scroll to the bottom of the page.



The People sing the following hymn, during which the offering is taken.

Were you there? (*Sung by all, seated*) **Hymn 172**

The Confession (*Kneel*)

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 stands and says

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

Communion

Communion is distributed in silence. The People come forward as guided by the ushers.

After Communion, the People kneel. The Celebrant and People say the following.

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

*The service concludes with the preceding prayer.
No blessing or dismissal is given until Easter morning.
Please depart in silence.*



St. John's
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