Quant nostre seigneur dist
la quarte parolle qui fut
le quart lais de son testa
ment entre la terre heure
et la quarte aduint vng
grant miracle Car a lheure de midi qui

The Liturgy of Good Friday

April 19, 2019 12:00 noon

¶ The Choir and Ministers enter in silence

¶ As the Ministers prostrate themselves, all kneel in silent prayer

¶ Following the extended silence, all stand with the Ministers for the Acclamation and Collect for Good Friday

Officiant Blessed be our God.
People For ever and ever. Amen.

Officiant 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. *¶ People Amen.*

¶ Then all are seated

The Old Testament Lesson

Isaiah 52:13–53:12

Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. As many were astonished at him – his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men – so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand. 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 comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our

iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.Yet it was the will of the Lord to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

℣ *An extended silence follows the Lesson*

Psalm 22:1–11 ℣ *Sung by the Choir* *Anglican Chant:* Robert Lehman

Deus, Deus meus

My God, my God, look upon me; why hast thou forsaken me?
and art so far from my health, and from the words of my complaint?

O my God, I cry in the day-time, but thou hearest not;
and in the night season also I take no rest.

And thou continuest holy,
O thou Worship of Israel.

Our fathers hoped in thee;
they trusted in thee, and thou didst deliver them.

They called upon thee, and were holpen;
they put their trust in thee, and were not confounded.

But as for me, I am a worm, and no man;
a very scorn of men, and the outcast of the people.

All they that see me laugh me to scorn;
they shoot out their lips, and shake their heads, saying,

He trusted in the Lord, that he would deliver him;
let him deliver him, if he will have him.

But thou art he that took me out of my mother's womb;
thou wast my hope, when I hanged yet upon my mother's breasts.

I have been left unto thee ever since I was born;
thou art my God even from my mother's womb.

O go not from me; for trouble is hard at hand,
and there is none to help me.

The New Testament Lesson

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 on their hearts, and write them on their minds, then he adds, I will remember their sins and their misdeeds no more. Where there is forgiveness of these, there is no longer any offering for sin. Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which 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 draw near 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 the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

¶ An extended silence follows the Lesson

¶ All remain seated for the first portion of the Passion

The Passion of our Lord Jesus Christ

ST. JOHN 18:1-19:42

JESUS 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." 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?" And 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 fulfil the word which he had spoken, "Of those whom thou gavest me I lost not one." Then Simon Peter, having a sword, drew it and 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 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 Jews seized Jesus and bound him.

First they led him to Annas; for he was the father-in-law of Ca'iaphas, who was high priest that year. It was Ca'iaphas who had given counsel to the Jews 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 not you 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 synagogues and in the temple, where all Jews 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 Ca'iaphas the high priest. Now Simon Peter was standing and warming himself. They said to him, "Are not you also one of his 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 Ca'iaphas 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 evildoer, we would not have handed him over." Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put any man to death." This was to fulfil 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 Jews; but my kingship is not from the 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. Every one 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 Jews 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 Barab'bas!" Now Barab'bas was a robber.

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 find no crime in 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 officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." The Jews answered him, "We have a law, and by that law he ought to die, because he has 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 Jews 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 judgment seat at a place called The Pavement, and in Hebrew, Gab'batha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Behold your King!" 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.

℣ *All stand*

So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Gol'gotha. 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 of the Jews 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 of the Jews then 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 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 fulfil 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 Clopas, and Mary Mag'dalene. 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, said (to fulfil the scripture), "I thirst." A bowl full of vinegar stood there; so they put 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.

¶ All kneel and keep silence for a period, then stand

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 Jews 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 – his testimony is true, and he knows that he tells the truth – that you also may 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."

After this Joseph of Arimathe'a, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nicode'mus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

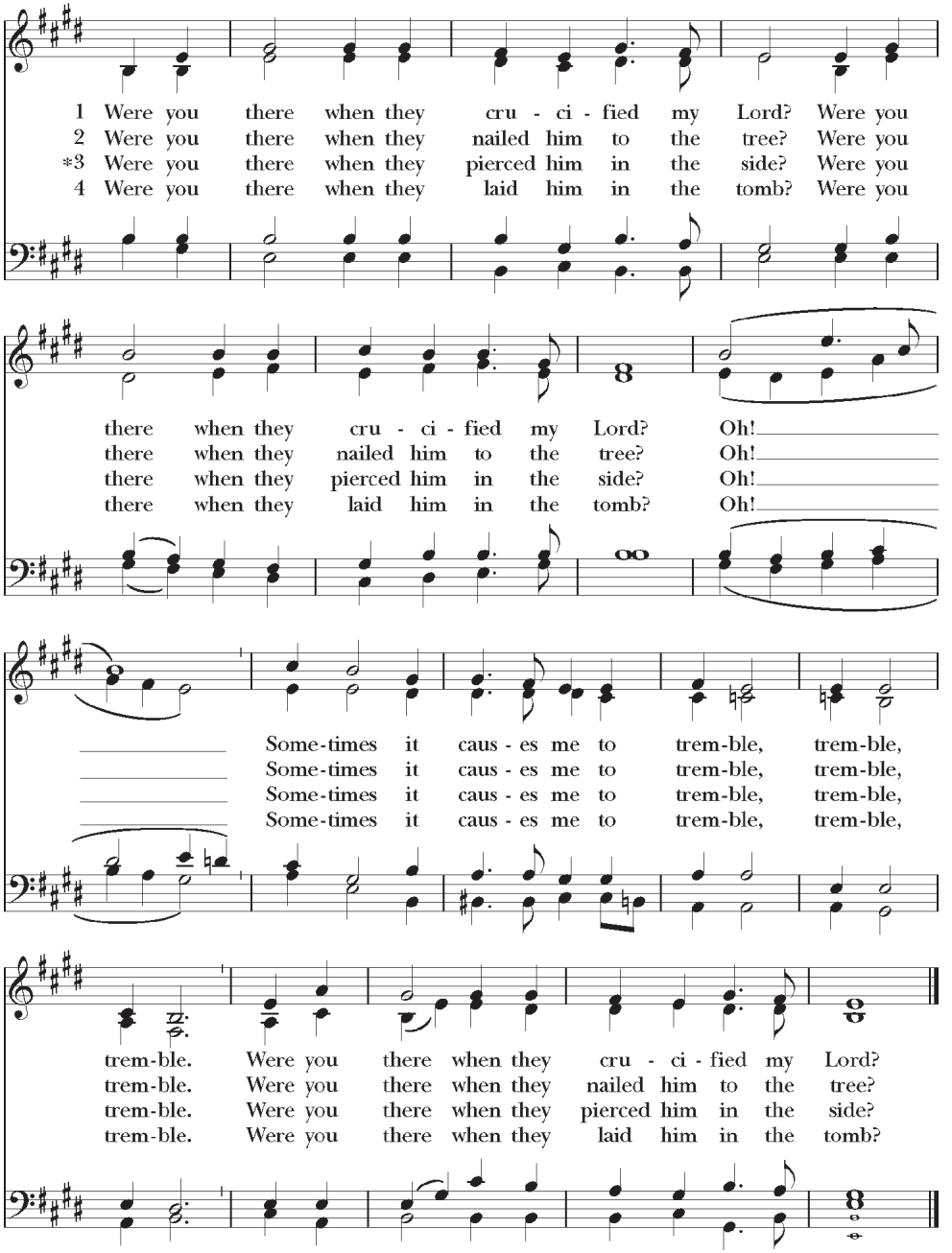
Music: Robert Lehman

¶ Silence follows the Passion, all seated

The Sermon The Right Reverend Graham James

¶ Following the Sermon, silence is kept, then all stand and sing together

Hymn



Words: Traditional African-American Spiritual
Music: WERE YOU THERE*: Traditional African-American Spiritual*

The Solemn Collects

¶ All standing, the Deacon 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 Deacon continues

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 Wayne, our Bishop, and all the 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

¶ The Officiant says

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.*

¶ The Deacon continues

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

¶ The Officiant says

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 tranquillity your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. *¶ People* *Amen.*

¶ The Deacon continues

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

¶ The Officiant says

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.*

¶ The Deacon continues

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

¶ The Officiant says

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.*

¶ The Deacon continues

Let us commit ourselves to our 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

¶ The Officiant says

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 tranquillity 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.*

¶ Then all are seated and silence is kept

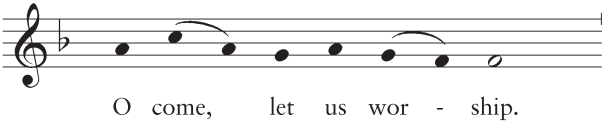
The Veneration of the Cross

¶ All stand as a Cross is brought into the body of the Church

¶ At three places the Deacon stops and the following is sung

Behold the wood of the Cross, whereon was hung the world's salvation.

¶ The People respond



¶ As the Officiant and Ministers begin the Veneration, the People kneel or sit. After the Ministers have venerated the Cross, the People are invited to come forward for Veneration

¶ During the Veneration, the Choir sings verses of the Improperia

O my people, what have I done unto thee,
or wherein have I wearied thee?
Testify against me.

Because I brought thee forth from the land of Egypt:
thou hast prepared a Cross for thy Saviour.

Agios O Theos. Holy God.
Agios ischyros. Holy and mighty.
Agios athanatos, eleison imas.
Holy and immortal, have mercy upon us.

Because I led thee through the desert forty years,
and fed thee with manna,
and brought thee into a land exceeding good:
thou hast prepared a Cross for thy Saviour.

What more could I have done for thee that I have not done?
I indeed did plant thee, O my vineyard, with exceeding fair fruit:
and thou art become very bitter unto me:
for vinegar mingled with gall, thou gavest me when thirsty:
and hast pierced with a spear the side of thy Saviour.

I did scourge Egypt with her first-born for thy sake:
and thou hast scourged me and delivered me up.

I led thee forth out of Egypt, drowning Pharaoh in the Red Sea:
and thou has delivered me up unto the the chief priests.

I did open the sea before thee:
and thou hast opened my side with a spear.

I did go before thee in the pillar of cloud:
and thou hast led me unto the judgement hall of Pilate.

I did feed thee with manna in the desert:
and thou hast stricken me with blows and scourges.

I did give thee to drink the water of life from the rock:
and thou hast given me to drink but gall and vinegar.

I did smite the kings of the Canaanites for thy sake:
and thou hast smitten my head with a reed.

I did give thee a royal sceptre:
and thou hast given unto my head a crown of thorns.

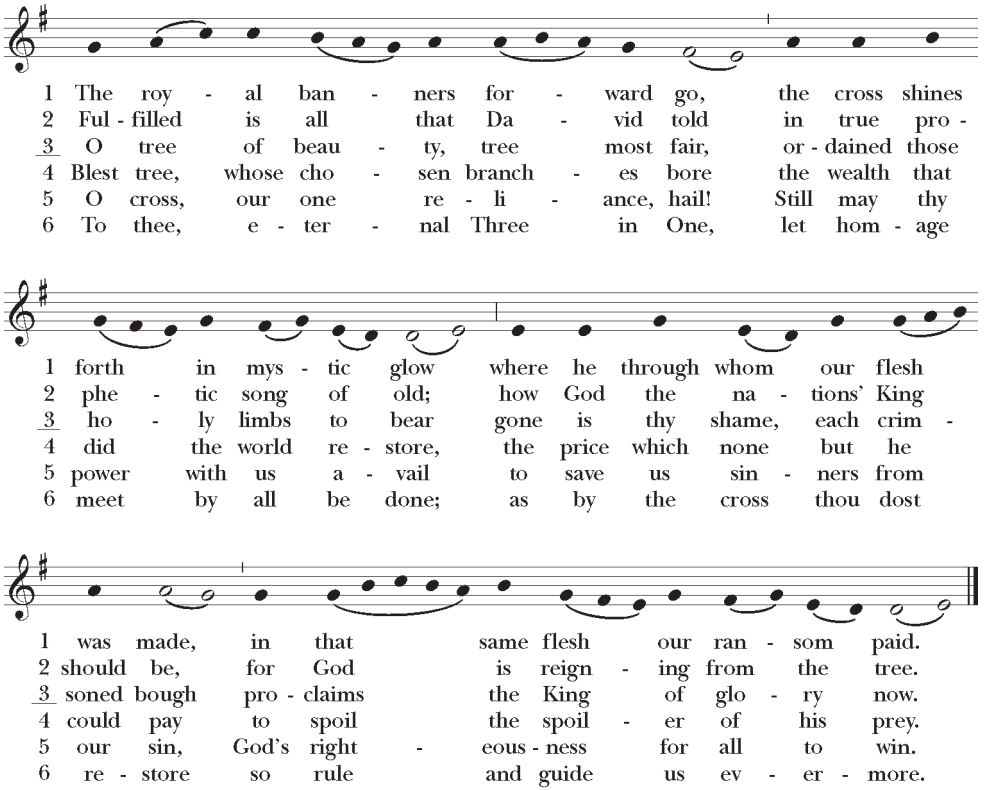
I did raise thee on high with great power:
and thou hast hanged me upon the gibbet of the Cross.

Music: Robert Lehman

Communion of the Pre-Sanctified

¶ At the Procession of the Sacrament all kneel and sing

Hymn



Words: Venantius Honorius Fortunatus (c. 540-c. 600)
Music: Vexilla Regis prodeunt: *12th century, Mode I*

The Confession

¶ Remaining kneeling, the Officiant and People say together

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 Officiant alone stands and says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon ✠ and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *¶ People Amen.*

The Lord's Prayer

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.

The Ministration of Communion

¶ All Christians baptized with water in the Name of the Father, Son, and Holy Spirit are welcome to receive Holy Communion. To receive the Bread, extend your palms, crossed and upward; when offered the Chalice, please assist in guiding it. Those who do not wish to receive Holy Communion may come forward for a blessing; please indicate this to the Priest by crossing your arms over your chest.

Motet at the Communion

Crux fidelis, inter omnes
Arbor una nobilis:
Nulla silva talem profert,
Fronde flore germine.
Dulce lignum, dulces clavos,
Dulce pondus sustinet.

Faithful Cross! above all other,
One and only noble tree!
None in foliage, none in blossom,
None in fruit thy peer may be:
Sweetest wood and sweetest iron,
Sweetest weight is hung on thee.

Words: Venantius Fortunatus (d. 609) tr. John Mason Neale (1818–1866)
Music: Jacob Clemens non Papa (c. 1510–c. 1556)

¶ The Liturgy concludes as the Officiant alone says the following Prayer, all kneeling

¶ Officiant

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. *¶ People* *Amen.*

¶ All then depart in silence

Holy Week 2019

Holy Saturday		
7:00 PM	The Great Vigil of Easter	*Church*
Easter Day		
7:30 AM	The Holy Eucharist	*Church*
9:15 AM	Festal Eucharist	*Church*
11:15 AM	Festal Eucharist	*Church*
5:30 PM	The Holy Eucharist	*St. George's Chapel*

Good Friday

April 19, 2019
12:00 PM

"Christ Dead on the Cross with the Virgin Mary, John, and the Three Maries Mourning"
Unknown Artist
c. 1503-1504
National Library of Wales
Creative Commons

THE CHURCH
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The Rev. Andrew John Archie	*Rector*
The Rev. Peter James Speropulos	*Assistant Rector*
The Rev. Thomas Roy Albinson	*Assistant Rector*
The Rev. Anne Hunter Kelsey	*Priest Associate*
Robert Wylie Lehman	*Organist and Choirmaster*
Nicholas Frazier Bideler	*Assistant Organist and Choirmaster*