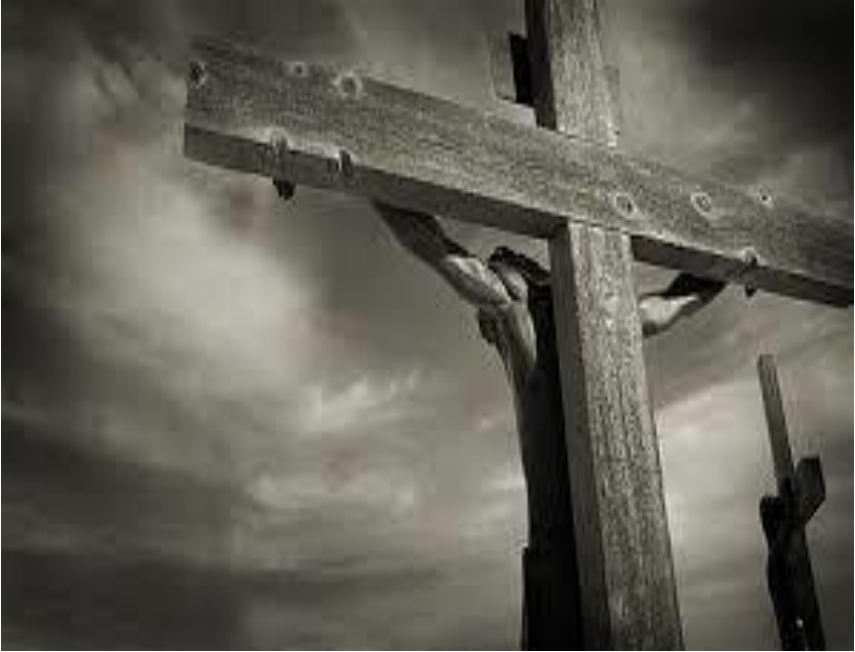


# Good Friday



*A warm welcome to all of you. As you will read further on, this is the one service of the year which has no proper beginning – therefore, we do not have the opportunity to welcome you out loud. Despite such liturgical restrictions, we hope you know that we are delighted to have you join us for the Good Friday Liturgy.*

*This service is a continuation from last night (Maundy Thursday) and it will conclude to-morrow night at the Great Easter Vigil. Therefore, there is neither a beginning nor an end to the service.*

*According to the Church's ancient tradition, in a spirit of dereliction and desolation, the sacraments are not celebrated today or to-morrow.*

*Solemn Silence is a significant and time-honored observance of this service, whereby we commemorate the death of our Saviour.*

*The priest takes up the Cross and process through the church.  
After each response, all kneel briefly or bow and venerate the cross in  
silence.*

*(All please STAND)*

*Priest: Behold the wood of the cross, whereon was hung the Savior of the  
world.*

*All: **O, come, let us worship!** (Reverence, kneel, or bow)*

***Please Kneel** as the clergy prostrate themselves on behalf of  
Everyone out of grief and reverence.*

## THE COLLECT

*(Please remain kneeling)*

Let us pray.

Christ our God, your love is poured out in death for our sakes. Comfort us with the promise that no power on earth, not even death itself, can separate us from your love; and strengthen us to wait until you are revealed to us in all your risen glory. Through the same, Christ our Lord. **Amen.**

## THE HYMN: *Passion Chorale Hymnal #168*

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;  
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;  
3 In thy most bit - ter pas - sion my heart to share doth cry,  
\*4 What lan - guage shall I bor - row to thank thee, dear - est friend,  
\*5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:  
 2 thy power is all ex - pir - ed, and quenched the light of light.  
 3 with thee for my sal - va - tion up - on the cross to die.  
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?  
 5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?  
 2 Ah me! for whom thou di - est, hide not so far thy grace:  
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,  
 4 Oh, make me thine for - ev - er! and should I faint - ing be,  
 5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!  
 2 show me, O Love most high - est, the bright - ness of thy face.  
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.  
 4 Lord, let me nev - er, nev - er, out - live my love for thee.  
 5 to me thine arms ex - tend - ed up - on the cross of life.

## THE LESSON

*(Isaiah 52:13-53:12)*

The Lesson is taken 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 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.

The word of the Lord.

*All:* **Thanks be to God.**



THE PSALM (Please Stand) Psalm 22:1-11, 14-18, 27-30 [TP]

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.

**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.**

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.**

THE EPISTLE

*(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.

THE PASSION ACCORDING TO ST. JOHN *(Please be seated)*

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, 'For whom are you looking?' 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, 'For whom are you looking?' 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 fulfil 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 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 round 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 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.’ 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?' 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, '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 Jews replied, 'We are not permitted to put anyone to death.' (This was to fulfil 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 to the Jews. 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 Jews again and told them, '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?' They shouted in reply, 'Not this man, but Barabbas!' Now



Barabbas was a bandit. 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 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 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 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 the emperor.' Then he handed him over to them to be crucified.

*[Please Stand]*

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 fulfil 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 fulfil 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.

*[Please Kneel]*

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.) 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.

.....  
Solo: Pie Jesu, by G. Faure

## THE SOLEMN INTERCESSIONS

*(Please kneel)*

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.

- I. *Let us pray for the holy catholic Church of Christ throughout the world; For its unity in witness and service; For all bishops, priests, and other ministers, and the people whom they serve; For Marc, 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:*

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 Saviour Jesus Christ.

- II. *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 see justice and truth, and live in peace and concord:*

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.

- III. *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 patience to minister to their needs:*

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.

*IV. 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:*

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.

*V. Finally, let us commit ourselves to our God and Maker, and pray for the grace of an 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 Him 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:*

O Lord, support us all the day long of this troublous life, 'til the shades lengthen, and the evening comes, and the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in thy mercy, grant us safe lodging, a holy rest, and peace at the last; through Jesus Christ our Lord.

# THE REPROACHES

*Unison*  
*mp*

O my peo - ple what have I done to thee?

or where - in have I

wear - ied thee? Ans - wer me.

*p*

*Cantor:*

1. I led you out of Egypt from slavery to freedom,  
but you led your Savior to the cross.  
For Forty years I led you safely through the desert.  
I fed you with manna from heaven and brought you to a land of  
plenty, but you led your Savior to the cross. (*Refrain*)
  
2. What more could I have done for you?  
I planted you as my fairest vine, but you yielded only bitterness:  
When I was thirsty, you gave me vinegar to drink,  
and you pierced your Savior's side with a lance. (*Refrain*)
  
3. I gave you a royal scepter,  
but you gave me a crown of thorns.  
I raised you to the height of majesty,  
but you have raised me high on a cross. (*Refrain*)

THE LORD'S PRAYER (*Kneeling*)

And now, as Christ our Saviour, Himself, has taught us, we are bold  
to pray,

**All: 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 COLLECT:

Let us pray:

O Holy and Immortal one, we veil our faces before your glory, and bow before the mystery of your Christ. With angels and archangels, we praise you, our Mercy, and we bless you, our Compassion, for in our brokenness you have not abandoned us. Hear us as we pray through Jesus, our high priest: heal all our divisions, reconcile the estranged, console the suffering, and raise up to new life all that is bound by death. **Amen.**

*Once again, there is no ending to this service.*  
**PLEASE OBSERVE A SOLEMN SILENCE  
IN THE CHURCH**

*The Triduum Service will conclude at  
the Great Easter Vigil tomorrow night at 7:30 pm.*