



The Liturgy for Good Friday

Friday, April 15, 2022 at Noon

St. Stephen's Episcopal Church ☩ Richmond, Virginia

From Jesus' entry into Jerusalem to his crucifixion and resurrection, Christians through the ages have found that a devotional focus on these last days in the life of Jesus can have a life-changing effect on us in the present. By following in his steps, listening intently to his final words to his dearest friends and to his words from the cross, even re-enacting some of the most poignant and penetrating moments of these last days, we find ourselves feeling as if our devotional sharing in his passion leads to a deeper sharing in his resurrection.

The liturgies and devotions of Holy Week are time-honored ways of drawing nearer to the heart of God. So, whoever you are and whatever has brought you to this moment at this time, we welcome you in our journey to a deeper life in God.

We pray that what you experience in this time and place will awaken you more completely to the presence of God and to the life that God has prepared for you.

All stand as the choir and clergy enter the chancel in silence.

All then kneel for silent prayer.

Officiant Blessed be our God.

The Book of Common Prayer, page 276

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

The Collect for Good Friday

Prayer Book, page 221

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. **Amen.**

The Lesson Isaiah 52:13-53:12 *Please sit.*

Reader 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.

Reader The Word of the Lord.

People **Thanks be to God.**

Silence is kept.

Psalm 22

Sung by the choir on behalf of the congregation.

Plainsong

- 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.
- 3 Yet you are the Holy One, *
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; *
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, *
scorned by all and despised by the people.
- 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."
- 9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother's breast.
- 10 I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother's womb.
- 11 Be not far from me, for trouble is near, *
and there is none to help.
- 12 Many young bulls encircle me; *
strong bulls of Bashan surround me.
- 13 They open wide their jaws at me, *
like a ravening and a roaring lion.
- 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.

- 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.
- 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.
- 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.
- 22 Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.
- 23 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.
- 24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied,
and those who seek the LORD shall praise him: *
"May your heart live for ever!"
- 26 All the ends of the earth shall remember and turn to the LORD, *
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the LORD; *
he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.
- 29 My soul shall live for him;
my descendants shall serve him; *
they shall be known as the LORD's for ever.
- 30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

The Passion of Our Lord Jesus Christ According to John

John 19:1-37

The customary responses before and after the Gospel are omitted. The congregation remains seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha, all stand.

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 the Jews, "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 Jesus, 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. Pilate 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 Pilate 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.

Please stand.

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. [*Silence is observed.*]

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.”

Silence is kept.

The Homily The Rev. John W.A. Jenkins *Please sit.*

Two minutes of silence follow.

Hymn 172 Were you there? *Sung by all, standing.*

Were You There

All standing, the Officiant says to the people

Officiant 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.

Please kneel.

Petitioner 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 Susan, Jennifer, and Porter, our bishops, 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 is kept.

Officiant 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. **Amen.**

Petitioner 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 seek justice and truth, and live in peace and concord.

Silence is kept.

Officiant 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. **Amen.**

Petitioner 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 is kept.

Officiant 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. **Amen.**

Petitioner 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 is kept.

Officiant 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. **Amen.**

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 is kept.

Officiant 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.**

At this point a wooden cross is brought into the church and placed in front of the chancel steps.

Motet Drop, drop slow tears *Sung by the choir.* Orlando Gibbons, arr. David Blackwell

Anthem 1 *Please stand.* Prayer Book, page 281

Officiant We glory in your cross, O Lord,
All **and praise and glorify your holy resurrection;**
for by virtue of your cross
joy has come to the whole world.

Officiant May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

All **Let your ways be known upon earth,**
your saving health among all nations.

Officiant Let the peoples praise you, O God;
let all the peoples praise you.

All **We glory in your cross, O Lord,**
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.

Anthem 2

Officiant We adore you, O Christ, and we bless you,
All **because by your holy cross you have redeemed the world.**
Officiant If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.
All **We adore you, O Christ, and we bless you,**
because by your holy cross you have redeemed the world.

Anthem 3

Officiant O Savior of the world,
who by thy cross and precious blood hast redeemed us:
All **Save us and help us, we humbly beseech thee, O Lord.**

Hymn 166 Sing, my tongue *Sung by all, standing.*

Pange lingua

During the singing of the hymn, you are invited to stand or kneel at the foot of the cross to pray in silence.

The Lord's Prayer

Officiant Let us pray. *Please kneel.*
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.

Concluding Prayer

The service concludes with the following prayer.

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. **Amen.**

Tolling of the Bell

The congregation remains kneeling or may be seated as a bell is tolled thirty-three times in commemoration of each year of our Lord's earthly life.

At the close of the Liturgy, please refrain from conversation until you have left the church, in respect for those who may wish to remain in prayer.

The Good Friday Offering

Alms basins are located at the entrances to the church.

It is customary in the Episcopal Church for the Good Friday offering to be designated for the work of the church in Jerusalem. Our Good Friday offering will go to The American Friends of the Episcopal Diocese of Jerusalem, which promotes and raises funds for humanitarian work of the Diocese of Jerusalem and its institutions so it may better serve the needs of all people in Jordan, Lebanon, Syria, Palestine and Israel. Gifts support the work of the Episcopal Diocese of Jerusalem in 14 schools, two major hospitals, four outpatient clinics, and four institutes for the disabled, in addition to parishes in Palestine, Israel, Lebanon, Syria, and Jordan, an area of 121,000 square miles. Information is at afedj.org

Participants

Officiant: The Rev. Patrick J. Wingo

Preacher: The Rev. John W.A. Jenkins

Assisting Clergy: The Rev. Cate Anthony, the Rev. Claudia W. Merritt, the Rev. Kevin Newell, the Rev. William S. Stanley

Musicians: St. Stephen's Choir, Chris Edwards, *director*; Brent te Velde, *organ*

Cross Bearers: John Crowder, Matthew Mika

Good Friday at St. Stephen's

5:30 p.m., Stations of the Cross, led by St. Stephen's Youth; outdoors, weather permitting

Easter at St. Stephen's

Easter Eve, Saturday, April 16

7:30 p.m., The Great Vigil and First Eucharist of Easter *service begins at the Three Chopt entrance outdoors +*

Easter Day, Sunday, April 17 *The Resurrection of Our Lord*

No Sunday School or Sunday Forum

7:30 a.m., Holy Eucharist: Rite One

9:00 a.m., Holy Eucharist: Rite Two, *followed by reception* *+ (two services: one in main church, one in Palmer Hall)

10:00 a.m., Easter Egg Hunt for children age 8 and younger; children and parents meet on sidewalk outside Palmer Hall; please bring your own Easter baskets

11:15 a.m., Holy Eucharist: Rite Two, *followed by reception* *+

5:30 p.m., Celtic Evensong and Communion +

6:30 p.m., Sunday Community Supper

8:00 p.m., Compline +

**child care available +service will be livestreamed on our Web site*

On Easter Day, additional parking will be available at St. Catherine's School on Grove Avenue across from the church, but please do not park in spaces marked "Resident."

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St. Stephen's Episcopal Church ☎ 6000 Grove Avenue Richmond, Virginia 23226 ☎ 804.288.2867 ☎ ststephensRVA.org