



The Liturgy for Good Friday

Friday, April 18, 2025 at Noon

St. Stephen's Episcopal Church ☩ Richmond, Virginia

Today is the day of sorrows. With our altars and our hearts stripped bare, we confront the story of Jesus' death on a cross. That cross was, and is, a place of desolation, where all hope seems lost. We know that this is not the end of the story, but we must not rush ahead to Easter without first standing at this intersection of life and death, hope and despair.

This solemn liturgy centers on the Passion narrative from John's gospel. As powerful as that account is, its scapegoating of the Jewish religious leaders (as opposed to Pilate and the Roman authorities) has contributed to centuries of antisemitism. Amended prayers—known as the Solemn Collects—seek to address this history in today's liturgy. Written by the Rev. Dan Joslyn-Siemiatkoski, a professor at Boston College, and former professor at the Episcopal Seminary of the Southwest, these collects are being used in a number of Episcopal dioceses and we have adapted them for our use here.

It is customary in the Episcopal Church for the offering received on Good Friday to be used for the work of the church in Jerusalem. Our practice at St. Stephen's is to send this offering to the American Friends of the Episcopal Diocese of Jerusalem. Alms basins are positioned near the entrances to the church.

Beginning after this service, you will see 14 icons placed around the church representing stations of the cross. These have been created by renowned artist Laura James. Booklets will be available to guide you through the stations, whether you walk them as part of a guided tour at 1:30 p.m., or on your own anytime between 2 and 4 p.m. At 5 p.m., soprano Lauren Clay and countertenor Quinn Bitsas, accompanied by Baroque instrumentalists, will present Giovanni Pergolesi's *Stabat Mater*, a powerful setting of the 13th-century hymn commemorating Mary's suffering during the crucifixion. Brent te Velde will also present solo organ music.

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

All then kneel for silent prayer.

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

The Book of Common Prayer, page 276

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 Hebrews 10:16-25 *Please sit.*

Reader A reading from the Letter to the Hebrews.

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.

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, tone IV

- 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;
2 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 held for one minute of reflection.*

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 Sermon The Rev. William S. Stanley

Two minutes of silence follow.

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

Were You There

The Solemn Collects

Prayer Book, page 277

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 our Jewish and Muslim siblings in faith, fellow descendants of Abraham;
For an end to violence within and between our sacred traditions;
For renewed appreciation of our common roots and common humanity;

For our mutual flourishing in peace as witnesses to God's sustaining love;
For the fullness of redemption for the sake of God's Name,
That unity and concord may exist between our religious traditions, especially in the Holy Land as harrowing events coincide with holy days of observance.

Silence is kept.

Officiant God of Abraham, you are known by many names but by one spirit of love and faithfulness: As we come near to the cross, we lament the history of prejudice and violence between ourselves and people of other faiths. Bless all the children of your covenant, as we strive together to attain the fullness of your blessing for the world. **Amen.**

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 Mark, Gayle, and Mark, 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 the 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 those who have not embraced God's redemptive love;
For those who are distant from God;
For those who have lost their faith;
For those without faith;
For those hardened by sin and indifference;
For the contemptuous and the scornful;
For those who have been wounded by the people of Christ;
For those who have persecuted others in the name of Christ;
For those who are persecutors of his disciples,
That God will lead sinners to repentance, and sustain all in a life of faith and obedience.

Silence is kept.

Officiant Merciful God, the source of life and fountain of mercy, let the Gospel of your Son Jesus Christ be preached with grace and love; turn the hearts of the followers of Jesus who have harmed others in his name; lead all to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you. **Amen.**

Petitioner Let us pray for all nations and peoples of the earth, and for those in authority among them;
For Danny, our Mayor, and Glenn, our Governor;
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 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 those who are hungry and homeless, destitute and oppressed;
 For those who are ill or disabled, in body, mind, or spirit;
 For those in loneliness, fear, and anguish;
 For those who face temptation, doubt, and despair;
 For those who are sorrowful and bereaved;
 For those who are persecuted for the sake of Christ;
 For prisoners, refugees, and captives;
 For victims of war, genocide, and trafficking, and all 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.**

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 in silence and placed in front of the chancel steps.

Motet	<i>Ecce lignum crucis</i>	<i>Sung by the choir.</i>	Katherine Webb
	<i>Ecce lignum crucis,</i>	<i>Translation:</i>	Behold the wood of the cross
	<i>in quo salus mundi pependit.</i>		on which hung the salvation of the world.
	<i>Venite adoremus.</i>		Come, let us adore him.

Anthems in Adoration of the Cross *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.**

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.**

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 approach and reverence the cross 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

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 Chapel of the Holy Spirit

The flowers and plants in the Chapel of the Holy Spirit, recalling the Garden of Gethsemane, are given to the glory of God and in loving memory of Gay Georgina Fraser by her family.

Participants

Officiant: The Rev. William L. Sachs; **Preacher:** The Rev. William S. Stanley; **Deacon:** The Rev. John W.A. Jenkins;
Assisting Clergy: The Rev. Cate Anthony, the Rev. John D. Rohrs; **Musicians:** St. Stephen's Choir, Chris Edwards,
director; Brent te Velde, organ

The Good Friday Offering

Offering plates 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 (afedj.org), which promotes and raises funds for humanitarian work of that diocese and its institutions to serve the needs of all people in Jordan, Lebanon, Syria, Palestine and Israel. Gifts support their work in 14 schools, two major hospitals, four outpatient clinics, and four institutes for the disabled, in addition to churches in Palestine, Israel, Lebanon, Syria, and Jordan, an area of 121,000 square miles.

Following this service

Stations of the Cross: 1:30 p.m. guided; self-guided between 2 p.m. and 4 p.m.

Icons representing 14 places on Jesus' journey to the cross are placed on easels around the church. Booklets will be available with prayers for each station.

Good Friday Musical Offering+ at 5 p.m.

Soprano Lauren Clay and countertenor Quinn Bitsas, with Baroque instrumentalists Janelle Davis, Chris Johnston, and Brady Lanier, will present Giovanni Pergolesi's *Stabat Mater*, a powerful setting of the 13th-century hymn commemorating Mary's suffering during the crucifixion. Solo organ music will also be offered by Brent te Velde.

Easter at St. Stephen's

The Great Vigil, Saturday, April 19

7:30 p.m., The Great Vigil & First Eucharist of Easter service begins outside the Three Chopt Road entrance +

Music by Sanctuary, the Compline Choir

Easter Day, Sunday, April 20 The Resurrection of Our Lord

7:30 a.m., Holy Eucharist: Rite One with Hymns+ (note earlier-than-usual time)

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

Music by St. Stephen's Choir with brass, timpani, organ

A children's Easter egg hunt takes place after the 9 a.m. services. The hunt will begin once BOTH 9 a.m. services have concluded.

No Sunday morning formation on Easter Day

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

Music by St. Stephen's Choir with brass, timpani, organ

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

6:30 p.m., Sunday Community Supper

8 p.m., Compline +

Sung by Sanctuary, the Compline Choir

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."

+Livestreamed * child care available

Easter Monday, April 21

The parish office and café will be closed; a priest is always on call for pastoral emergencies. There will not be Morning Prayer or other offerings. The food pantry, which is usually open Mondays, will move to Tuesday, April 22.

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