

GOOD FRIDAY

APRIL 2 – 12:00 PM



ST. GABRIEL'S EPISCOPAL CHURCH

"Learning and Doing the Work of Jesus"

THE LITURGY OF THE WORD

The ministers enter in silence.

Opening Sentences

Celebrant Blessed be our God,

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

Celebrant Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

First Lesson: Wisdom of Solomon 2:1, 12-24

The ungodly reasoned unsoundly, saying to themselves, "Short and sorrowful is our life, and there is no remedy when a life comes to its end, and no one has been known to return from Hades. Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training. He professes to have knowledge of God, and calls himself a child of the Lord. He became to us a reproof of our thoughts; the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange. We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father. Let us see if his words are true, and let us test what will happen at the end of his life; for if the righteous man is God's child, he will help him, and will deliver him from the hand of his adversaries. Let us test him with insult and torture, so that we may find out how gentle he is, and make trial of his forbearance. Let us condemn him to a shameful death, for, according to what he says, he will be protected."

Thus they reasoned, but they were led astray, for their wickedness blinded them, and they did not know the secret

purposes of God, nor hoped for the wages of holiness, nor discerned the prize for blameless souls; for God created us for incorruption, and made us in the image of his own eternity, but through the devil's envy death entered the world, and those who belong to his company experience it.

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 22:1-11

- 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.

Sequence Hymn – #167 “There Is a Green Hill Far Away”

The image shows a musical score for a hymn. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are printed below the vocal line. The first system contains five lines of lyrics, and the second system contains five lines of lyrics. The music is written in a simple, hymn-like style with block chords and a steady rhythm.

1 There is a green hill far a - way, out - side a ci - ty wall,
2 We may not know, we can - not tell, what pains he had to bear,
*3 He died that we might be for - given, he died to make us good,
*4 There was no o - ther good e - nough to pay the price of sin,
5 O dear - ly, dear - ly has he loved! And we must love him too,

1 where our dear Lord was cru - ci - fied who died to save us all.
2 but we be - lieve it was for us he hung and suf - fered there.
3 that we might go at last to heaven, saved by his pre - cious blood.
4 he on - ly could un - lock the gate of heaven and let us in.
5 and trust in his re - deem - ing blood, and try his works to do.

Words: Cecil Frances Alexander (1818-1895), alt. Music: *Horsley*, William Horsley (1774-1858)

Passion Reading: John 19:1-37

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ, according to John.

The customary responses before and after the Gospel are omitted.

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.

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.

All 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.

All 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.

The Homily

The Rev. Andrew VanBuren, Priest-in-Charge

A period of silence follows the homily for reflection and silent prayer.

Hymn – #168 “O Sacred Head, Sore Wounded”



The image shows a musical score for the hymn "O Sacred Head, Sore Wounded". It consists of a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The lyrics are written below the vocal line. The score is in a common time signature (C) and features a melody with various intervals and rests. The piano accompaniment provides harmonic support with chords and moving lines.

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.

Words: Paul Gerhardt (1607-1676); sts. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt.
 Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hessler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

The Solemn Collects

The Celebrant 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.

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 Kevin our Bishop, and all the people of this diocese
For all Christians in this community

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

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.**

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

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.**

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 mentally ill
For those in loneliness, fear, and addiction
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 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

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.**

Let us commit ourselves to 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

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.**

Veneration of the Cross

A wooden cross is brought in. The leader says

Behold the wood of the cross, on which was hung the world's salvation.

The ministers may kneel before the cross or kiss the cross in an act of devotion.

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.**

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.
**Let your ways be known upon earth,
your saving health among all nations.**

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

Offertory Hymn – #172 “Were You There?”

1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed him to the tree? Were you
 *3 Were you there when they pierced him in the side? Were you
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh! _____
 there when they nailed him to the tree? Oh! _____
 there when they pierced him in the side? Oh! _____
 there when they laid him in the tomb? Oh! _____

Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?
 trem-ble. Were you there when they nailed him to the tree?
 trem-ble. Were you there when they pierced him in the side?
 trem-ble. Were you there when they laid him in the tomb?

Words: Afro-American spiritual Music: *Were You There*, Afro-American spiritual; harm. Charles Winfred Douglas (1867-1944)
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Confession of Sin

The Celebrant then says

Let us confess our sins against God and our neighbor.

Silence may be kept.

**God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.**

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. **Amen.**

Lord's Prayer

The Celebrant stands behind the altar and says

And now, as our savior Christ has taught us, we are bold to say:

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as 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.**

Communion from the Reserved Sacrament

The Celebrant invites those present to Communion, saying
The gifts of God for the people of God.

The ministers consume the remaining Communion bread.

Closing Prayer

The service concludes with the following prayer

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

The service ends in silence

**ST. GABRIEL'S
EPISCOPAL CHURCH**

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www.stgabriels.us

The Rt. Rev. Kevin Nichols, Bishop
The Rev. Andrew VanBuren, Priest-in-Charge
Jacob Leonowitz, Organist/Choirmaster
Phoebe Kelleher, Music Associate

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ST. GABRIEL'S PARISH PRAYER LIST

30-Day Prayer List: Lee Baker; Kelly Fitzgerald; Colin Hiriak; Kathryn; Robert; Gregory Rowe; Mark Rowe; family of Brian Schwartz; Betty Webster.

Military and First Responders: Jason Beiler; Connor Cooper; Morgan Crummy; Nick English; Zach English; Vince Frasure; Adrienne Hunt; Jason Killian; Jeff Lydic; Ben Martin; James Martin; Shannon McCorkle; Ross Morrison; Brooke Moyer; Jared Patt; Matthew Pawlik; Jason Robbins; Ben Skean; Daniel E. Vroman; Kenneth Whitelock.

Long-term Prayer List: Mary Jane Amoroso; Peter Amstutz; Audrey Artus; MaryEllen Bailey; Bill; Bob & Marsha; Joel Braverman; Carol & Carl Burkhardt; Sonia Calderone & family; Julie Clemmons; Barbara Cregar; Margaret Crummy; Joe DeMayo & family; Diane & Paul; Donna; Sandy Douros; Eric; Eva; Tina Fanjoy; Clem Fiorini; Nancy Flohr; Tracy Geary; Elizabeth George; Tracy Germano; Bob Green & family; Traci Groner; Lynne Hamm; Theresa & Christine Hawkins; Carroll & Lorraine Hine; Pauline Hunsberger; Miss JoAnn; Jeanne M.; Elaine Kugler; Linda; Raziell Liriano; Lorraine; Maureen; John Mazzone; Lorraine McCorkle; the McKeon family; Denny McKernan; Tammy Miller; Safaa Mohammed; Nancy H.; Nicole; Elliot Phillips & family; Sally Reading & family; Amy Reed; Robin Reed; Tara Reed; Eric Roda; Ernie Runge, Jr.; Russell family; Carissa Scheid; Briana Speese; Fred Spiezio; Rita Starkey; Chris Stewart; Blair Stockton; Terry Stockton; Mary Lou Tate; Regina White; Justin Zajac.

WE PRAY FOR Hopewell Love; Common Ground Recovery Community, Good Shepherd Learning Center.

IN OUR PARISH CYCLE OF PRAYER, we pray for Julie, David, Stephen, David, & Luke Eurillo; Stephen & Laura

Fairbrother; Shane, Tammy, Carter, Brady, & Lily
Ferguson.

IN OUR DIOCESAN CYCLE OF PRAYER, we pray for the
clergy and people of St. James, Dundaff, and the clergy of
the Diocese of Bethlehem.

IN OUR ANGLICAN CYCLE OF PRAYER, we pray for
peace in Jerusalem.

IN THE DIOCESE OF KAJO-KEJI in South Sudan, we pray
for the people and clergy of Kudupi Parish.

THE BULLETIN is sponsored by Barbara Stolz in memory
of Beulah & Clarence Stolz and Anna & Evan Edmunds.

THE SANCTUARY CANDLE is given by the Heist family in
loving memory of June & Arthur R. Heist, Jr.