



THE SOLEMN LITURGY OF GOOD FRIDAY

March 29, 2024: 12:00 p.m.

The Chancel of St. Andrew's Episcopal Church

Please kneel as you are able for silent prayer.

The Opening Acclamation

The Book of Common Prayer (BCP), p. 276

Please remain kneeling as you are able.

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

The Collect of the Day

BCP, p. 276

Please remain kneeling as you are able.

Presider The Lord be with you.
People And also with you.
Presider 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.

All Amen.

The First Lesson

Isaiah 52:13-53:12

NRSV

Please sit.

A reading 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.

Reader The Word of the Lord.
People Thanks be to God.

The Response

Psalm 22:1-21

BCP, p. 610

Please remain seated and join in reading the Psalm in unison.

The Passion Gospel

John 19:1-42

CEB

The congregation will be seated for the first part of the Passion Gospel. Please stand as you are able where indicated.

The Passion of our Lord Jesus Christ according to John.

Then Pilate had Jesus taken and whipped. The soldiers twisted together a crown of thorns and put it on his head, and dressed him in a purple robe. Over and over they went up to him and said, "Greetings, king of the Jews!" And they slapped him in the face. Pilate came out of the palace again and said to the Jewish leaders, "Look! I'm bringing him out to you to let you know that I find no grounds for a charge against him." When Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them, "Here's the man." When the chief priests and their deputies saw him, they shouted out, "Crucify, crucify!" Pilate told them, "You take him and crucify him. I don't find any grounds for a charge against him." The Jewish leaders replied, "We have a Law, and according to this Law he ought to die because he made himself out to be God's Son." When Pilate heard this word, he was even more afraid. He went back into the residence and spoke to Jesus, "Where are you from?" Jesus didn't answer. So Pilate said, "You won't speak to me? Don't you know that I have authority to release you and also to crucify you?" Jesus replied, "You would have no authority over me if it had not been given to you from above. That's why the one who handed me over to you has the greater sin." From that moment on, Pilate wanted to release Jesus. However, the Jewish leaders cried out, saying, "If you release this man, you aren't a friend of the emperor! Anyone who makes himself out to be a king opposes the emperor!" When Pilate heard these words, he led Jesus out and seated him on the judge's bench at the place called Stone Pavement (in Aramaic, *Gabbatha*). It was about noon on the Preparation Day for the Passover. Pilate said to the Jewish leaders, "Here's your king." The Jewish leaders cried out, "Take him away! Take him away! Crucify him!" Pilate responded, "What? Do you want me to crucify your king?" "We have no king except the emperor," the chief priests answered. Then Pilate handed Jesus over to be crucified. The soldiers took Jesus prisoner. Carrying his cross by himself, he went out to a place called Skull Place (in Aramaic, *Golgotha*).

Please stand as you are able.

That's where they crucified him – and two others with him, one on each side and Jesus in the middle. Pilate had a public notice written and posted on the cross. It read "Jesus the Nazarene, the king of the Jews." Many of the Jews read this sign, for the place where Jesus was crucified was near the city and it was written in Aramaic, Latin, and Greek. Therefore, the Jewish chief priests complained to Pilate, "Don't write, 'The king of the Jews' but 'This man said, "I am the king of the Jews." ' " Pilate answered, "What I've written, I've written." When the soldiers crucified Jesus, they took his clothes and his sandals, and divided them into four shares, one for each soldier. His shirt was seamless, woven as one piece from the top to the bottom. They said to each other, "Let's not tear it. Let's cast lots to see who will get it." This was to fulfill the scripture. *They divided my clothes among themselves and they cast lots for my clothing.* That's what the soldiers did. Jesus' mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene stood near the cross. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that time on, this disciple took her into his home. After this, knowing that everything was already completed, in order to fulfill the scripture, Jesus said, "I am thirsty." A jar full of sour wine was nearby, so the soldiers soaked a sponge in it, placed it on a hyssop branch, and held it up to his lips. When he had received the sour wine, Jesus said, "It is completed." Bowing his head, he gave up his life.

A moment of silence is observed.

It was the Preparation Day and the Jewish leaders didn't want the bodies to remain on the cross on the Sabbath, especially since that Sabbath was an important day. So they asked Pilate to have the legs of those crucified broken

and the bodies taken down. Therefore, the soldiers came and broke the legs of the two men who were crucified with Jesus. When they came to Jesus, they saw that he was already dead so they didn't break his legs. However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. The one who saw this has testified, and his testimony is true. He knows that he speaks the truth, and he has testified so that you also can believe. These things happened to fulfill the scripture, "They won't break any of his bones." And another scripture says, "They will look at him whom they have pierced." After this Joseph of Arimathea asked Pilate if he could take away the body of Jesus. Joseph was a disciple of Jesus, but a secret one because he feared the Jewish authorities. Pilate gave him permission, so he came and took the body away. Nicodemus, the one who at first had come to Jesus at night, was there too. He brought a mixture of myrrh and aloe, nearly seventy-five pounds in all. Following Jewish burial customs, they took Jesus' body and wrapped it, with the spices, in linen cloths. There was a garden in the place where Jesus was crucified, and in the garden was a new tomb in which no one had ever been laid. Because it was the Jewish Preparation Day and the tomb was nearby, they laid Jesus in it.

Reflection

The Rev. Peyton Williams

Solemn Collects

BCP, p. 277

Please stand or kneel as you are able. There will be time for silent prayer between each collect.

Anthems

BCP, p. 281

Please kneel as you are able. The Congregation reads the parts in italics.

Confession of Sin

BCP, p. 360

Please kneel as you are able.

The Lord's Prayer

BCP, p. 364

Please remain kneeling as you are able.

Concluding Prayer

BCP, p. 282

Please remain kneeling as you are able for the silent procession. Afterwards, you may depart in silence, remain in place for private prayer and meditation, or walk the Stations of the Cross.



The Good Friday Offering

The custom of the Episcopal Church is to devote the Good Friday offering to the work of the Church in the Holy Land. Accordingly, today's offering will go to the Episcopal Church of Jerusalem and the Middle East.

From its headquarters at St. George's Cathedral in East Jerusalem, the Church runs hospitals, schools, clinics, and refugee-assistance programs, serving people in need without regard to ethnic or religious identity, and provides comfort and spiritual care to ancient Christian communities throughout the Arab world, including many who face the possibility of extinction.

Offering plates will not be passed at this service. They may be found at the doors.

WORSHIP PARTICIPANTS

Presider: The Rev. Peyton Williams

Reader: Britton Trimble

Intercessor & Vestry Person of the Day: Jim Evans

ANNOUNCEMENTS

- Bring noisemakers for the Easter Vigil — keys, bells, anything that jingles will contribute to the celebration!
- Bring flowers on Easter Sunday for the flower cross!
- Bring a basket on Easter Sunday for the Egg Hunt!



Good Friday, March 29

- Self-Guided Stations of the Cross: 1:00 p.m. - 7:00 p.m., church
- The Solemn Liturgy of Good Friday with Sung Passion: 7:00 p.m., church and on Facebook

Holy Saturday, March 30

- The Great Vigil of Easter: 7:00 p.m., begins in the lot across Laurel Street from the church, then in the church, and on Facebook. A light reception will directly follow the service.

Easter Sunday, March 31

- Easter Service at Palmer Chapel with Pine Street Baptist: 8:30 a.m., Hollywood Cemetery
- Holy Eucharist Rite II: 10:00 a.m., church and on Facebook
- Easter Egg Hunt: 11:30 a.m., immediately following the service, please bring a basket