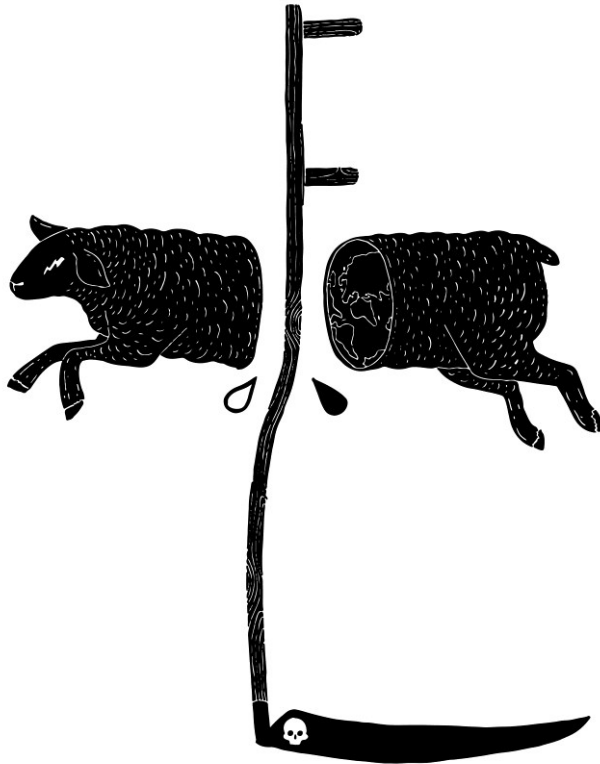


FRIDAY IN HOLY WEEK  
COMMONLY CALLED GOOD FRIDAY  
April 15, 2022

Noon  
The Liturgy of the Passion  
*Ante-Communion & Veneration of the Cross*



*It is finished.*

## THE VENERATION OF THE CROSS

Good Friday's ceremonial counterpart to Ash Wednesday's Imposition of Ashes is the Veneration of the Cross. After hearing in faith the Lord's Passion, and having united ourselves to his love in the Prayer for the Church, a Crucifix is unveiled in the presence of the congregation: "before whose eyes Jesus Christ hath been evidently set forth, crucified among you" (Galatians 3:1). We may then approach the altar to bow or kneel in homage, and some may wish to kiss the foot of the cross.

In homage we acknowledge our sin, the betrayal of the Lord's charity, set forth in the *Reproaches*: "O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me." We respond in the plea of the *Trisagion*: "Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us."

Yet "where sin abounded grace did much more abound" (Romans 5:20): our penitence turns to praise of what his love and obedience have accomplished for us upon the cross: "We adore thy cross, O Lord, and we praise and glorify thy holy resurrection: for, lo, by the cross, joy hath come to the whole world." With this praise is mingled the prayer for blessing in Psalm 67, testimony that "Christ hath redeemed us from the curse of the law, being made a curse for us (for it is written, cursed is everyone that hangeth on a tree) that the blessing of Abraham might come upon the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Galatians 3:13,14). He bears the curse and condemnation of our sins, that he may bestow upon us his blessing.

# GOOD FRIDAY

## THE LITURGY OF THE PASSION

April 15, 2022

*Please silence all electronic devices. In the time before the service begins,  
we prepare our hearts and minds for worship.*

*1:30 p.m. - 2:30 p.m. Church is open for prayer*

*2:30 p.m. Evening Prayer*

*5:30 p.m. Way of the Cross (Gather at arches on north side of Church.)*

## THE PROCESSION

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*After the clergy and choir enter, all kneel and keep silence for a space.*

The Litany..... Prayer Book, page 54

*(Music for the responses is found on the insert.)*

Prayer of Saint Chrysostom & Grace..... 20

## THE ANTE-COMMUNION

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HYMN (*all stand*) #67 *See the Destined Day Arise!*..... Halle

*Minister:* The Lord be with you.

*Answer:* **And with the spirit.**

*Minister:* Let us pray.

The Collect for Purity (*all kneel*)..... 67

The Summary of the Law ..... 69

KYRIE ELEISON Hymnal #702..... John Merbecke

Lord, have mercy upon us.

**Christ, have mercy upon us.**

Lord, have mercy upon us.

The Collects for Good Friday .....156-157

The Epistle: Hebrews 10:1-25 .....157-158

HYMN (*all sit*) #63 *The Royal Banners Forward Go (Sung by choir only)*..... Vexilla Regis

*The Congregation may be seated until the final stanza.*

**The Passion:** According to Saint John 18:1-19:37 (*Congregation may be seated.*)

*[Jesus Arrested 18:1-11]*

**A**T that time: Jesus went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

*[Preliminary interrogation of Jesus before Annas 18:12-14]*

Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

*[Peter's first denial of Jesus 18:15-18]*

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

*[Interrogation of Jesus 18:19-23]*

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

*[Peter's second and third denial of Jesus 18:24-27]*

Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.

*[Jesus led before Pilate, who questions the prosecution 18:28-32]*

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

*[Jesus questioned by Pilate 18:33-38a]*

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

*[Amnesty for Barabbas 18:38b-40]*

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

*[Jesus scourged, mocked 19:1-3]*

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands.

*[Jesus sentenced to death 19:4-16a]*

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever marketh himself a king speaketh against Caesar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priest answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified.

**[ALL STAND]**

*[Jesus crucified 19:16b-18]*

And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

*[The Title 19-22]*

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

*[Jesus' garments parted 19:23-24]*

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

*[Jesus entrusts his mother and the beloved disciple to each other's care 19:25-27]*

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

*[The last words and death of Jesus 19:28-30]*

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

**[ALL KNEEL AND SILENCE IS KEPT]**

*[The piercing of his side 19:31-37]*

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first,

and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

HYMN (*all stand*) #71 *Ab, Holy Jesus* ..... Herzliebster Jesu

The Address

## THE OFFERTORY

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Sentences (*all stand*):

**W**alk in love, as Christ also loved us, and hath given himself for us an offering and sacrifice unto God for a sweet-smelling savour. *Ephesians 5:2*

ANTHEM (*all sit*) *Adoramus te, Christe* (From the Seven Last Words)..... Theodore Dubois  
Christ, we do all adore Thee, and we do praise Thee for ever, for on the Holy Cross hast  
Thou the world from sin redeemed us.

Presentation of Alms: #732 *All Things are Thine* (Hymnal, page 787)..... Gardiner  
All things are Thine; no gift have we,  
Lord of all gifts, to offer Thee;  
And hence with grateful hearts today  
Thine own before Thy feet we lay.

### The Biddings and Commemoration of the Faithful Departed

*Priest:* Of your charity I bid your prayers for the repose of the souls of the faithful departed: Rest eternal grant unto them, O Lord.

**And let light perpetual shine upon them.**

*Priest:* May they rest in peace. **Amen.**

The Prayer for Christ's Church (*all kneel*).....74-75

The Lord's Prayer (*said with the congregation*)..... 82

**O**UR 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.**

*Priest:* We adore thee, O Christ, and we bless thee;

Because by thy holy Cross thou hast redeemed the world.

Let us pray.

**O** LORD Jesus Christ, Son of the living God, we pray thee to set thy Passion, Cross, and death between thy judgment and our souls, now and in the hour of our death. Vouchsafe to the living mercy and grace, to the dead pardon and rest, to thy holy Church peace and concord, and to us sinners everlasting life and glory; who with the Father and the Holy Ghost livest and reignest world without end. **Amen.**

The glorious Passion of our Lord Jesus Christ bring us to the joys of Paradise. **Amen.**

*The congregation remains standing as a veiled cross is brought in.*

## VENERATION OF THE CROSS (COMMONLY CALLED THE REPROACHES)

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*The priest unveils a cross before the people, and says three times,*

Behold the wood of the cross, whereon hung the Savior of the world.

*Answer: O Come, let us worship.*

### The Reproaches

O my people, what have I done unto thee; or wherein have I wearied thee, saith the Lord? Testify against me. Because I, the Lord thy God, brought thee forth from the land of Egypt: thou hast prepared a cross for thy Saviour.

*Answer: Holy God, Holy and mighty, Holy and immortal, have mercy upon us.*

Because I, the Lord thy God, led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceeding good; thou hast prepared a cross for thy Saviour.

*Answer: Holy God, Holy and mighty, Holy and immortal, have mercy upon us.*

What more could I have done for thee that I have not done, saith the Lord thy God? I indeed did plant thee, O my vineyard, exceeding fair, and thou art become very bitter unto me; for vinegar thou gavest me to quench my thirst, and thou hast pierced with a spear the side of thy Saviour.

*Answer: Holy God, Holy and mighty, Holy and immortal, have mercy upon us.*

I, the Lord thy God, did scourge Egypt with her first-born for thy sake; and thou hast scourged me. I led thee forth out of Egypt, through the Red Sea; and thou hast delivered me unto the chief priest. I did open the sea before thee; and thou hast opened my side with a spear.

*Answer: O my people, what have I done unto thee; or wherein have I wearied thee, saith the Lord? Testify against me.*

I did go before thee in the pillar of cloud; and thou hast brought me unto the judgement hall of Pilate.



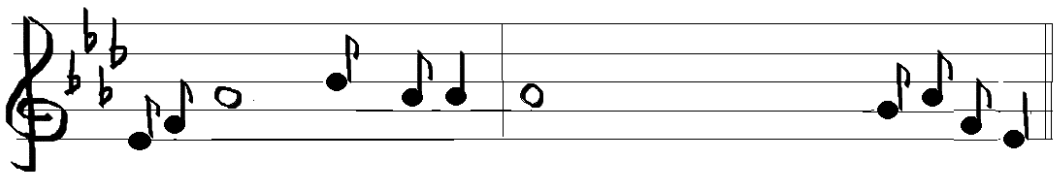
I did feed thee with manna in the desert; and thou hast stricken me with blows and scourges. I did give thee to drink the water of life from the rock; and thou hast given me to drink gall and vinegar.

*Answer:* O my people, what have I done unto thee; or wherein have I wearied thee; saith the Lord? Testify against me.

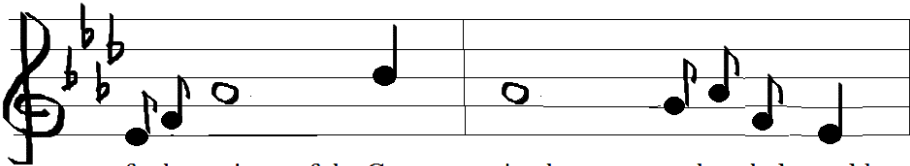
I did smite kings for thy sake; and thou hast smitten my head with a reed. I did give thee a royal scepter; and thou hast set upon my head a crown of thorns. I did raise thee on high with great power; and thou hast hanged me upon the gibbet of the Cross.

*Answer:* O my people, what have I done unto thee; or wherein have I wearied thee, saith the Lord? Testify against me.

Psalm 67 *Deus misereatur*.....Tone viii.1



We ven- erate thy Cross, O Lord, and praise and glorify thy holy Resurrection:



for by virtue of the Cross, joy has come to the whole world.

*The antiphon is sung by the cantor and repeated by the congregation. It is then sung after each verse of Psalm 67.*

GOD be | merciful unto us, and | bless us, \* and show us the light of his countenance, and be merci- | ful unto us;

2 That thy | way may be known upon | earth, \* thy saving health a- | mong all nations.

3 Let the | peoples praise thee, O | God; \* yea, let all the | peoples praise thee.

4 O let | the nations rejoice and be | glad; \* for thou shalt judge the folk righteously, and govern the | nations upon earth.

5 Let the | peoples praise thee, O | God; \* yea, let all the | peoples praise thee.

6 Then shall | the earth bring forth her | increase; \* and God, even our own God, shall give | us his blessing.

7 **God** | shall bless us; \* and all the ends of the | world shall fear him.

HYMN (*all stand*) #66 *Sing, My Tongue, the Glorious Battle*..... Pange Lingua

Let us pray.

**W**E beseech thee, O Lord, that as thy people have now with devout heart and mind recalled the passion and death of thy Son: so likewise thy plenteous benediction may descend upon them, thy pardon and consolation be granted unto them, their holy faith increased, their eternal redemption made sure; through the same Christ our Lord. **Amen.**



*The Church remains open today for private devotion during the remainder of the Three Hours in which our Lord hung upon the Cross. The Three Hours devotion will close with*

*2:30 p.m. Evening Prayer*

*5:30 p.m. Way of the Cross*

*Please assemble under the arches at the north side of the Church for Stations of the Cross. Families are welcome!*

### **“STATIONS IN THE STREET”**

*Am outdoor art installation for Lent.*

St John’s new outdoor Lenten art installation is displayed in the arches on the north side of the church. The works by Scott Erickson are a striking, modern interpretation of the Way of the Cross, accompanied by Scripture and meditations on Holy Week and on the work of Christ. This installation utilizes our downtown location to reach those who walk through our campus with the gospel and also provides an opportunity to make deeper connections with the local arts community. Please plan to stop by and spend time with these meditative artworks during Lent.

# EASTER AT ST. JOHN'S

Easter Eve, Saturday, April 16

**5:30 p.m. Solemn Choral Evensong & Confirmation, Church & Online**

*Musical Prelude begins at 5:05 p.m.*

*Reception for confirmands and their guests follows  
in the Green-Meldrim House.*



**EASTER SUNDAY, APRIL 17**

**8 a.m. Sung Eucharist, Church**

*This service will feature trumpet & organ.*

**9 a.m. Flowering of the Cross, Green-Meldrim House**

*Meet at the steps of the Green-Meldrim House and decorate  
the cross with flowers. Sign up for family photos taken by  
a professional photographer from 9-9:30 a.m. (at no cost).*

**9:30 a.m. Family Sung Eucharist, Church & Online**

*After the Children's talk, children will follow the cross over  
to the Green-Meldrim garden for an egg hunt. A parent will need  
to accompany any children 3 years and younger. Parents may  
pick up their older child from this location after the service.*

*Confirmed youth will stay to receive the sacrament.*

*This service will feature brass.*

**11:30 a.m. Solemn (Choral) Eucharist, Church & Online**

*Nursery is available in Cranmer Hall beginning at  
10:45 a.m. for this service only.*

*This service will feature brass.*

## FATHER RALSTON'S UKRAINIAN EASTER EGGS

### *On display in St. Mary's chapel*

Eggs are natural symbols of Easter hope in many cultures, but among peoples of eastern Europe, especially Ukraine, the decorating of eggs for Easter has been raised to an art form. A Pysanka (plural Pysanky) is a Ukrainian Easter Egg, traditionally made in secret by Ukrainian women in the nights of Holy Week, using a series of natural dyes and beeswax to decorate the eggs with a variety of geometric, vegetable, and animal forms that symbolize the new life of the Resurrection, and given as gifts after being blessed on Easter. Four eggs, which once belonged to Father Ralston, are on display in St. Mary's chapel, as a testimony to the Easter hope, and in honor of the Ukrainian people, and their own religious and cultural heritage as a distinct people and nation, now threatened with destruction.



# ST. JOHN'S CHURCH

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SAVANNAH

*Worship in the Anglican Tradition*

www.stjohnssav.org Office: 912.232.1251 Fax: 912.232.5559

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