



ST. JOHN'S CHURCH - SAVANNAH

GOOD FRIDAY
APRIL 3, 2026
NOON

THE LITURGY OF THE PASSION

Please maintain a reverent silence before the service

The Mass setting is the *First Communion Service* by John Merbecke (c.1510-c.1585)

The People stand as the Choir and Clergy enter, then all kneel and keep silence for a space before beginning with

THE LITANY *(Please see the insert for musical notation)*

After the Litany has concluded, a Priest continues with

A PRAYER OF ST. CHRYSOSTOM

The Book of Common Prayer, p. 20

Then is said

The ✠ grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

All stand and join in singing

Hymn 67 "See the destined day arise"

HALLE

The People standing, the Priest says

	The Lord be with you.
<i>People</i>	And with thy spirit.
<i>Priest</i>	Let us pray.

The People kneel, and the Priest continues with

THE COLLECT FOR PURITY

The Book of Common Prayer, p. 67

THE SUMMARY OF THE LAW

BCP, p. 69

KYRIE ELEISON *(sung by All)*

The Hymnal 1940, 702

Lord, have mercy upon us
Christ, have mercy upon us
Lord, have mercy upon us

THE COLLECTS OF THE DAY

BCP, p. 156, 134, 124

The People remain kneeling and the Priest sings

The Lord be with you.
People And with thy spirit.
Priest Let us pray.

The Priest continues with the Collects, to each the People respond

Amen.

The People sit

THE LESSONS

The Epistle: Hebrews 10:1-25

BCP, p. 157

The People stand as the Choir sings

SEQUENCE: Vexilla Regis

The text for the Sequence may be found at Hymn 63 in The Hymnal 1940.

The Gospel: John 18:1—19:37

BCP, p. 155

Priest The Passion according to St. John.

No response is made and the People are seated

When Jesus had spoken these words, he 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? 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. 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. 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? 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. 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. 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? 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. 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. 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 maketh 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 priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified.

The People stand

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. 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. 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. 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. 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 keep silence for a space]* 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.

All remain standing and join in singing

Hymn 71 "Ah, holy Jesus"

HERZLIEBSTER JESU

THE ADDRESS

Since the horrific anti-Semitism of the last century and its resurgence in our own time, Christians do well to read the passion narratives of the Gospels with care. While those opposed to Jesus are often described as "the Jews", especially in John's Gospel, this is neither an expression of anti-Semitism nor grounds for it, since Jesus and his disciples were all ethnically Jewish and considered themselves as not establishing a new religion but fulfilling the heritage and hope of Israel. The Elizabethan official homily for Good Friday supplies us with a sound perspective: "If we, my friends, consider this, that for our sins, this most innocent Lamb was driven to death, we shall have much more cause to bewail ourselves, that we were the cause of his death, than to cry out of the malice and cruelty of the

Jews, which pursued him to his death. We did the deed wherefore he was thus stricken and wounded: they were only the ministers of our wickedness". In our common sinfulness, there is no cause for their persecution, only for repentance of our sins, and the love and charity we owe them as our neighbors.

THE OFFERTORY

The People stand and the Priest begins the Offertory with a sentence of scripture. After which, the People sit.

THE ANTHEM

*O vos omnes qui transitis per viam,
attendite, et videte:
Si est dolor similis sicut dolor meus.
Attendite, universi populi,
et videte dolorem meum.*

O all ye that pass by the way,
attend and see:
If there be any sorrow like unto my sorrow.
Attend, all ye people,
and see my sorrow.

Words: Lamentations 1:12
Music: Tomás Luis de Victoria (1548-1611)

THE PRESENTATION

The People stand as the alms and oblations are presented and sing

Hymn 732 "All things are thine"

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. Amen.

The Priest then says

People All things come of thee, O Lord,
and of thine own have we given thee. Amen.

THE BIDDINGS

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;
People and let light perpetual shine upon them.
Priest May they rest in peace.
People Amen.

THE PRAYERS FOR THE CHURCH

BCP, p. 74

The Priest begins by saying

Let us pray for the whole state of Christ's Church.

The People kneel and the Priest continues with the prayers

THE LORD'S PRAYER *(said by All)*

BCP, p. 82

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.

The Priest then says

We adore thee, O Christ, and we bless thee;
People Because by thy holy Cross thou hast redeemed the world.
Priest Let us pray.

The Priest continues with


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, one God, world without end. *Amen.*

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

The People stand and a veiled cross is borne into the church

The following is sung three times as the cross is gradually unveiled

Priest



Be-hold the wood of the Cross, where-on was hung the Sav-iour of the world.

People



O come let us wor-ship.

THE VENERATION OF THE CROSS

The Priests venerate the cross, and the congregation is invited to follow.

Please be assured that there is no single method for venerating the cross. Some people like to approach the cross, to genuflect, and then to kiss the foot of the cross as an act of devotion; other people prefer to approach the cross and then to kneel briefly in prayer before returning to their seat; while others prefer to remain in their seat and to look upon the cross from a distance.

During the Veneration of the Cross, the Choir sings

O my people, what have I done to you?
How have I offended you?
Answer me!
I led you out of Egypt, from slavery to freedom,

but you led your Saviour to the cross.

Holy is God!

Holy and strong!

Holy immortal One, have mercy on us.

For forty years I led you safely through the desert,

I fed you with manna from heaven and brought you to a land of plenty:

but you led your Saviour to the cross.

What more could I have done for you?

I planted you as my fairest vine, but you yielded only bitterness:

When I was thirsty you gave me vinegar to drink,

and you pierced your Saviour's side with a lance.

I opened the sea before you,

but you opened my side with a spear.

I led you on your way in a pillar of cloud,

but you led me to Pilate's court.

I bore you up with manna in the desert,

but you struck me down and scourged me.

I gave you saving water from the rock,

but you gave me gall and vinegar to drink.

I gave you a royal sceptre,

but you gave me a crown of thorns.

I raised you to the height of majesty,

but you have raised me high on a cross.

Words: Antiphons and verses for Good Friday

Music: William Douglas (b. 1994)

The Veneration of the cross concludes as the Choir sings

God be merciful unto us, and bless us, *

and show us the light of his countenance, and be merciful unto us;

That thy way may be known upon earth, *

thy saving health among all nations.

Words: Psalm 67:1-2

Music: Plainsong Tone VII

All stand and join in singing

Hymn 66 "Sing, my tongue, the glorious battle"

PANGE LINGUA

The Priest says

Let us pray.

The People kneel and the Priest continues

We 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 People stand as the Clergy and Choir depart and the People then depart in silence

THIS WEEK AT ST. JOHN'S

GOOD FRIDAY, APRIL 3

2:30PM - Sung Evening Prayer, *Church Proper*

5:30PM - Stations of the Cross, *Madison Square**

**Those attending this liturgy should gather in the Mall*

HOLY SATURDAY, APRIL 4

11AM - Ante-Communion, *St. Mary's Chapel*

THE SUNDAY OF THE RESURRECTION OF OUR LORD, APRIL 5

8AM - Holy Communion (said service), *Church Proper*

9AM - Flowering of the Cross - *Green-Meldrim House*

9:30AM - Sung Eucharist, *Church Proper*

11AM - Easter Egg Hunt, *Mall*

11:30AM - Solemn Choral Eucharist, *Church Proper*

CLERGY

The Right Reverend Frank Logue, *Bishop of Georgia*

The Reverend Gavin Dunbar, *Rector*

The Reverend Jonathan Jameson, *Associate Rector*

The Right Reverend Paul Lambert, *Bishop (retired) DEPO*

The Reverend J. Patrick Hunt, *Assisting Priest*

The Reverend David Thurlow, *Assisting Priest*

for a full listing of staff and vestry members, please visit the church website at stjohnssav.org