

WELCOME TO ST. MARK'S CHAPEL

Open hearts, open minds, open doors

Seven O'clock in the Evening
Friday, April 2, 2023

GOOD FRIDAY

The Good Friday Liturgy we observe is based upon services celebrated since the earliest days of Christianity. This is the most solemn and austere day of the Liturgical Calendar and the service reflects the sober nature of the day. The clergy wear only black cassocks. All of the paraments and floral decorations are removed from the church.

The first observances of the crucifixion date back to the second century. In fourth century Jerusalem, Holy Week as we know it developed and became formalized. Good Friday is part of the "Triduum Sacrum" or "Three Holy Days" and with Maundy Thursday and Easter is considered one service spread over three days. Because the three liturgies all constitute a single observance, there is no concluding blessing at either of the first two.

There are four principle elements in the Good Friday Liturgy: the recitation of the Passion, the Bidding Prayers, the Veneration of the Cross, and Holy Communion (from the elements consecrated on Maundy Thursday). The recitation of the Passion has existed for well over a thousand years and has been the principle part of Anglican Good Friday Services since its inception in the sixteenth century. The traditional acclamations "Glory to you, O Lord" and "Praise to you, O Christ" are not sung when the Passion is recited

Although the proper posture for the reading of the Gospel is standing, we ask that you sit for the opening of the Gospel due to its length. When the story reaches the moment of the Crucifixion we ask that you stand. After the reading of the death of Christ, please kneel for a moment of silence.

The service continues with the Good Friday Bidding Prayers or Solemn Collects. These prayers are the historical basis for the modern "Prayers of the People." Traditionally a deacon offers the bid followed by a collect offered by the Celebrant.

The Solemn Collects are followed by the Veneration or Adoration of the Cross, an integral part of the Good Friday liturgy in The Book of Common Prayer. It serves as a doxology to the recitation of the Passion. Again, the Veneration has very ancient origins. The Veneration is not about an idolatrous veneration of a physical cross. What is venerated is Christ, his Passion, and the salvation of humankind for which a cross serves as a physical reminder of Jesus' sacrifice of self. The Veneration is very simple and austere. Those attending typically come forward during the anthems and touch the cross, or touch their lips to the cross.

On Good Friday, Holy Communion is distributed from the Reserved Sacrament which was blessed during the Maundy Thursday Eucharist. Good Friday is considered such an austere day that to have a "Eucharist" (a Greek term for *thanksgiving*) was considered inappropriate. Therefore the Sacrament from Maundy Thursday was set aside for use on Good Friday. The service then concludes with a simple collect without a Benediction or Dismissal.

We thank you for joining us on this Good Friday. May God grant you a blessed and joyous Easter.

EASTER DAY, SUNDAY, APRIL 9, 2023

8 AM Holy Eucharist

10 AM Festival Eucharist with Choir

THE ENTRANCE RITE

When the music begins, the congregation rises for the procession, after which they kneel with the Celebrant.

PROCESSIONAL HYMN 158 Ah, holy Jesus, how hast thou offended?

Herzliebster Jesu

Celebrant: Blessed ✠ be our God,

People: For ever and ever. Amen.

THE COLLECT OF THE DAY

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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 LITURGY OF THE WORD

The congregation sits for the Epistle. No acclamation is said following the lesson.

THE EPISTLE A Reading from the Letter to the Hebrews.

Hebrews 10:16-25

"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.

The congregation initially sits for the reading of the Passion.

THE PASSION OF OUR LORD

The PASSION of our Lord Jesus Christ according to Saint John.

John 18:1–19:42

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciple. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons.

Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back

and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas,

the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "**If this man were not a criminal, we would not have handed him over to you.**" Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "**We are not permitted to put anyone to death.**" (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "**Not this man, but Barabbas!**" Now Barabbas was a bandit.

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 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, The chief priests answered, **"We have no king but Caesar."** Then he handed him over to them to be crucified.

The congregation stands

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. 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. ✠

The congregation kneels and pauses for a moment of silence, rising when the clergy rise.

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 leg. 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 People are seated

THE SOLEMN COLLECTS

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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 Jeffrey and Laura, our bishops, 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 Barack, 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 crippled, for those in loneliness, fear, and anguish, 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 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)*

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 pray for all who have not received the Gospel of Christ; For those who have never heard the word of salvation, for those who have lost their faith, for those hardened by sin or indifference, for the contemptuous and the scornful, for those who are enemies of the cross of Christ and persecutors of his disciples, for those who in the name of Christ have persecuted others that God will open their hearts to the truth, and lead them to faith and obedience. *(Silence)*

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)*

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.

THE VENERATION OF THE CROSS

The Veneration of the Cross is the use of a symbol, like the ashes of Ash Wednesday, to help us with our senses comprehend the Mystery of our Redemption. The Cross itself, of course, is not what is venerated, but the Death of the Lord, for us, upon the Cross. The Lord died upon a cross of common wood. When bidden, the Congregation may proceed up the central aisle to touch or kiss the Cross, and then return to its seats.

ANTHEM

We glory in your cross

Plainsong, Mode iv

Antiphon

We glo - ry in your cross, O Lord, and praise and glo -
ri - fy your ho - ly re - sur - rec - tion; for by vir - tue
of your cross joy has come to the whole world.

Verses

1. May God be merciful to us and bless us, show us
the light of his counten - ance, and come to us. [Ant.]

2. Let your ways be known up - on earth, your sav - ing health a -
mong all na - tions. [Ant.] 3. Let the peo - ples praise
you, O God; let all the peo - ples praise you. [Ant.]

Setting: Plainsong, Mode 4; adapt. David Hurd (b. 1950).
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ANTHEM

We adore you, O Christ

Mode i

Antiphon

We a - dore you, O Christ, and we bless you,
be - cause by your ho - ly cross you have re - deemed the world.

Verse

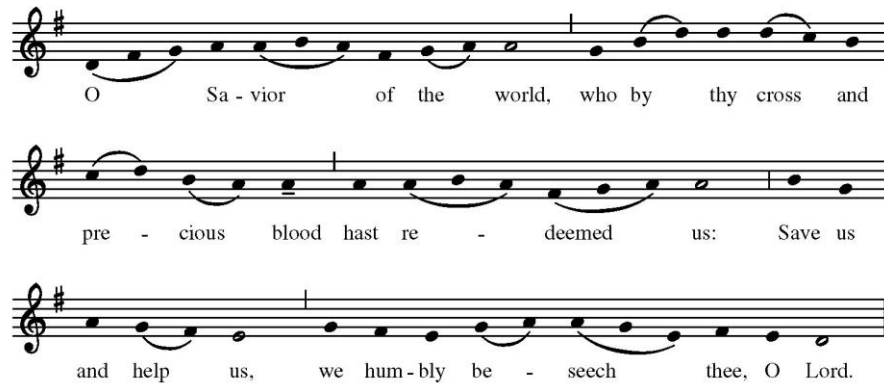
If we have died with him, we shall al - so live with him;
if we endure, we shall al - so reign with him. [Ant.]

Setting: Mode 1 melody; adapt. Bruce E. Ford (b. 1947).
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ANTHEM

O Savior of the world

Mode vii



O Sa - vior of the world, who by thy cross and
pre - cious blood hast re - deemed us: Save us
and help us, we hum - bly be - seech thee, O Lord.

Setting: Plainsong, Mode 7; adapt. David Hurd (b. 1950).
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HOLY COMMUNION FROM THE RESERVED SACRAMENT

The blessed elements from Maundy Thursday are prepared for Holy Communion and an offering is collected. All those baptized in any branch of Christ's Church are welcome to receive Holy Communion here. As you receive Holy Communion, please step near the priest with palms turned upward in the shape of a cross, to receive the Host. Please take the chalice by the foot and guide it to your lips, or proceed to the table with the communion cups. The response to receiving the Bread and the Wine is "Amen." Anyone who has an allergy to wheat is invited to receive gluten-free bread.

ANTHEM

"Musikalische Exequien" Opus 7 (excerpt)

Heinrich Schütz

(Soprano Duet)

Ich weiß, daß mein Erlöser lebt, und er wird mich hernach aus der Erden auferwecken,
und werde darnach mit dieser meiner Haut umgeben werden
und werde in meinem Fleisch Gott sehen.

*I know that my Redeemer lives, and he shall make me then stand up from the earth:
and this my skin then shall cover my body and in my flesh I shall see God. (Job 19:25-6)*

(Soprano Duet)

Herr, wenn ich nur dich habe, so frage ich nichts nach Himmel und Erden.
Lord, if I have but You, I ask neither for heaven nor earth. (Psalm 73:25-6)

CONFESSION OF SIN

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Deacon: Let us confess our sins against God and our neighbor. *(The congregation kneels.)*

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. AMEN.

ABSOLUTION

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

THE LORD'S PRAYER

And now, as our Savior has taught us, we are bold to say,

Our Father ...

The congregation comes forward to receive Holy Communion. After all have received, the congregation kneels for the final hymn.

COMMUNION ANTHEM “Musikalische Exequien” Opus 7 (excerpt) Heinrich Schütz
(Soprano Duet)

Das Blut Jesu Christi, des Sohnes Gottes, machet uns rein von allen Sünden.

The blood of Jesus Christ, God's Son, cleanses us from all sin. (1 John 1:7b)

(Soprano Duet)

Wenn eure Sünde gleich blutrot wäre, soll sie doch schneeweiß werden;

wenn sie gleich ist wie rosinfarb, soll sie doch wie Wolle werden.

*If your sin were as red as blood, it shall be as white as snow, were it red like crimson,
it shall be as wool. (Isaiah 1:18b)*

CONCLUDING HYMN 168, 1 - 5

O sacred head, sore wounded

Passion Chorale



CONCLUDING COLLECT

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.**

All rise and the Clergy and ministers leave.