



ST PAUL'S
EPISCOPAL



Good Friday

March 29, 2024 | 12 PM



Welcome to St. Paul's. Wherever you are on your journey, we are grateful you are here today. If you are new, you can connect further by filling out a welcome card and leaving it in the offering plate or by visiting, www.stpauls.ws.org/hello and introducing yourself.

*Please note that this service includes an extended time of kneeling.
If needed a seated position is also appropriate.*

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All stand as the ministers enter the church in silence.

All then kneel for silent prayer, after which the Officiant stands and says

Officiant Blessed be our God.

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

Officiant 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.

All are seated

THE READING | Hebrews 10:16-25

The Holy Spirit testifies saying,

“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.

Reader The Word of the Lord.

People **Thanks be to God.**

ANTHEM

William Byrd (1540–1623)

*Ave verum corpus,
natum de Maria Virgine,
vere passum,
immolatum
in cruce pro homine:
Cuius latus perforatum
unda fluxit sanguine.
Esto nobis praegustatum
in mortis examine:
O dulcis! O pie!
O Jesu fili Mariae,
miserere mei.
Amen.*

Hail true body,
born of the Virgin Mary,
who truly suffered
and were sacrificed
on the cross for mankind,
from whose pierced side
water flowed, and blood.
Be a foretaste for us
in the trial of death:
O sweet! O merciful!
O Jesus, son of Mary,
have mercy on me.

THE SERMON

The Rev. Sara C. Ardrey-Graves

The Passion of Our Lord Jesus Christ according to John

All remain seated until the mention of “Golgotha”

Jesus 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 disciples. 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?" 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 round 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, "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.

Silence

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.

All are seated

ANTHEM | St. John Passion

Bob Chilcott (b. 1955)

Meditation: Jesus my Leman

*When I think upon the Cross
Jesus, my leman (loved one),
And by him standing Mary and Johan,
With his back scourged
And his side pierced
For the love of man,
Well ought I to weep
And sins relinquish,
If I know of love.*

THE SOLEMN COLLECTS

BCP 277

All standing, the Deacon, or other person appointed, 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.
*Please kneel, as able, and sing **Amen** at the end of each collect.*

All remain kneeling as a wooden cross is processed into the church.

The following is sung by the choir and cantor

THE REPROACHES

Tomás de Victoria
(1548–1611)

*O my people, what have I done unto thee?
Or wherein have I wearied thee? Testify against me.*

*Because I brought thee forth from the land of Egypt:
thou hast prepared a cross for thy Savior.*

*Agios o Theos. Holy God.
Agios ischyros. Holy, mighty.
Agios, athanatos, eleison imas. Holy and immortal, have mercy upon us.*

*What more could I have done for thee that I have not done?
I indeed did plant thee, O my vineyard, with exceeding fair fruit:
And thou art become very bitter unto me:
For vinegar mingled with gall thou gavest me when thirsty:
And hast pierced with a spear the side of thy Savior.
Agios o Theos...*

*I did give thee a royal scepter:
And thou hast given unto my head a crown of thorns.
O my people...*

*I did raise thee on high with great power:
And thou hast hanged me upon the gibbet of the cross.*

O my people...

A period of silence will be observed.

HYMN 166 | Sing, my tongue, the glorious battle

Pange lingua

THE LORD'S PRAYER *All say together*

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 Officiant says

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 stand as the ministers depart in silence.

Please observe a holy silence as you leave the church.

HOLY SATURDAY | March 30

Therefore we have been buried with him by baptism into death, so that, just as Christ was raised for the dead by the glory of the Father, so we too might walk in newness of life.

Service at 12 PM | Chapel

The GREAT VIGIL of EASTER | March 30

Lighting of the New Fire, Holy Baptism and Holy Eucharist

7:30 PM | Nave

EASTER DAY | March 31

Jesus Christ is risen today! Alleluia!

Festival Holy Eucharist at 7:00, 9:00, 11:15 AM | Nave

Holy Eucharist | 5 PM | Chapel

Child care will be available for 9am and 11:15am services in Room 233

On Easter day, don't forget to help us to flower our cross outside and in Dalton Garden.

Good Friday Offering

Continuing the tradition of over 100 years of Episcopal Church gifts to the dioceses of Jerusalem and the Middle East, Presiding Bishop Michael Curry invites congregations to participate in the Good Friday Offering. To give, you can visit <https://stpaulswinstonsalem.org/giving-at-st-pauls/> and click on the "Good Friday Offering" drop-down option, write a check to St. Paul's with "Good Friday Offering" in the memo line, or leave a cash offering in the plates near the entrance. Thank you for supporting the ministry of the Anglican Communion Province of Jerusalem and the Middle East.

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EPISCOPAL

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