



GOOD FRIDAY

April 15, 2022 at Noon

ST JOHN'S CHURCH IN SOMERVILLE
A PARISH OF THE EPISCOPAL DIOCESE OF NEW JERSEY
158 West High Street, Somerville, NJ 08876
908.722.1250 • stjohnsomerville.org

Welcome to St. John's Church

We are glad you are here, and we invite you to enter fully into worship this afternoon. When you enter our church with its crenelated tower, projecting gargoyles, stout buttresses, and warmly recognized big red doors, we hope you will see what St. John's is all about: worship, community, and service. As we strive to live out the two great commandments of our Lord, to love the Lord our God and our neighbor, we hope you will find St. John's to become more and more your spiritual home where so many others have already found a home. Help us to make this a place where God's grace is freely shared by all.

Welcome and Offering

All are welcome to make a gift and offering in thanksgiving to God for the many blessings we have received. To take advantage of our electronic giving options, please follow the QR code with your capable electronic device, or visit simplechurchgiving.net/app/giving/st158149



Good Friday

Today is the middle of the *Triduum*, the three-days' space starting with Maundy Thursday and ending at the Great Vigil of Easter on Holy Saturday. The name "Good" refers to the old understanding of the word as "pious" or "holy." Today is also known as "Holy Friday" or "Great Friday." The Eucharist is not celebrated on this day.

The Passion Narrative from the Gospel of John has been read at Good Friday services for centuries. It is customary for the congregation to take part in reading the Passion narrative, so that all may enter into the solemnity of the account of our Lord's suffering and death. The Solemn Collects are based on an ancient form of intercession used since the third century. The initial invitation begins with a paraphrase of John 3:16-18. It is said that this series of collects forms a comprehensive summary of the whole prayer of the Church for the fulfillment of Christ's redemptive work.

Today's offering will be given to the Episcopal Church in Jerusalem and the Middle East. Since 1922, Episcopalians have supported the ministries in this region through the Good Friday Offering. Through the work of the Episcopal dioceses in the Middle East, Christians maintain a peacemaking and stabilizing presence in the region, serving their neighbors regardless of faith background.

We invite you to pray, sing, listen to the silence, and reflect as we contemplate Christ's mighty act of redemption on the Cross.

Cover: 'Were you there?' from the Allan Rohan Crite Collection, Washington National Cathedral

GOOD FRIDAY LITURGY

Please stand as the Procession begins

Please kneel for silent prayer, after which the Celebrant stands and says

Celebrant

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.

People

Amen.

Please be seated

THE LESSONS

FIRST LESSON

Isaiah 52:13—53:12

Reader

A reading from the Book of 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

7 All who see me laugh me to *scorn*; *
 they curl their lips and wag / their *heads*, saying,
 8 "He trusted in the LORD; let him *deliver* him; *
 let him rescue him, if he / *delights* in him."
 9 Yet you are he who took me out of the *womb*, *
 and kept me safe upon / my *mother's* breast.
 10 I have been entrusted to you ever since I was *born*; *
 you were my God when I was still in / my *mother's* womb.
 11 Be not far from me, for trouble is *near*, *
 and there / is *none* to help.

SECOND LESSON

Hebrews 10:1-25

Reader

A reading from the Letter to the Hebrews. Since the law has only a shadow of the good things to come and not the true form of these realities, it can never, by the same sacrifices that are continually offered year after year, make perfect those who approach. Otherwise, would then not have ceased being offered, since the worshipers, cleansed once for all, would no longer have any consciousness of sin? But in these sacrifices there is a reminder of sin year after year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'See, God, I have come to do your will, O God' (in the scroll of the book it is written of me)." When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then he added, "See, I have come to do your will." He abolishes the first in order to establish the second. And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, "he sat down at the right hand of God," and since then has been waiting "until his enemies would be made a footstool for his feet." For by a single offering he has perfected for all time those who are

sanctified. And the Holy Spirit also testifies to us, for after 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.

Silence is kept for a space

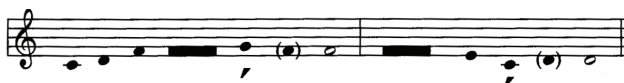
Reader
People

The Word of the Lord.
Thanks be to God.

Please stand

A SONG OF CHRIST'S HUMILITY

Tone II



Cantor
ALL

- Though in the form of God, *
- Christ Jesus did not cling to equality with God,
- 2 But emptied himself, taking the form of a servant, *
- and was born in / human likeness.
- 3 Being found in human form, he humbled himself *
- and became obedient to death,
- even / death on a cross.
- 4 Therefore, God has highly exalted him *
- and given him the name above / every name,
- 5 That at the name of Jesus, every knee shall bow, *
- in heaven and on earth and under the earth.

6 And every tongue shall confess that Jesus Christ is *Lord*,*
to the glory of / God *the* Father. —Philippians 2:6-11

GOSPEL LESSON

John 18:1 — 19:42

The customary responses before and after the Gospel are omitted. Please remain seated until indicated. You are invited to participate by joining in the parts marked 'Crowd'.

Deacon The Passion of our Lord Jesus Christ according to John.

Please be seated

Evangelist 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 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,

Jesus “Whom are you looking for?”

Evangelist They answered,

Crowd “**Jesus of Nazareth.**”

Evangelist Jesus replied,

Jesus “I am he.”

Evangelist 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,

Jesus “Whom are you looking for?”

Evangelist And they said,

Crowd “**Jesus of Nazareth.**”

Evangelist Jesus answered,

Jesus “I told you that I am he. So if you are looking for me, let these men go.”

Evangelist 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,

Jesus "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

Evangelist 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,

Woman "You are not also one of this man's disciples, are you?"

Evangelist He said,

Peter "I am not."

Evangelist 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,

Jesus "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."

Evangelist When he had said this, one of the police standing nearby struck Jesus on the face, saying,

Policeman "Is that how you answer the high priest?"

Evangelist Jesus answered,

Jesus "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?"

Evangelist Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

Crowd **“You are not also one of his disciples, are you?”**

Evangelist He denied it and said,

Peter “I am not.”

Evangelist One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

Slave “Did I not see you in the garden with him?”

Evangelist 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,

Pilate “What accusation do you bring against this man?”

Evangelist They answered,

Crowd **“If this man were not a criminal, we would not have handed him over to you.”**

Evangelist Pilate said to them,

Pilate “Take him yourselves and judge him according to your law.”

Evangelist The Jews replied,

Crowd **“We are not permitted to put anyone to death.”**

Evangelist (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,

Pilate “Are you the King of the Jews?”

Evangelist Jesus answered,

Jesus “Do you ask this on your own, or did others tell you about me?”

Evangelist Pilate replied,

Pilate “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?”

Evangelist Jesus answered,

Jesus “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.”

Evangelist Pilate asked him,

Pilate “So you are a king?”

Evangelist Jesus answered,

Jesus “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.”

Evangelist Pilate asked him,

Pilate “What is truth?”

Evangelist After he had said this, he went out to the Jews again and told them,

Pilate “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?”

Evangelist They shouted in reply,

Crowd **“Not this man, but Barabbas!”**

Evangelist 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,

Crowd **“Hail, King of the Jews!”**

Evangelist ... and striking him on the face. Pilate went out again and said to them,

Pilate “Look, I am bringing him out to you to let you know that I find no case against him.”

Evangelist So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate “Here is the man!”

Evangelist When the chief priests and the police saw him, they shouted,

Crowd **“Crucify him! Crucify him!”**

Evangelist Pilate said to them,

Pilate “Take him yourselves and crucify him; I find no case against him.”

Evangelist The Jews answered him,

Crowd **“We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”**

Evangelist Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate “Where are you from?”

Evangelist But Jesus gave him no answer. Pilate therefore said to him,

Pilate “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?”

Evangelist Jesus answered him,

Jesus “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.”

Evangelist From then on Pilate tried to release him, but the Jews cried out,

Crowd **“If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”**

Evangelist 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,

Pilate “Here is your King!”

Evangelist They cried out,

Crowd **“Away with him! Away with him! Crucify him!”**

Evangelist Pilate asked them,

Pilate “Shall I crucify your King?”

Evangelist The chief priests answered,

Crowd **“We have no king but the emperor.”**

Evangelist 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.

Please stand

Evangelist 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,

Crowd **“Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’ ”**

Evangelist Pilate answered,

Pilate “What I have written I have written.”

Evangelist 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,

Crowd **“Let us not tear it, but cast lots for it to see who will get it.”**

Evangelist 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,

Jesus “Woman, here is your son.”

Evangelist Then he said to the disciple,

Jesus “Here is your mother.”

Evangelist 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),

Jesus "I am thirsty."

Evangelist 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,

Jesus "It is finished."

Evangelist Then he bowed his head and gave up his spirit. 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.

Silence is kept for a space

SERMON

Please stand and sing

1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed him to the tree? Were you
 3 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord?
 there when they nailed him to the tree? Oh!
 there when they laid him in the tomb?

Some-times it caus - es me to trem - ble, trem - ble, trem - ble.

Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed him to the tree?
 Were you there when they laid him in the tomb?

A wooden cross is now brought into the church and placed in the sight of the people.

ANTHEM

Jean-Baptiste Faure

'Ecrit au bas d'un crucifix'
Vous qui pleurez, venez à ce Dieu, car il pleure.
Vous qui souffrez, venez à lui, car il guère.
Vous qui tremblez, venez à lui, car il sourit.
Vous qui passez, venez à lui, car il demeure.

['Written at the Base of a Crucifix'
You who cry, come to this God, because He cries.
You who suffer, come to Him, because He heals.
You who tremble, come to Him, because He smiles.
You who pass, come to Him, because He remains.]

—Victor Hugo, from *Les Contemplations*, 1842

HOLY COMMUNION

CONFESSION OF SIN

BCP, page 360

THE LORD'S PRAYER

BCP, page 364

AFTER COMMUNION

Please stand

Celebrant

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 the Holy Spirit you live and reign, one God, now and for ever.

People

Amen.

Please depart in the silence

Good Friday, April 15:
Liturgy with Communion from the Reserved Sacrament, Noon
Meditation on the Seven Last Words, 7 pm
Holy Saturday, April 16:
The Great Vigil of Easter, 7 pm



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The Reverend Canon Ronald N. Pollock, Rector
The Reverend W. Keith McCoy, Deacon
Mark A. Trautman, Organist-Choirmaster and Administrator