

GOOD FRIDAY LITURGY

April 19, 2019

7:30 p.m.

IMMANUEL CHURCH-ON-THE-HILL

Episcopal/Anglican

Immanuel Chapel

3737 Seminary Road

Alexandria, VA



Page references are for The Book of Common Prayer.

In respect for those wishing to pray before service begins, the congregation is asked to remain as quiet as possible.

Opening Acclamation

p. 276

Clergy: Blessed be our God

People: *For ever and ever. Amen*

The Collect for Good Friday

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 First Lesson: Isaiah 52:13 – 53:12

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 afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people.

They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and

shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The Word of the Lord

Response: *Thanks be to God.*

Silence

Psalm 22 *Deus, Deus meus*

p. 610

The Epistle: Hebrews 4:14-16; 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

The Word of the Lord

Response: *Thanks be to God.*

Silence

Sequence Hymn 168 "O sacred head, sore wounded"

Herzlich tut mich verlangen

The Holy Gospel: John 18:1 - 19:42

The Passion of our Lord Jesus Christ, according to John

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 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, "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.

***All who are able are asked to stand at this time, and remain standing
until the end of the Gospel reading.***

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.

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.

The Gospel of the Lord

Response: *Praise to you, Lord Christ*

Silence

The Homily: The Rev. Deacon Stephen Crippen

The Solemn Collects

p. 277

Hymn 167 “There is a green hill far away”

Horsley

A wooden cross is brought in and laid near the Altar.

The Veneration of the Cross:

p. 281

During The Veneration, you are invited to retrieve a nail from the central offering basket and place it in one of the side baskets near the cross.

Hymn Sung during The Veneration: Hymn 158 “Ah, Holy Jesus”

Herzliebster Jesu

Choir Anthem: “Lacrimosa” *from* Requiem in D

Mozart

An extended period of silence is kept.

Anthems

p. 281

Hymn 474 “When I survey the wondrous cross”

Rockingham

Communion from the Reserved Sacrament

Confession of Sin and Absolution

p. 360

The Lord’s Prayer

p. 364

Offertory Anthem: “Stabat Mater”

Josef Rheinberger

At the cross her station keeping,
stood the mournful mother weeping,
close to Jesus to the last.

Is there one who would not weep,
Whelm'd in miseries so deep
Christ's dear Mother to behold?

Through her soul, of joy bereaved,
bowed with anguish, deeply grieved,
now at length the sword hath passed.

Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

Oh how sad and sore distressed
was that mother highly blessed,
of the sole-begotten One!

Bruis'd, derided, curs'd, defil'd,
She beheld her tender child
All with bloody scourges rent.

Christ above in torment hangs;
She beneath beholds the pangs
Of her dying glorious Son.

For the sins of His own nation,
Saw Him hang in desolation,
Till His spirit forth He sent.

O thou Mother! fount of love!
Touch my spirit from above;
Make my heart with thine accord.

Hymn 441 “In the cross of Christ I glory”

Rathbum

Closing Prayer

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. *Amen.*

Hymn 172 “Were you there when they crucified my Lord?”

Were you there

The congregation departs in silence.

SERVING AT THIS EUCHARIST: *Acolytes:* Marjorie Burke, Francine Wargo; *Readers:* Rosi Urbine, Dorothy Kellogg; *Passion Readers:* The Rev. J. Randolph Alexander, The Rev. Deacon Stephen Crippen, Sandra Graham, Brooke Roberts, Marilyn Wilson; *Chalices:* The Rev. Patricia Phaeneuf Alexander, Ted Sullivan; *Ushers:* Debbie Hewson, Tom Hewson, Teresa Skubel, Stewart Skubel.

Holy Week

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 pierced him in the side? Were you
 4 Were you there when they laid him in the tomb? Were you

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

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

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

CLERGY AND STAFF

| | |
|---|---|
| The Rev. J. Randolph Alexander, Jr. (ralexander@icoh.net) | Rector |
| The Rev. Rachel Rickenbaker (rrickenbaker@icoh.net) | Assistant Rector |
| The Rev. Peter Gachira (pgachira@icoh.net) | Vicar, International Anglican Congregation |
| The Rev. John E. Hogg (jhogg@icoh.net) | Assistant Rector for Children, Youth, and Family Ministries |
| The Rev. Deacon Stephen Crippen (scrippen@vts.edu) | Seminarian |
| Dr. Jane Tavernier (jtavernier@icoh.net) | Director of Music |
| Laura Snow (lsnow@icoh.net) | Assistant Treasurer |
| Sughra Bakhtiari (sbakhtiari@icoh.net) | Bookkeeper |
| Aleta Y. Powell (apowell@icoh.net) | Parish Administrator |
| Gilma Balcarcel | Nursery Coordinator |
| Stuart Dahlinger | Sexton |

THE VESTRY

| | |
|-------------------------------|----------------------------------|
| Jim Wise | Senior Warden |
| Keith June | Junior Warden |
| Karen Besser | Senior Ministry and Fellowship |
| Jim Clausen | Evangelism and Newcomers |
| Jamie Conrad | Stewardship |
| Mark Fearer | Pastoral Care |
| Kathryn Haskin | Buildings and Grounds |
| Keith June | Adult Formation and Discipleship |
| Danette “Dani” Kauffman | Planned Giving |
| Chandley McDonald | Outreach |
| Martha Shimkin | Worship |



MISSION STATEMENT: Immanuel Church-on-the-Hill is a Christian community in the Episcopal tradition, striving to be in relationship with God and each other as Christ has taught us, actively attempting to sense and to serve God’s plan with great love. We are guided by Mark 16:15: “Go ye into all the world and preach the gospel,” to learn, discern, and proclaim the Good News by being active ministers in the various communities where we live and serve.

Parish Office

3606 Seminary Road, Alexandria, VA 22304
 Office Hours: 9:00 a.m.- 5:00 p.m., Monday-Friday
 Telephone: 703-370-6555, Fax: 703-370-0837
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Holy Week and Easter Worship



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| HOLY SATURDAY, APRIL 20 Liturgy of the Day for Holy Saturday The Great Vigil of Easter | 8:30 a.m. | The Oratory Chapel of Immanuel Chapel |
| | 7:30p.m. | Immanuel Chapel |
| EASTER SUNDAY, APRIL 21 Festival Holy Eucharists | 7:30a.m | Zabriskie Chapel |
| | 9:15a.m. | Immanuel Chapel, with Children’s Homily |
| | 11:00 a.m. | International Anglican Congregation Easter Day Mass, Zabriskie Chapel |
| | 11:15am. | Immanuel Chapel |