



St. Paul's

EPISCOPAL CHURCH

GOOD FRIDAY

The Rev. Sarah Phelps, Celebrant
The Rev. Stephanie Yancy, Homilist

7:00 P.M. SERVICE
APRIL 18, 2025

Important explanatory note about the historical context of the Passion narrative we will read this evening:

The gospel narratives of Jesus' passion attribute Jesus' suffering and death to "the Jews," which is frequently understood to mean "all the Jews." We know that this language has provoked anti-Semitic attitudes and actions over the last two centuries. As your clergy, it is important to us that our readings during Holy Week do not contribute to this anti-Semitic thought. As you reflect on the readings, please be aware that 1) during Jesus' earthly life there were Jews who supported him and others who opposed him. Jesus, Mary, and Jesus' disciples were all Jews. They would all be included in any generic reference to "the Jews." 2) First century Palestine was under the control of Rome. Crucifixion was a method frequently used to put down threats to Roman domination. Jesus' death was a Roman execution with which some, but not all, Jewish religious authorities collaborated.

All are invited to a time of silent meditation and prayer before the start of the liturgy.

Liturgy of the Word

Please rise as the procession enters in silence.

Acclamation

Book of Common Prayer (BCP) 276

Celebrant Blessed be our God.
People *For ever and ever. Amen.*

Celebrant Let us pray.

Collect of the Day

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.*

First Reading

Isaiah 52:13-53:12

A Reading from 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 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.

Reader The Word of the Lord.
People *Thanks be to God.*

- 1 My God, my God, why have you forsaken me? *
and are so far from my cry
and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.
- 3 Yet you are the Holy One, *
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; *
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, *
scorned by all and despised by the people.
- 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 Reading

Ephesians 1:3-10

A Reading from the Letter to the Ephesians.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he lavished on us. With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth.

Reader The Word of the Lord.
People *Thanks be to God.*

*All who are able, stand.***Gradual**

Ah, Holy Jesus

Hymn 158

*Please be seated.***The Gospel**

John 18:1 – 19:42

The Passion of our Lord Jesus Christ according to John.

Note: This translation of the passage is prepared by the Rev. Jane L. Patterson, Ph.D of Seminary of the Southwest and is designed to show the rhetorical form of the John's passion narrative and how translation choices might be deployed to lessen potential anti-Jewish readings.

The congregation reads the parts of the "Crowd" and "Chief Priest(s)." These parts are printed in italics.

- Narrator After Jesus had finished praying, 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?

Narrator They answered,
Soldiers Jesus of Nazareth.
Narrator Jesus replied,
Jesus I am he.
Narrator 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 Jesus asked them,
Jesus Whom are you looking for?
Narrator And they said,
Soldiers Jesus of Nazareth.
Narrator Jesus answered,
Jesus I told you that I am he. So if you are looking for me, let these men go.
Narrator 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?
Narrator So the soldiers, their officer, and the Judean 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 Judean leadership 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?
Narrator He said,
Peter I am not.
Narrator 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 Judeans 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.
Narrator When he had said this, one of the police standing nearby struck Jesus on the face, saying,
Police Is that how you answer the high priest?
Narrator Jesus answered,
Jesus If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?
Narrator Then Annas sent him bound to Caiaphas the high priest.
Slaves/Police Now Simon Peter was standing and warming himself. They asked him,
Narrator You are not also one of his disciples, are you?
Narrator He denied it and said,
Jesus I am not.
Narrator 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?
Narrator 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 the Judean leaders and said,
Pilate What accusation do you bring against this man?
Narrator They answered,
Judeans If this man were not a criminal, we would not have handed him over to you.
Narrator Pilate said to them,
Pilate Take him yourselves and judge him according to your law.
Narrator The Judeans replied,
Judeans We are not permitted to put anyone to death.
Narrator 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 Judeans?

Narrator Jesus answered,
 Jesus Do you ask this on your own, or did others tell you about me?
 Narrator Pilate replied,
 Pilate I am not a Judean, am I? Your own nation and the chief priests have handed you over to me. What have you done?"

Narrator 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 Judeans. But as it is, my kingdom is not from here.

Narrator Pilate asked him,
 Pilate So you are a king?
 Narrator 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.

Narrator Pilate asked him,
 Pilate What is truth?
 Narrator After he had said this, he went out to the Judeans 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 Judeans?

Narrator They shouted in reply,
 Crowd *Not this man, but Barabbas!*
 Narrator 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,
 Soldiers Hail, King of the Judeans!
 Narrator 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.
 Narrator So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,
 Pilate Here is the man!
 Narrator When the chief priests and the police saw him, they shouted,
 Chief Priests *Crucify him! Crucify him!"*
 Narrator Pilate said to them,
 Pilate Take him yourselves and crucify him; I find no case against him.
 Narrators The Judeans answered him,
 Chief Priests *We have a law, and according to that law he ought to die because he has claimed to be the Son of God.*

Narrator Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,
 Pilate Where are you from?
 Narrator 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?

Narrator 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.

Narrator From then on Pilate tried to release him, but the Judeans cried out,
 Judeans If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.

Narrator 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. Pilate said to the Judeans,
 Pilate Here is your King!
 Narrator They cried out,
 Judeans Away with him! Away with him! Crucify him!
 Narrator Pilate asked them,
 Pilate Shall I crucify your King?

Narrator The chief priest answered,
Chief Priest We have no king but the emperor.
Narrator 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 who are able, please stand

Narrator 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 Judeans." Many of the Judeans 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 Judeans said to Pilate,
Judeans Do not write, 'The King of the Judeans,' but, 'This man said, I am King of the Judeans.'"
Narrator Pilate answered,
Pilate What I have written I have written.
Narrator 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,
Soldiers Let us not tear it, but cast lots for it to see who will get it.
Narrator 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.
Narrator Then he said to the disciple,
Jesus Here is your mother.
Narrator 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.
Narrator 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.
Narrator Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Judeans 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 Judean authorities, 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 who are able stand

Solemn Collects

After the introduction, the congregation kneels (if able) for each Bidding, then stands (if able) for each Collect.

Celebrant

Introduction

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.

All who are able kneel. The Deacon continues

Bidding

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 Sam and Jennifer, our Bishops, and all the people of this diocese
For all Christians in this community
For those about to be baptized
That God will confirm the Church in faith, increase it in love, and preserve it in peace.

Silence

All who are able stand. The Celebrant continues

Collect

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.*

All who are able kneel. The Deacon continues

Bidding

Let us pray for all nations and peoples of the earth, and for those in authority among them;
For 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

All who are able stand. The Celebrant continues

Collect

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.*

*All who are able kneel. The Deacon continues**

Bidding

For those who are hungry and homeless, destitute and oppressed
For those who are ill or disabled, in body, mind, or spirit
For those in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For those who are sorrowful and bereaved
For those who are persecuted for the sake of Christ
For prisoners, refugees, and captives
For victims of war, genocide, and trafficking, and all those in mortal danger

That our merciful God will comfort and relieve them, granting them knowledge of their belovedness; and will stir up in us both desire and compassion to minister to their needs.

Silence

All who are able stand. The Celebrant continues

Collect

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.*

*All who are able kneel. The Deacon continues**

Bidding

Let us pray for those who have not embraced God's redemptive love;
For those who are distant from God
For those who have lost their faith
For those without faith
For those hardened by sin and indifference
For the contemptuous and the scornful
For those who have been wounded by the people of Christ
For those who have persecuted others in the name of Christ
For those who are persecutors of his disciples,
That God will lead sinners to repentance, and sustain all in a life of faith and obedience.

Silence

All who are able stand. The Celebrant continues

Collect

Merciful God, the source of life and fountain of mercy, let the Gospel of your Son Jesus Christ be preached with grace and love; turn the hearts of the followers of Jesus who have harmed others in his name; lead all to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you. *Amen.*

Silence

The Deacon continues

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. *Amen.*

The Celebrant continues

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 Deacon moves in silence to the door of the church to retrieve the cross.

The Veneration of the Cross

Returning, the Deacon stops three times as Celebrant and People say

Celebrant We adore you, O Christ, and we bless you,
People *because by your holy cross you have redeemed the world.*

BCP 281

Celebrant If we have died with him, we shall also live with him;
People *If we endure, we shall also reign with him.*

Celebrant We adore you, O Christ, and we bless you,
People *because by your holy cross you have redeemed the world.*

*All are welcome to come forward in silence to reverence the cross in a manner that suits you.
Some kneel in silent prayer. Some stand. Some touch the cross or kiss it.*

The Crucifer leads the clergy to the Altar of Repose to retrieve the consecrated elements of Communion (bread and wine) that have been held there in reserve since the conclusion of the Maundy Thursday liturgy, and prepare to administer them to the congregation.

Confession of Sin

BCP 397

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

All who are able kneel. Ministers and People

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.

The Celebrant then continues

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 Celebrant then continues

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

Lord's Prayer

BCP 364

People and Celebrant

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.

Holy Communion from the Reserved Sacrament

The Celebrant says

The Gifts of God for the People of God.

Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All are welcome to come forward for communion, including children. Please follow the ushers' guidance as you come to the rail. If you would like to receive the wine by intinction (dipping the bread in the cup), keep the bread in your hands and wait for the communion server to come to you. If you would like to receive from the common cup (drinking from the cup directly), please consume the bread first and then make your way to the steps at the end of the rail. A communion server will be there with the common cup. If it is not your custom to receive communion, you are still welcome to come forward for a blessing. Simply cross your arms across your chest and the minister will offer a prayer.

Communion Anthem

Agnus Dei
Voices of St. Paul's
(Sung in Latin)

Mark Sullivan

*Lamb of God, you take away the sins of the world:
have mercy on us; grant us peace.*

Concluding Prayer

All who are able stand or kneel, praying

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.

The ministers depart in silence, followed by the congregation.

Please observe silence as you make your way out of the building. Thank you.

* This portion of the liturgy substitutes more inclusive/sensitive language to replace the original rite of the Good Friday liturgy found in the 1979 Book of Common Prayer of the Episcopal Church. Alternative language provided by the Rev. Dan Joslyn-Siemiatkoski, Ph.D. of Seminary of the Southwest.

Voices of St. Paul's

Linda McKinney, soprano
Katie Behling and Barbara Prillaman, alto
Russell McKinney, tenor
Jon Douglas, bass
Carol Yeargin, organ

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The Rev. Javier E. Almendárez-Bautista, Senior Associate Rector
The Rev. Stephanie Yancy, Bridge Priest
The Rev. Antoinette Wike, Priest Associate
The Rev. Candy Snively, Deacon
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