



CHURCH OF THE INCARNATION

Episcopal/ Anglican
Landmark Building, Living Faith

www.churchoftheincarnation.org

GOOD FRIDAY

March 29, 2024

The Solemn Liturgy of Good Friday at noon

Our worship is according to *The Book of Common Prayer*. This leaflet contains everything you will need to participate actively. Hymn numbers refer to *The Hymnal 1982*, found in your pew, and those preceded with **S** are pieces of service music located at the front of the Hymnal.

SILENT PROCESSION *All stand.*

OPENING SENTENCE AND COLLECT

Officiant Blessed be our God.
People **For ever and ever. Amen.**
Officiant Let us pray.

All kneel or sit for a period of silent prayer.

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.**

SOLO When I'm Afflicted, Poor and Low Roberts

When I'm afflicted, poor, and low, and light and peace depart, my God beholds my heavy woe, and bears me on his heart. I waited patient for the Lord, He bowed to hear my cry; he saw me resting on his word, and brought salvation nigh.

He raised me from a horrid pit, where mourning long I lay, and from my bonds released my feet, deep bonds of miry clay. Firm on a rock he made me

stand, and taught my cheerful tongue to praise the wonders of his hand, in a new thankful song.

How many are thy thoughts of love! Thy mercies, Lord, how great! We have not words nor hours enough, their numbers to repeat. When I'm afflicted, poor, and low, and light and peace depart, my God beholds my heavy woe, and bears me on his heart.

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.

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

PSALM 22:1-11 *sung by cantors*

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 LESSON

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.**

SOLO

Alas, and did my Saviour Bleed

Aarons

Alas! and did my Savior bleed,
and did my Sovereign die!
Would he devote that sacred head
for sinners such as I?

Was it for crimes that I have done,
he groaned upon the tree?

Amazing pity! Grace unknown!
And love beyond degree!

But drops of tears can ne'er repay
the debt of love I owe.
Here, Lord, I give myself away;
'tis all that I can do.

THE PASSION ACCORDING TO ST. JOHN

John 18:1-19:42

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.

Here, the congregation is invited to stand.

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.

HOMILY

The Rev. Dr. Nathaniel Jung-Chul Lee

HYMN 164 *All stand.*

Bangor

THE SOLEMN COLLECTS

Deacon 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. Let us pray, therefore, for people everywhere according to their needs.

All kneel or sit.

Deacon 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 Andrew, Allen and Mary, 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.

Officiant 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.**

Deacon 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.

Officiant 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.**

Deacon 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 disabled

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.

Officiant 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.**

Deacon 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.

Officiant 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.**

Deacon Let us commit ourselves to 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.

Officiant 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.**

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

People If we have died with him, we shall also live with him;
Officiant if we endure, we shall also reign with him.

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

SOLO

Mache dich, mein Herze rein BWV 244

Bach

Mache dich, mein Herze, rein,
 Ich will Jesum selbst begraben.
 Denn er soll nunmehr in mir
 Für und für
 Seine süße Ruhe haben.
 Welt, geh aus, laß Jesum ein!

Make thyself clean, my heart,
 I will myself entomb Jesus.
 For he shall henceforth in me
 For ever and ever
 Take his sweet rest.
 World, begone, let Jesus in!

CONFESSION OF SIN

Deacon Let us humbly confess our sins unto Almighty God.

A period of silent reflection is kept.

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

THE LORD'S PRAYER

Officiant Let us pray in the words our Savior Christ hath taught us.

All **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 COMMUNION

On Good Friday, there is no celebration of the Holy Eucharist. Rather, Communion is distributed from the Reserved Sacrament. An usher will invite you forward to kneel or stand at one of the Communion rails. You may take the bread in your hands and then take a sip of wine from the chalice, guiding the chalice bearer's hand to bring the chalice to your lips. Or you may intinct (dip the wafer into the wine). If you wish to receive a blessing instead of Communion, simply fold your arms across your chest. If you would like a gluten-free wafer, fold your hands downward.

HYMN 167 *All stand.*

Horsley

THE CONCLUDING COLLECT

Officiant O Lord Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death, between thy 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 thy holy Church peace and concord, and to us sinners everlasting life and glory; who with the Father and the Holy Spirit livest and reignest, one God, now and for ever. **Amen.**

All depart in silence.

We invite your offering for the support of the Church's mission in the world, and in thanksgiving for all that God has provided. You may use the stationary offering plates placed near the doors of the church. Or to make a one-time or recurring

gift online, please visit churchoftheincarnation.org/donate or scan the QR code below. Thank you for your generosity.



The Rev. Adrian Dannhauser, *Rector*
The Rev. Dr. Nathaniel Jung-Chul Lee, *Associate Rector*
The Rev. Denise LaVetty, *Deacon*
The Rev. Canon George W. Brandt, *Honorary Assistant*
Dr. Thomas M. Reefer, *Director of Music*
Dr. Uche Akwuba II, *Master of Ceremonies*
Oseloka Chira, *Head Usher*
John Robert Motato and Ameer Abdul-Maajid, *Sextons*

Linda Gossett, *Altar Guild*
Susan Ridgeway and Linda Gossett, *Ushers*
Kate Edmonds and Susan Ridgeway, *Lay Readers*
Hernan Berisso, *baritone*
Jose Pietri-Coimbre, *violin*

A NOTE ABOUT TODAY'S SERVICE

Throughout the Gospel of John (from which we read every Good Friday) there are references to “the Jews” as a group distinct from Jesus and his followers. This strikes us as both odd (after all, was not Jesus Jewish?) and troublingly anti-Semitic. Even today, we must acknowledge the ways in which these texts have been used as justification for violence against Jewish people. What are we to make of John’s use of “the Jews”? John wrote in the period during which the Jewish followers of Jesus were excluded from synagogues over their claims that Jesus was the messiah. In this context, his language has a polemical and anachronistic edge. In the Passion account, John uses the phrase to refer not to the entire people of Israel, but to a small group of leaders in Jerusalem who are plotting to have Jesus arrested and killed. We would do well to substitute “the leaders of the people” for “the Jews.” It is important always to remember that the good news of Jesus’ life, death, and resurrection is inextricably bound up in the story of the people of Israel and their relationship with the God of Abraham, Isaac, and Jacob.

Even on this most solemn day, what gathers us together is the truth of Easter. We would not commemorate Good Friday if it were not for Easter. In fact, in the earliest Church, there was only a single observance of the entire Paschal Mystery of Christ’s death and resurrection. For this reason, we have no dismissal on either Maundy Thursday or Good Friday. These services are, in fact, one service. Our commemoration is not over until the new fire of Easter is lit tomorrow evening at the Easter Vigil.

The Great Vigil & First Eucharist of Easter • Saturday, March 30 • 6:30 p.m.
Easter Day • Sunday, March 31 • 8:30 a.m. and 11:00 a.m.

If you wish to learn more about our parish community and/or receive our weekly e-minder with spiritual reflections, upcoming events, and church news, please fill out the yellow “Connect Card” in your pew and place it in the offering plate or give it to an usher. Thank you for worshiping with us today.

Church of the Incarnation
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