



Good Friday

**St. John's Episcopal Church
April 15, 2022 12:00 Noon**

Good Friday

***The service begins on page 276
of the Book of Common Prayer.***

On this day the ministers enter in silence.

All then kneel for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.

Immediately before the Collect, the Celebrant may say

Blessed be our God.

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

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 LESSONS *(The people sit.)*

The Old Testament Reading: Isaiah 52:13-53:12

Look, my servant will succeed. He will be exalted and lifted very high. Just as many were appalled by you, he too appeared disfigured, inhuman, his appearance unlike that of mortals. But he will astonish many nations. Kings will be silenced because of him, because they will see what they haven't seen before; what they haven't heard before, they will ponder.

Who can believe what we have heard, and for whose sake has the Lord's arm been revealed? He grew up like a young plant before us, like a root from dry ground. He possessed no splendid form for us to see, no desirable ap-

pearance. He was despised and avoided by others; a man who suffered, who knew sickness well. Like someone from whom people hid their faces, he was despised, and we didn't think about him.

It was certainly our sickness that he carried, and our sufferings that he bore, but we thought him afflicted, struck down by God and tormented. He was pierced because of our rebellions and crushed because of our crimes. He bore the punishment that made us whole; by his wounds we are healed. Like sheep we had all wandered away, each going its own way, but the Lord let fall on him all our crimes.

He was oppressed and tormented, but didn't open his mouth. Like a lamb being brought to slaughter, like a ewe silent before her shearers, he didn't open his mouth. Due to an unjust ruling he was taken away, and his fate—who will think about it? He was eliminated from the land of the living, struck dead because of my people's rebellion. His grave was among the wicked, his tomb with evil-doers, though he had done no violence, and had spoken nothing false.

But the Lord wanted to crush him and to make him suffer. If his life is offered as restitution, he will see his offspring; he will enjoy long life. The Lord's plans will come to fruition through him. After his deep anguish he will see light, and he will be satisfied. Through his knowledge, the righteous one, my servant, will make many righteous, and will bear their guilt. Therefore, I will give him a share with the great, and he will divide the spoil with the strong, in return for exposing his life to death and being numbered with rebels, though he carried the sin of many and pleaded on behalf of those who rebelled.

Reader: The Word of the Lord.

*People: **Thanks be to God.***

Psalm 22

We will pray Psalm 22 responsively by whole verse..

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.
12. **Many young bulls encircle me; *
strong bulls of Bashan surround me.**
13. They open wide their jaws at me, *
like a ravening and a roaring lion.
14. **I am poured out like water; all my bones are out of joint; *
my heart within my breast is melting wax.**
15. My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.

16. **Packs of dogs close me in,
and gangs of evildoers circle around me; ***
they pierce my hands and my feet; I can count all my bones.
17. They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.
18. **Be not far away, O Lord; *
you are my strength; hasten to help me.**
19. Save me from the sword, *
my life from the power of the dog.
20. **Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.**
21. I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.
22. **Praise the Lord, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.**
23. For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.
24. **My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship
him.**
25. The poor shall eat and be satisfied,
and those who seek the Lord shall praise him: *
"May your heart live for ever!"
26. **All the ends of the earth shall remember and turn to the Lord, *
and all the families of the nations shall bow before him.**
27. For kingship belongs to the Lord; *
he rules over the nations.
28. **To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.**
29. My soul shall live for him; my descendants shall serve him; *
they shall be known as the Lord's for ever.
30. **They shall come and make known to a people yet unborn *
the saving deeds that he has done.**

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

This is the covenant that I will make with them. After these days, says the Lord, I will place my laws in their hearts and write them on their minds. And I won't remember their sins and their lawless behavior anymore.

When there is forgiveness for these things, there is no longer an offering for sin.

Brothers and sisters, we have confidence that we can enter the holy of holies by means of Jesus' blood, through a new and living way that he opened up for us through the curtain, which is his body, and we have a great high priest over God's house.

Therefore, let's draw near with a genuine heart with the certainty that our faith gives us, since our hearts are sprinkled clean from an evil conscience and our bodies are washed with pure water.

Let's hold on to the confession of our hope without wavering, because the one who made the promises is reliable.

And let us consider each other carefully for the purpose of sparking love and good deeds. Don't stop meeting together with other believers, which some people have gotten into the habit of doing. Instead, encourage each other, especially as you see the day drawing near.

Reader: The Word of the Lord.

People: **Thanks be to God.**

THE GOSPEL: JOHN 18:1-19:42

The Passion of our Lord Jesus Christ according to John

After he said these things, Jesus went out with his disciples and crossed over to the other side of the Kidron Valley. He and his disciples entered a garden there. Judas, his betrayer, also knew the place because Jesus often gathered there with his disciples. Judas brought a company of soldiers and some guards from the chief priests and Pharisees. They came there carrying lanterns, torches, and weapons. Jesus knew everything that was to happen to him, so

he went out and asked, "Who are you looking for?"

They answered, "Jesus the Nazarene."

He said to them, "I Am." (Judas, his betrayer, was standing with them.) When he said, "I Am," they shrank back and fell to the ground. He asked them again, "Who are you looking for?"

They said, "Jesus the Nazarene."

Jesus answered, "I told you, 'I Am.' If you are looking for me, then let these people go." This was so that the word he had spoken might be fulfilled: "I didn't lose anyone of those whom you gave me."

Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.) Jesus told Peter, "Put your sword away! Am I not to drink the cup the Father has given me?" Then the company of soldiers, the commander, and the guards from the Jewish leaders took Jesus into custody. They bound him and led him first to Annas. He was the father-in-law of Caiaphas, the high priest that year. (Caiaphas was the one who had advised the Jewish leaders that it was better for one person to die for the people.)

Simon Peter and another disciple followed Jesus. Because this other disciple was known to the high priest, he went with Jesus into the high priest's courtyard. However, Peter stood outside near the gate. Then the other disciple (the one known to the high priest) came out and spoke to the woman stationed at the gate, and she brought Peter in. The servant woman stationed at the gate asked Peter, "Aren't you one of this man's disciples?"

"I'm not," he replied. The servants and the guards had made a fire because it was cold. They were standing around it, warming themselves. Peter joined them there, standing by the fire and warming himself.

Meanwhile, the chief priest questioned Jesus about his disciples and his teaching. Jesus answered, "I've spoken openly to the world. I've always taught in synagogues and in the temple, where all the Jews gather. I've said nothing in private. Why ask me? Ask those who heard what I told them. They know what I said."

After Jesus spoke, one of the guards standing there slapped Jesus in the face. "Is that how you would answer the high priest?" he asked.

Jesus replied, "If I speak wrongly, testify about what was wrong. But if I speak correctly, why do you strike me?" Then Annas sent him, bound, to Caiaphas the high priest.

Meanwhile, Simon Peter was still standing with the guards, warming himself. They asked, "Aren't you one of his disciples?"

Peter denied it, saying, "I'm not."

A servant of the high priest, a relative of the one whose ear Peter had cut off, said to him, "Didn't I see you in the garden with him?" Peter denied it again, and immediately a rooster crowed.

The Jewish leaders led Jesus from Caiaphas to the Roman governor's palace. It was early in the morning. So that they could eat the Passover, the Jewish leaders wouldn't enter the palace; entering the palace would have made them ritually impure.

So Pilate went out to them and asked, "What charge do you bring against this man?"

They answered, "If he had done nothing wrong, we wouldn't have handed him over to you."

Pilate responded, "Take him yourselves and judge him according to your Law."

The Jewish leaders replied, "The Law doesn't allow us to kill anyone." (This was so that Jesus' word might be fulfilled when he indicated how he was going to die.)

Pilate went back into the palace. He summoned Jesus and asked, "Are you the king of the Jews?"

Jesus answered, "Do you say this on your own or have others spoken to you about me?"

Pilate responded, "I'm not a Jew, am I? Your nation and its chief priests handed you over to me. What have you done?"

Jesus replied, "My kingdom doesn't originate from this world. If it did, my guards would fight so that I wouldn't have been arrested by the Jewish leaders. My kingdom isn't from here."

"So you are a king?" Pilate said.

Jesus answered, "You say that I am a king. I was born and came into the world for this reason: to testify to the truth. Whoever accepts the truth listens to my voice."

"What is truth?" Pilate asked.

After Pilate said this, he returned to the Jewish leaders and said, "I find no grounds for any charge against him. You have a custom that I release one prisoner for you at Passover. Do you want me to release for you the king of the Jews?"

They shouted, "Not this man! Give us Barabbas!" (Barabbas was an outlaw.)

Then Pilate had Jesus taken and whipped. The soldiers twisted together a crown of thorns and put it on his head, and dressed him in a purple robe. Over and over they went up to him and said, "Greetings, king of the Jews!" And they slapped him in the face.

Pilate came out of the palace again and said to the Jewish leaders, "Look! I'm bringing him out to you to let you know that I find no grounds for a charge against him." When Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them, "Here's the man."

When the chief priests and their deputies saw him, they shouted out, "Crucify, crucify!"

Pilate told them, "You take him and crucify him. I don't find any grounds for a charge against him."

The Jewish leaders replied, "We have a Law, and according to this Law he ought to die because he made himself out to be God's Son."

When Pilate heard this word, he was even more afraid. He went back into the residence and spoke to Jesus, "Where are you from?" Jesus didn't answer. So Pilate said, "You won't speak to me? Don't you know that I have authority to release you and also to crucify you?"

Jesus replied, "You would have no authority over me if it had not been given to you from above. That's why the one who handed me over to you has the greater sin." From that moment on, Pilate wanted to release Jesus.

However, the Jewish leaders cried out, saying, "If you release this man, you aren't a friend of the emperor! Anyone who makes himself out to be a king opposes the emperor!"

When Pilate heard these words, he led Jesus out and seated him on the judge's bench at the place called Stone Pavement (in Aramaic, Gabbatha). It was about noon on the Preparation Day for the Passover. Pilate said to the Jewish leaders, "Here's your king."

The Jewish leaders cried out, "Take him away! Take him away! Crucify him!"

Pilate responded, "What? Do you want me to crucify your king?"

"We have no king except the emperor," the chief priests answered. Then Pilate handed Jesus over to be crucified.

The soldiers took Jesus prisoner. Carrying his cross by himself, he went out to a place called Skull Place (in Aramaic, Golgotha). That's where they crucified him—and two others with him, one on each side and Jesus in the middle. Pilate had a public notice written and posted on the cross. It read "Jesus the Nazarene, the king of the Jews." Many of the Jews read this sign, for the place where Jesus was crucified was near the city and it was written in Aramaic, Latin, and Greek. Therefore, the Jewish chief priests complained to Pilate, "Don't write, 'The king of the Jews' but 'This man said, 'I am the king of the Jews.'"

Pilate answered, "What I've written, I've written."

When the soldiers crucified Jesus, they took his clothes and his sandals, and divided them into four shares, one for each soldier. His shirt was seamless, woven as one piece from the top to the bottom. They said to each other, "Let's not tear it. Let's cast lots to see who will get it." This was to fulfill the scripture,

They divided my clothes among themselves, and they cast lots for my clothing. That's what the soldiers did.

Jesus' mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene stood near the cross. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that time on, this disciple took her into his home.

After this, knowing that everything was already completed, in order to fulfill the scripture, Jesus said, "I am thirsty." A jar full of sour wine was nearby, so the soldiers soaked a sponge in it, placed it on a hyssop branch, and held it up to his lips. When he had received the sour wine, Jesus said, "It is completed." Bowing his head, he gave up his life.

It was the Preparation Day and the Jewish leaders didn't want the bodies to remain on the cross on the Sabbath, especially since that Sabbath was an important day. So they asked Pilate to have the legs of those crucified broken and the bodies taken down. Therefore, the soldiers came and broke the legs of the two men who were crucified with Jesus. When they came to Jesus, they saw that he was already dead so they didn't break his legs. However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. The one who saw this has testified, and his testimony is true. He knows that he speaks the truth, and he has testified so that you also can believe. These things happened to fulfill the scripture, They

won't break any of his bones. And another scripture says, They will look at him whom they have pierced.

After this Joseph of Arimathea asked Pilate if he could take away the body of Jesus. Joseph was a disciple of Jesus, but a secret one because he feared the Jewish authorities. Pilate gave him permission, so he came and took the body away. Nicodemus, the one who at first had come to Jesus at night, was there too. He brought a mixture of myrrh and aloe, nearly seventy-five pounds in all. Following Jewish burial customs, they took Jesus' body and wrapped it, with the spices, in linen cloths. There was a garden in the place where Jesus was crucified, and in the garden was a new tomb in which no one had ever been laid. Because it was the Jewish Preparation Day and the tomb was nearby, they laid Jesus in it.

THE SERMON

THE SOLEMN COLLECTS

All standing, the Deacon, or other person appointed, says to the people

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life. We pray, therefore, for people everywhere according to their needs.

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 *N.*, our Bishop, and all the people of this diocese

For all Christians in this community

For those about to be baptized (particularly_____)

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

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.*

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

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.*

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 crippled

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.

Silence

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.*

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.

Silence

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.

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.

Silence

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.*

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

Anthem 1

*We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

*May God be merciful to us and bless us,
show us the light of his countenance, and come to us.*

*Let your ways be known upon earth,
your saving health among all nations.*

*Let the peoples praise you, O God;
let all the peoples praise you.*

*We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

Anthem 2

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

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

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

Anthem 3

*O Savior of the world,
who by thy cross and precious blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.*

HYMN 166 “Sing, my tongue, the glorious battle”

*Sing, my tongue, the glorious battle;
Of the mighty conflict sing;
Tell the triumph of the victim,
To his cross thy tribute bring.
Jesus Christ, the world’s Redeemer
From the cross now reigns as King.*

Faithful cross! Above all other,
One and only noble tree!
None in foliage, none in blossom,
None in fruit thy peer may be:
Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.

Bend thy boughs, O tree of glory!
Thy relaxing sinews bend;
For awhile the ancient rigor
That thy birth bestowed, suspend;
And the King of heavenly beauty
Gently on thine arms extend.

THE LORD'S PRAYER

As our Savior Chris has taught us, we now pray,

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins, as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever.

Amen.

The service concludes with the following prayer. No blessing or dismissal is added.

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.*

Music is presented under OneLicense A-728977 and CCLI Licenses 2665588 and 20707896.

St. John's Episcopal Church

11201 Parkfield Drive, Austin, TX 78758
P. O. Box 81493, Austin, TX 78708-1493
www.austinstjohns.org

The Reverend Minerva Camarena Skeith, *Rector*
The Reverend Victoria Mason, *Deacon*
Ms. Fay Jones, *Director of Communications*
Mr. Philip Riley, *Choirmaster and Organist*
Mr. Alfonso Hernandez, *Spanish Music Leader*

VESTRY

Mr. Steve Kriechbaum, *Senior Warden*
Mr. Kevin Flegal, *Junior Warden*
Ms. Maria Caballero, *Clerk*
Ms. Sandra Welles, *Treasurer*

Class of 2023

Steve Kriechbaum
Carlos Lugo
Sandra Welles

Class of 2024

Maria Caballero
Maria Angie Hernandez
Sandra Ward

Class of 2025

Carolyn Cline
Kevin Flegal
Patricia Mata

SUNDAY SERVICES

9:00 AM
10:30 AM
1:00 PM

Holy Eucharist Rite I
Holy Eucharist Rite II (in person and Zoom)
Santa Eucaristía Rito Dos



Generosity
changes everything

Donate to St. John's Episcopal Church
<http://www.austinstjohns.org/online-giving.html> or
scan this image with your smart phone.