



APRIL 15, 2022
ST. PAUL'S EPISCOPAL CHURCH, CLEVELAND HEIGHTS, OHIO

GOOD FRIDAY

7:30 p.m.

Stand as the
ministers enter

THE OPENING ACCLAMATION & COLLECT OF THE DAY

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

Officiant Let us pray.
Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People **Amen.**

Sit

THE LESSONS

FIRST LESSON

Isaiah 52:13-53:12

Reader ...Hear what the Spirit is saying to the Churches.
People **Thanks be to God.**

THE RESPONSE

Psaln 22:1-11



All

- 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 4:14-16; 5:7-9

Reader ...Hear what the Spirit is saying to the Churches.

People **Thanks be to God.**

Stand

HYMN No. 172 'Were you there when they crucified my Lord?'

Were you there

THE PASSION GOSPEL

John 18:1-19:42

Gospeller The Passion of our Lord Jesus Christ according John.

The People are seated.

Evangelist 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,

Jesus "Whom are you looking for?"

Evangelist They answered,

Congregation **"Jesus of Nazareth."**

Evangelist Jesus replied,

Jesus "I am he."

Evangelist Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them,

Jesus "Whom are you looking for?"

Evangelist And they said,

Congregation **"Jesus of Nazareth."**

Evangelist Jesus answered,

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

Evangelist This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

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

Evangelist So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter,

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

Evangelist He said,

Peter "I am not."

Evangelist Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

Jesus "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said."

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

Police Officer "Is that how you answer the high priest?"

Evangelist Jesus answered,

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

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

Congregation **"You are not also one of his disciples, are you?"**

Evangelist He denied it and said,

Peter "I am not."

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

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

Evangelist Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

Pilate "What accusation do you bring against this man?"

Evangelist They answered,

Congregation **"If this man were not a criminal, we would not have handed him over to you."**

Evangelist Pilate said to them,

Pilate "Take him yourselves and judge him according to your law."

Evangelist The Jews replied,

Congregation **"We are not permitted to put anyone to death."**

Evangelist (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,

Pilate "Are you the King of the Jews?"

Evangelist Jesus answered,

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

Evangelist Pilate replied,

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

Evangelist Jesus answered,

Jesus "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here."

Evangelist Pilate asked him,

Pilate "So you are a king?"

Evangelist Jesus answered,

Jesus "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

Evangelist Pilate asked him,

Pilate "What is truth?"

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

Pilate "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?"

Evangelist They shouted in reply,

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

Evangelist Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

Congregation **“Hail, King of the Jews!”**

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

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

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

Pilate “Here is the man!”

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

Congregation **“Crucify him! Crucify him!”**

Evangelist Pilate said to them,

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

Evangelist The Jews answered him,

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

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

Pilate “Where are you from?”

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

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

Evangelist Jesus answered him,

Jesus “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.”

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

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

Evangelist When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews,

Pilate “Here is your King!”

Evangelist They cried out,

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

Evangelist Pilate asked them,

Pilate “Shall I crucify your King?”

Evangelist The chief priests answered,
Congregation **"We have no king but the emperor."**
Evangelist Then he handed him over to them to be crucified.
 So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.
The People stand.

Evangelist There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate,
Congregation **"Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'"**
Evangelist Pilate answered,
Pilate "What I have written I have written."
Evangelist When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another,
Congregation **"Let us not tear it, but cast lots for it to see who will get it."**
Evangelist This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.
 Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.
 When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,
Jesus "Woman, here is your son."
Evangelist Then he said to the disciple,
Jesus "Here is your mother."
Evangelist And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),
Jesus "I am thirsty."
Evangelist A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,
Jesus "It is finished."
Evangelist Then he bowed his head and gave up his spirit.

A period of silence is kept.

Evangelist

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.

Sit THE HOMILY The Rev. Brandon Ashcraft

Stand HYMN No. 168 'O sacred head' (verses 1-3) *Herzlich tut mich verlangen*

THE SOLEMN COLLECTS

*Remain
standing or
kneel*

Gospeller

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.

Officiant

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 Mark, our Bishop, and all the people of this diocese

For all Christians in this community

For those about to be baptized.

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

Silence

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.

People **Amen.**

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

For Joe, 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

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.

People **Amen.**

Gospeller 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 and the wounded

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

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.

People **Amen.**

| | |
|------------------|--|
| <i>Gospeller</i> | <p>Let us pray for all who have not received the Gospel of Christ.</p> <p style="padding-left: 40px;">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</p> <p>That God will open their hearts to the truth, and lead them to faith and obedience.</p> <p><i>Silence</i></p> |
| <i>Officiant</i> | <p>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.</p> |
| <i>People</i> | <p>Amen.</p> |
| <i>Gospeller</i> | <p>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.</p> <p><i>Silence</i></p> |
| <i>Officiant</i> | <p>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.</p> |
| <i>People</i> | <p>Amen.</p> |

DEVOTIONS TO THE CROSS

*A wooden cross is brought into the church and placed in the sight of the people.
Appropriate devotions follow, such as coming forward to the cross, or silently praying.*

ANTHEM 'What wondrous love is this'

Wondrous Love

Elizabeth Frey & Brian Skoog

Stand

HYMN No. 166 'Sing, my tongue, the glorious battle'

Pange lingua



1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews
*6 Praise and hon - or to the Fa - ther, praise and hon - or to the



1 sing; tell the tri - umph of the vic - tim, to his
2 filled, born for this, he meets his pas - sion, this the
3 reed; from that ho - ly bo - dy bro - ken blood and
4 tree! None in fo - liage, none in blos - som, none in
5 bend; for a - while the an - cient ri - gor that thy
6 Son, praise and hon - or to the Spi - rit, ev - er



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
2 Sa - vior free - ly willed: on the cross the Lamb is
3 wa - ter forth pro - ceed: earth, and stars, and sky, and
4 fruit thy peer may be: sweet - est wood and sweet - est
5 birth be - stowed, sus - pend; and the King of heaven - ly
6 Three and ev - er One: one in might and one in



1 deem - er from that cross now reigns as King.
2 lift - ed, where his pre - cious blood is spilled.
3 o - cean, by that flood from stain are freed.
4 i - ron! sweet - est weight is hung on thee.
5 beau - ty gent - ly on thine arms ex - tend.
6 glo - ry while e - ter - nal a - ges run.

THE PRAYERS

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

Officiant Let us pray.
Lord Jesus Christ, Son of the living God, we pray you to set your
passion, cross, and death between your judgment and our souls,
now and in the hour of our death. Give mercy and grace to the
living; pardon and rest to the dead; to your holy Church peace and
concord; and to us sinners everlasting life and glory; for with the
Father and the Holy Spirit you live and reign, one God, now and for
ever.
People **Amen.**

*The people depart in silence.
The carillon bells are rung 33 times.*

Today's Offering

Offerings left in the basket near the entrance will be donated to the Good Friday Offering of the Episcopal Church, which this year celebrates its 100th anniversary.

Through the Good Friday Offering, the church supports the mission and ministry of the Province of Jerusalem and the Middle East (a part of the Anglican Communion).

Please make checks payable to St. Paul's Episcopal Church and designate "Good Friday Offering" on the memo line.

Concerning the Passion Gospel according to John

Our Holy Week liturgies are among the most ancient and cherished of our tradition. At the same time, these services, at various points throughout Christian history, have tragically encouraged hostility towards the Jewish people.

Specifically, the 'Ioudaioi' of St. John's Gospel—translated 'the Jews' — has too often been identified with the Jewish people as a whole. It is crucial for us to remember that this term refers to the Jewish religious leaders, or the establishment. John's Gospel is not meant to be anti-Semitic, but has been used to perpetuate the sin of anti-Semitism throughout history. Our Christian faith calls us to renounce the sin of anti-Semitism and to undertake responsible and sensitive interpretation of these texts.

A number of liturgical leaders within the Episcopal Church are focused on liturgical revision to address the aforementioned concerns. The clergy of St. Paul's are committed to remaining abreast of these recommendations and incorporating relevant changes to our Holy Week liturgies in future years.

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|---------------------|--------------------------------|
| <i>Officiant</i> | The Rev. Jessie Gutsell Dodson |
| <i>Preacher</i> | The Rev. Brandon Ashcraft |
| <i>Gospeller</i> | The Rev. John Kennedy |
| <i>Organist</i> | Karel Paukert |
| <i>Soloists</i> | Elizabeth Frey, Brian Skoog |
| <i>Carillonneur</i> | David Osburn |

| | |
|-----------------|-------------------------------------|
| <i>Lectors</i> | Julie Micheletti, Marianne Kloboves |
| <i>Acolytes</i> | Kaneala Nelson, Pegah Zardoost |
| <i>Ushers</i> | Jocelyn Keck, William Vodrey |

Passion Gospel Readers

| | |
|-----------------------|-------------------|
| <i>Evangelist</i> | Pegah Zardoost |
| <i>Jesus</i> | William Vodrey |
| <i>Peter</i> | Kaneala Nelson |
| <i>Pilate</i> | Jeff Spero |
| <i>Woman / Slave</i> | Julie Micheletti |
| <i>Police Officer</i> | Marianne Kloboves |

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■ St. Paul's Episcopal Church ■

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