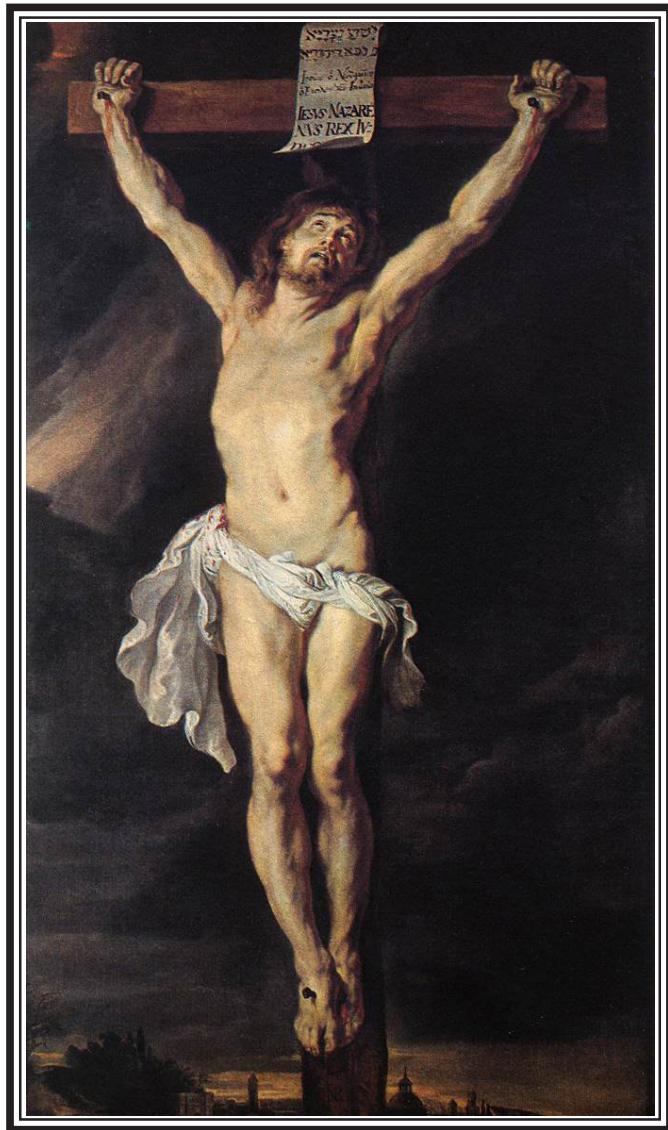


# ST. PHILIP'S CHURCH

*Established 1680 • Charleston, SC*



*The Crucified Christ.* Peter Paul Rubens, c. 1610.

## GOOD FRIDAY

APRIL 2, 2021 • 12 NOON

# WELCOME

To all who are spiritually weary *and seek rest,*  
to all who mourn *and long for comfort,*  
to all who struggle *and desire victory,*  
to all who sin *and need a Savior,*  
to all who are strangers *and want fellowship,*  
to all who hunger *and thirst after righteousness,*  
to all who have been blessed *and wish to give thanks,*  
and to whoever will come—*this church opens wide her doors*  
*and offers her welcome in the name of the Lord Jesus Christ.*



## GOOD FRIDAY

For Christians, Good Friday is a crucial day of the year because it celebrates what we believe to be the beginning of the most momentous weekend in the history of the world. Ever since Jesus died and was raised, Christians have proclaimed the cross and resurrection of Jesus to be the decisive turning point for all creation. Paul considered it to be “of first importance” that Jesus died for our sins, was buried, and was raised to life on the third day, all in accordance with what God had promised all along in the Scriptures (1 Corinthians 15:3). On Good Friday, we remember the day Jesus willingly suffered and died by crucifixion as the ultimate sacrifice for our sins (1 John 1:10). It is followed by Easter, the glorious celebration of the day Jesus was raised from the dead, heralding His victory over sin and death and pointing ahead to a future resurrection for all who are united to Him by faith (Romans 6:5).

# GOOD FRIDAY LITURGY: RITE I

## THE INTROIT

### Cross of Jesus, Cross of Sorrow

Arlen Clarke (b. 1954)

Cross of Jesus, cross of sorrow, where the blood of Christ was shed,  
Perfect man on thee did suffer, perfect God on thee has bled!

Here the King of all the ages, throned in light e'er worlds could be,  
Robed in mortal flesh is dying, crucified by sin for me.

O mysterious condescending! O abandonment sublime!  
Very God himself is bearing all the sufferings of time!

Words: W. J. Sparrow-Simpson (1859-1952)  
Music: Arlen Clarke (b. 1954). © 2010 St. James Music Press. Used by permission.

*On this day the clergy and choir enter in silence.*

*All then kneel for silent prayer, after which the officiant stands and begins the liturgy.*

## THE COLLECT OF THE DAY

*Officiant*      Blessed be our God.

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

*Officiant*      Let us pray.

*The people remain kneeling*

Almighty God, we beseech thee graciously to behold this thy family, for whom our Lord Jesus Christ was contented to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. **Amen.**

## THE FIRST LESSON

Genesis 22:1-18

<sup>1</sup> God tested Abraham and said to him, “Abraham!” And he said, “Here I am.” <sup>2</sup> He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” <sup>3</sup> So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. <sup>4</sup> On the third day Abraham lifted up his eyes and saw the place from afar. <sup>5</sup> Then Abraham said to his young men, “Stay here with the donkey; I and the boy will go over there and worship and come again to you.” <sup>6</sup> And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. <sup>7</sup> And Isaac said to his father Abraham, “My father!” And he said, “Here I am, my son.” He said, “Behold, the fire and the wood, but where is the lamb for a burnt offering?” <sup>8</sup> Abraham said, “God will provide for himself the lamb for a burnt offering, my son.” So they went both of them together. <sup>9</sup> When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. <sup>10</sup> Then Abraham reached out his hand and took the knife to slaughter his son. <sup>11</sup> But the angel of the LORD called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.” <sup>12</sup> He said, “Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me.” <sup>13</sup> And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. <sup>14</sup> So Abraham called the name of that place, “The LORD will provide”; as it is said to this day, “On the mount of the LORD it shall be provided.” <sup>15</sup> And the angel of the Lord called to Abraham a second time from heaven <sup>16</sup> and said, “By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, <sup>17</sup> I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, <sup>18</sup> and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.”

*Reader* The Word of the Lord.

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

## PSALM 22:1-11

*The people stand and read responsively by half verse*

<sup>1</sup> My God, my God, why have you forsaken me?

**And are so far from my cry and from the words of my distress?**

<sup>2</sup> O my God, I cry in the daytime, but you do not answer;

**by night as well, but I find no rest.**

<sup>3</sup> Yet you are the Holy One,

**enthroned upon the praises of Israel.**

<sup>4</sup> Our forefathers put their trust in you;

**they trusted, and you delivered them.**

<sup>5</sup> They cried out to you and were delivered;  
**they trusted in you and were not put to shame.**

<sup>6</sup> But as for me, I am a worm and no man,  
**scorned by all and despised by the people.**

<sup>7</sup> All who see me laugh me to scorn;  
**they curl their lips and wag their heads, saying,**

<sup>8</sup> “He trusted in the Lord; let him deliver him;  
**let him rescue him, if he delights in him.”**

<sup>9</sup> Yet you are he who took me out of the womb,  
**and kept me safe upon my mother’s breast.**

<sup>10</sup> I have been entrusted to you ever since I was born;  
**you were my God when I was still in my mother’s womb.**

<sup>11</sup> Be not far from me, for trouble is near,  
**and there is none to help.**

*The people are seated for the reading of God’s word.*

THE SECOND LESSON

Hebrews 10:1-25

<sup>1</sup> For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.<sup>2</sup> Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins?<sup>3</sup> But in these sacrifices there is a reminder of sins every year.<sup>4</sup> For it is impossible for the blood of bulls and goats to take away sins.<sup>5</sup> Consequently, when Christ came into the world, he said, “Sacrifices and offerings you have not desired, but a body have you prepared for me;<sup>6</sup> in burnt offerings and sin offerings you have taken no pleasure.<sup>7</sup> Then I said, ‘Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.’”<sup>8</sup> When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law),<sup>9</sup> then he added, “Behold, I have come to do your will.” He does away with the first in order to establish the second.<sup>10</sup> And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.<sup>11</sup> And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins.<sup>12</sup> But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God,<sup>13</sup> waiting from that time until his enemies should be made a footstool for his feet.<sup>14</sup> For by a single offering he has perfected for all time those who are being sanctified.<sup>15</sup> And the Holy Spirit also bears witness to us; for after saying,<sup>16</sup> “This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds,”<sup>17</sup> then he adds, “I will remember their sins and their lawless deeds no more.”<sup>18</sup> Where there is forgiveness of these, there is no longer any offering for sin.<sup>19</sup> Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus,<sup>20</sup> by the new and living way that he opened for us through the curtain, that is, through his flesh,<sup>21</sup> and since we have a great priest over the house of God,<sup>22</sup> let us draw near 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.<sup>23</sup> Let us hold fast the confession of our hope without wavering, for he who promised is faithful.<sup>24</sup> And let us consider how to stir up one another to love and good works,<sup>25</sup> not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

*Reader* The Word of the Lord.

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

*The people stand and sing the hymn.*

HYMN 75

O Sacred Head, Sore Wounded

Passion Chorale

O sacred head, sore wounded, defiled and put to scorn:  
O kingly head, surrounded with mocking crown of thorn;  
What sorrow mars thy grandeur? Can death thy bloom deflow’r?  
O countenance whose splendor the hosts of heav’n adore.

Thy beauty, long desired, hath vanished from our sight:  
Thy pow’r is all expired, and quenched the light of light.  
Ah me! for whom thou diest, hide not so far thy grace:  
Show me, O Love most highest, the brightness of thy face.

In thy most bitter passion my heart to share doth cry.  
With thee for my salvation upon the cross to die.  
Ah, keep my heart thus moved to stand thy cross beneath,  
To mourn thee, well-beloved, yet thank thee for thy death.

My days are few, O fail not, with thine immortal pow’r,  
To hold me that I quail not in death’s most fearful hour:  
That I may fight befriended, and see in my last strife  
To me thine arms extended upon the cross of life.

Music: Hans Leo Hassler, 1601, adapted and har. By J. S. Bach Text: Paulus Gerhardt, 1656; Tr. Robert Bridges, 1899. By permission of The Clarendon Press, Oxford

*The people are seated for the first portion of the Passion.  
The customary responses before and after the Gospel are omitted.*

<sup>1</sup> Jesus went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. <sup>2</sup> Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. <sup>3</sup> So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. <sup>4</sup> Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?" <sup>5</sup> They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. <sup>6</sup> When Jesus said to them, "I am he," they drew back and fell to the ground. <sup>7</sup> So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." <sup>8</sup> Jesus answered, "I told you that I am he. So, if you seek me, let these men go." <sup>9</sup> This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one." <sup>10</sup> Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.) <sup>11</sup> So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?" <sup>12</sup> So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. <sup>13</sup> First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. <sup>14</sup> It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people. <sup>15</sup> Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, <sup>16</sup> but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. <sup>17</sup> The servant girl at the door said to Peter, "You also are not one of this man's disciples, are you?" He said, "I am not." <sup>18</sup> Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself. <sup>19</sup> The high priest then questioned Jesus about his disciples and his teaching. <sup>20</sup> Jesus answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. <sup>21</sup> Why do you ask me? Ask those who have heard me what I said to them; they know what I said." <sup>22</sup> When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" <sup>23</sup> Jesus answered him, "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?" <sup>24</sup> Annas then sent him bound to Caiaphas the high priest. <sup>25</sup> Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" He denied it and said, "I am not." <sup>26</sup> One of the servants 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?" <sup>27</sup> Peter again denied it, and at once a rooster crowed. <sup>28</sup> Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. <sup>29</sup> So Pilate went outside to them and said, "What accusation do you bring against this man?" <sup>30</sup> They answered him, "If this man were not doing evil, we would not have delivered him over to you." <sup>31</sup> Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to

put anyone to death." <sup>32</sup> This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die. <sup>33</sup> So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?" <sup>34</sup> Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" <sup>35</sup> Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" <sup>36</sup> Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world." <sup>37</sup> Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice." <sup>38</sup> Pilate said to him, "What is truth?" After he had said this, he went back outside to the Jews and told them, "I find no guilt in him." <sup>39</sup> But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?" <sup>40</sup> They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber. <sup>19:1</sup> Then Pilate took Jesus and flogged him. <sup>2</sup> And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. <sup>3</sup> They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. <sup>4</sup> Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him." <sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" <sup>6</sup> When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." <sup>7</sup> The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God." <sup>8</sup> When Pilate heard this statement, he was even more afraid. <sup>9</sup> He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. <sup>10</sup> So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" <sup>11</sup> Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin." <sup>12</sup> From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar." <sup>13</sup> So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. <sup>14</sup> Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!" <sup>15</sup> They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." <sup>16</sup> So he delivered him over to them to be crucified. So they took Jesus, <sup>17</sup> and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha.

[*The congregation stands*]

<sup>18</sup> There they crucified him, and with him two others, one on either side, and Jesus between them. <sup>19</sup> Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." <sup>20</sup> Many of the Jews read this inscription,

for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek.<sup>21</sup> So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’”<sup>22</sup> Pilate answered, “What I have written I have written.”<sup>23</sup> When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,<sup>24</sup> so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says, “They divided my garments among them, and for my clothing they cast lots.” So the soldiers did these things,<sup>25</sup> but standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.<sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!”<sup>27</sup> Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.<sup>28</sup> After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.”<sup>29</sup> A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth.<sup>30</sup> When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

[*Silence is kept*]

<sup>31</sup> Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away.<sup>32</sup> So the soldiers came and broke the legs of the first, and of the other who had been crucified with him.<sup>33</sup> But when they came to Jesus and saw that he was already dead, they did not break his legs.<sup>34</sup> But one of the soldiers pierced his side with a spear, and at once there came out blood and water.<sup>35</sup> He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe.<sup>36</sup> For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.”<sup>37</sup> And again another Scripture says, “They will look on him whom they have pierced.”<sup>38</sup> After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body.<sup>39</sup> Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight.<sup>40</sup> So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews.<sup>41</sup> Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.<sup>42</sup> So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

## THE SERMON

### *It is Finished*

The Rev. Andrew R. O'Dell

## THE HYMN

### I See the Crowd in Pilate's Hall

*Detroit*

1. I see the crowd in Pi - late's hall, I mark their wrath - ful mien;  
 2. And of that shout - ing mul - ti - tude I feel that I am one;  
 3. I see the scour - ges tear his back, I see the pierc - ing crown,  
 4. A - round yon cross, the throng I see, mock - ing the suf - frer's groan,  
 5. 'Twas I that shed the sac - red blood, I nailed him to the tree,  
 6. Yet not the less that blood a - vails, to cleanse a - way my sin,  
 their shout of cru - ci - fy ap - pall, with blas - phem - y be - tween.  
 and in that din of voic - es rude, I rec - og - nize my own.  
 and of that crowd who smite and smock, I feel that I am one.  
 yet still my voice it seems to be - as if I mocked a - lone.  
 I cru - ci - fied the Christ of God, I joined the mock - er - y.  
 and not the less that cross pre - vails to give me peace with - in.

Text: Horatius Bonar (1808-1889) Music: DETROIT, from *Supplement to Kentucky Harmony*, 1820.

## THE SOLEMN COLLECTS

*All standing, the officiant says*

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.

*Please kneel. The officiant continues.*

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; 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 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.**

*The people remain kneeling through the end of the service. During the hymn, a wooden cross is brought into the church and placed in the sight of the people.*

HYMN 80

Were You There

Were You There

Were you there when they crucified my Lord?  
Were you there when they crucified my Lord?  
Oh, sometimes it causes me to tremble, tremble, tremble.  
Were you there when they crucified my Lord?  
  
Were you there when they nailed him to the tree?  
Were you there when they nailed him to the tree?  
Oh, sometimes it causes me to tremble, tremble, tremble.  
Were you there when they nailed him to the tree?  
  
Were you there when they laid him in the tomb?  
Were you there when they laid him in the tomb?  
Oh, sometimes it causes me to tremble, tremble, tremble.  
Were you there when they laid him in the tomb?

Spiritual melody and words

## SPOKEN ANTHEMS 1, 2, AND 3

Officiant We glory in your cross, O Lord,  
People ***And praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.***  
Officiant May God be merciful to us and bless us, show us the light of his countenance, and come to us.  
People ***Let your ways be known upon earth, your saving health among all nations.***  
Officiant Let the peoples praise you, O God; let all the peoples praise you.  
People ***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.***  
Officiant We adore you, O Christ, and we bless you,  
People ***Because by your holy cross you have redeemed the world.***  
Officiant If we have died with him, we shall also live with him; 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.***  
Officiant O Savior of the world, who by thy cross and precious blood has redeemed us:  
People ***Save us and help us, we humbly beseech thee, O Lord.***

## CHORAL ANTHEM

### *Improperium*

McNeil Robinson (1943-2015)

*Improperium expectavit cor meum et miseriam  
et sustinui qui simul mecum contristaretur  
et non fuit;  
consolantem me quae sivi et non inveni.  
et dederunt in escam meam fel,  
et in siti mea potaverunt me aceto.*

My heart expected reproach and misery  
and I desired one who would grieve with me,  
and there was none:  
I sought one to console me, and I found none:  
and they gave me gall as my food,  
and in my thirst they gave me vinegar to drink.

Words: from Offertory for Palm Sunday; trans. Imogen Howe. Music: by McNeil Robinson. © 1979 Theodore Presser Co.ARR.

## THE LORD'S PRAYER

People and Officiant

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.

## CONCLUDING COLLECT

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.***

*The people remain kneeling for the singing of the hymn.*

## HYMN 65

### There Is a Green Hill Far Away

Horsley

There is a green hill far away, without a city wall,  
Where the dear Lord was crucified, who died to save us all.  
We may not know, we cannot tell, what pains he had to bear;  
But we believe it was for us he hung and suffered there.  
He died that we might be forgiv'n, he died to make us good,  
That we might go at last to heav'n, saved by his precious blood.  
There was no other good enough to pay the price of sin;  
He only could unlock the gate of heav'n, and let us in.  
O dearly, dearly has he loved! And we must love him too,  
And trust in his redeeming blood, and try his works to do.

Text: Cecil Frances Alexander, 1848 (1823-1895). Music: William Horsley, 1844 (1774-1858)

*The clergy and people depart in silence.*



# ST. PHILIP'S CHURCH

*An Anglican Congregation*

142 Church Street | Charleston, SC 29401  
(843) 722-7734

## CHURCH OFFICE HOURS

8:30 a.m. - 4:30 p.m. Monday through Thursday  
8:30 a.m. - 1:00 p.m. Friday

### Clergy

The Rev. Jeffrey S. Miller, *Rector*

The Rev. Andrew R. O'Dell, *Senior Associate*

The Rev. Brian K. McGreevy, *Assistant for Hospitality Ministry*

The Rev. William K. Christian III, *Assistant for Pastoral Care*

The Rev. Justin C. Hare, *Assistant for Young Adult and College Ministry*

The Rev. Dr. William P. Rhett, *Priest Associate*

The Rev. Gerry L. McCord, *Deacon*

*Clergy contact information is available at [stphilipschurchsc.org/clergy](http://stphilipschurchsc.org/clergy)*

### Program Staff

David L. Gilbert, *Youth Minister*

Patricia M. Gould, *Director of Music*

Amy Watson Smith, *Director of Ministry to Children and Families*

Christopher L. Walchesky, *Assistant Director of Music*

*Staff contact information is available at [stphilipschurchsc.org/staff](http://stphilipschurchsc.org/staff)*

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Bob Kunes, Robby Marion, Suzanne McCord, Connie Rink, Bill Warlick

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