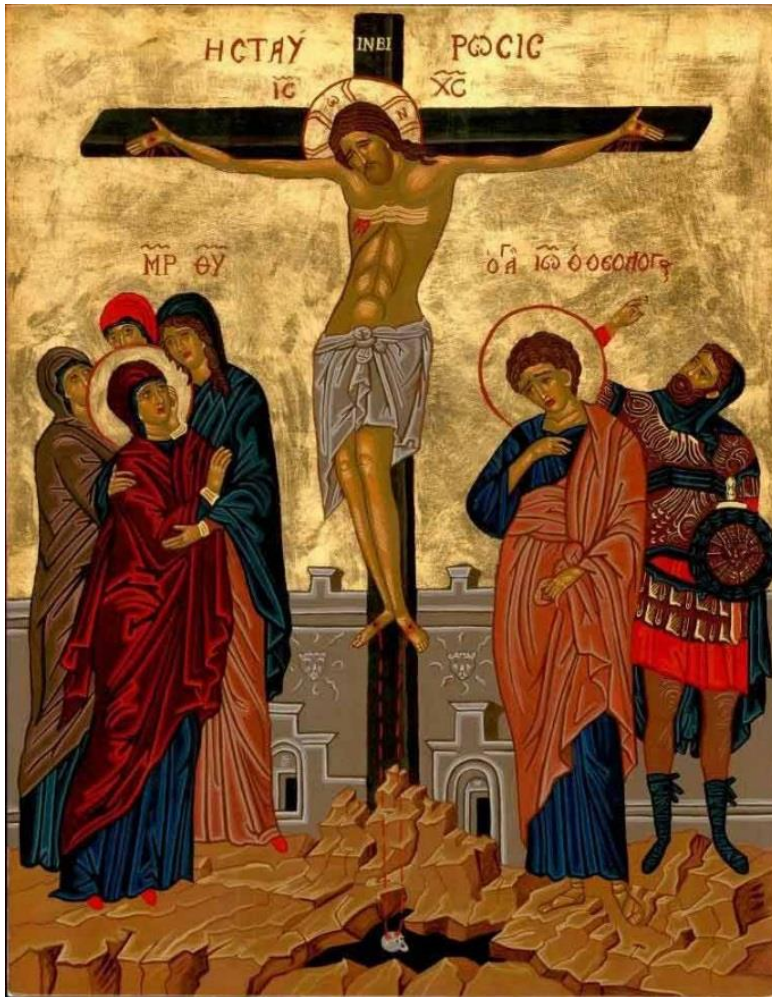




St. Francis
Episcopal Church

GOOD FRIDAY
APRIL 15, 2022

12:00 NOON



CHORAL PRELUDE

Vinea Mea Electa

Niccolò Jommelli (1714-1774)
English translation: Ralph Hunter

Vineyard of my love, 'twas I that chose thee and planted thee:
Why hast thou turned from my love into such bitterness,
That thou crucified me, yet Barabbas thou dost set free?

I fenced thee in, removed the stones which lay in thy path, and hath built a
tower for thee.

Why hast thou turned from my love into such bitterness,
That thou crucified me, yet Barabbas thou dost set free?

Tenebrae Factae Sunt

Niccolò Jommelli (1714-1774)
English translation: Ralph Hunter

Darkness had fallen over the earth when they crucified Jesus:
It was about the ninth hour when cried Jesus with a loud voice saying:
My God, my God, why hast thou forsaken me now?
Having cried out, He bowed His head and then gave up the ghost.

Jesus then cried again with loud voice, saying:
Father, into thy hands I commend my spirit.
Bowing His head, His precious head, He gave up the ghost.

Surely He Has Borne our Grievs

Carl Heinrich Graun
Isaiah 53:4

Surely He has borne our griefs and carried our sorrows.

Please stand.

SILENT PROCESSIONAL

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. **Amen.**

Please be seated.

THE FIRST READING

Isaiah 52:13-53:12

A reading from the Book of the Prophet Isaiah:

See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

Just as there were many who were astonished at him
--so marred was his appearance, beyond human semblance,
and his form beyond that of mortals--
so he shall startle many nations;
kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

Who has believed what we have heard?
And to whom has the arm of the Lord been revealed?
For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.
He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.
But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.
All we like sheep have gone astray;
we have all turned to our own way,
and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.

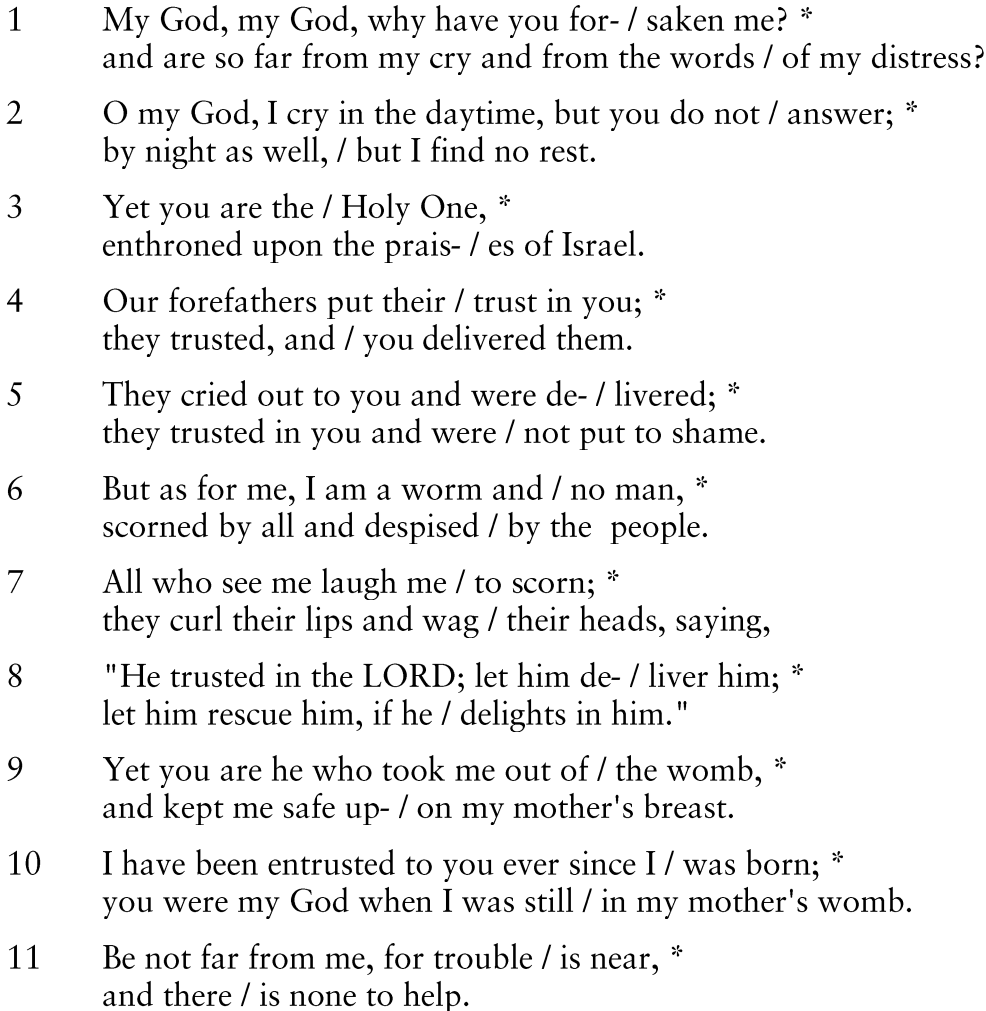
By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.
They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the Lord shall prosper.
Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.
Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

Lector: The Word of the Lord.

People: Thanks be to God.

PSALM 22: 1-11



A reading from the Letter to the Hebrews:

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.

Lector: The Word of the Lord.

People: Thanks be to God.

Please stand, sung by all.

HYMN: *O sacred head, sore wounded*

Hymnal 168

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,
 *4 What lan - guage shall I bor - row to thank thee, dear - est friend,
 *5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2 thy power is all ex - pir - ed, and quenched the light of light.
 3 with thee for my sal - va - tion up - on the cross to die.
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?
 5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676); sts. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt.
 Music: *Herzlich tut mich verlangen* [*Passion Chorale*], Hans Leo Hessler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

Please be seated.

THE PASSION NARRATIVE

John 18:1-19:42

Narrator: The Passion of our Lord and Savior Jesus Christ according to John.

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?"

Narrator: They answered,

Soldier: "Jesus of Nazareth."

Narrator: Jesus replied,

Jesus: "I am he."

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

Jesus: "Whom are you looking for?"

Narrator: And they said,

Soldier: "Jesus of Nazareth."

Narrator: Jesus answered,

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

Narrator: This was to fulfill the word that he had spoken,

Jesus: "I did not lose a single one of those whom you gave me."

Narrator: Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

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

Narrator: So the soldiers, their officer, and the 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?"

Narrator: He said,

Peter: "I am not."

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

Jesus: "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the 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."

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

Priest: "Is that how you answer the high priest?"

Narrator: Jesus answered,

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

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

Passer-by: "You are not also one of his disciples, are you?"

Narrator: He denied it and said,

Peter: "I am not."

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

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

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

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

Narrator: They answered,

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

Narrator: Pilate said to them,

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

Narrator: The Jews replied,

Crowd: "We are not permitted to put anyone to death."

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

Pilate: "Are you the King of the Jews?"

Narrator: Jesus answered,

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

Narrator: Pilate replied,

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

Narrator: Jesus answered,

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

Narrator: Pilate asked him,

Pilate: "So you are a king?"

Narrator: Jesus answered,

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

Narrator: Pilate asked him,

Pilate: "What is truth?"

Narrator: After he had said this, he went out to the 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?"

Narrator: They shouted in reply,

Congregation: "Not this man, but Barabbas!"

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

Soldier: "Hail, King of the Jews!"

Narrator: and striking him on the face. Pilate went out again and said to them,

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

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

Pilate: "Here is the man!"

Narrator: When the chief priests and the police saw him, they shouted,

Congregation: "Crucify him! Crucify him!"

Narrator: Pilate said to them,

Pilate: "Take him yourselves and crucify him; I find no case against him."

Narrator: The Jews answered him,

Crowd: "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

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

Pilate: "Where are you from?"

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

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

Narrator: Jesus answered him,

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

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

Crowd: "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

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

Pilate: "Here is your King!"

Narrator: They cried out,

Congregation: "Away with him! Away with him! Crucify him!"

Narrator: Pilate asked them,

Pilate: "Shall I crucify your King?"

Narrator: The chief priests answered,

Priest: "We have no king but the emperor."

Please stand.

Narrator: Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. 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,

Priest: "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'"

Narrator: Pilate answered,

Pilate: "What I have written I have written."

Narrator: When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another,

Soldier: "Let us not tear it, but cast lots for it to see who will get it."

Narrator: This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

Jesus: "Woman, here is your son."

Narrator: Then he said to the disciple,

Jesus: "Here is your mother."

Narrator: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),

Jesus: "I am thirsty."

Narrator: A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,

Jesus: "It is finished."

Narrator: Then he bowed his head and gave up his spirit.

A moment of Silence is kept.

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.

A moment of Silence is kept.

Please remain standing, sung by all.

HYMN: The Old Rugged Cross

LEVAS 38

1. On a hill far a - way stood an old rug-ged cross,
 2. Oh, that old rug - ged cross so de - spised by the world,
 3. In the old rug - ged cross, stained with blood so di - vine,
 4. To the old rug - ged cross I will ev - er be true,

1. The em - blem of suf - f'ring and shame;
 2. Has a won - drous at - trac - tion for me;
 3. A won - drous beau - ty I see;
 4. Its shame and re - proach glad - ly bear;

1. And I love that old cross where the dear - est and best
 2. For the dear Lamb of God left His glo - ry a - bove,
 3. For 'twas on that old cross Je - sus suf - fered and died,
 4. Then He'll call me some day to my home far a - way,

1. For a world of lost sin - ners was slain.
 2. To bear it to dark Cal - va - ry.
 3. To par - don and sanc - ti - fy me.
 4. Where His glo - ry for - ev - er I'll share.

old rug - ged cross_____

So I'll cher - ish the cross, the old rug - ged cross,

Till my tro - phies at last I lay down;_____

old rug - ged cross,_____

I will cling to the cross, the old rug - ged cross,

And ex - change it some day for a crown._____

Please be seated.

THE MEDITATION

The Rev. Deacon Joe Dzugan

A moment of Silence is kept.

Please remain seated.

AT THE CROSS HER VIGIL KEEPING

Soloist: Sam Doyle

At the cross her vigil keeping, stood the mournful mother weeping, where he hung, the dying Lord: there she waited in her anguish, seeing Christ in torment languish, in her heart the piercing sword.

With what pain and desolation, with what grief and resignation, Mary watched her dying son. Deep the woe of her affliction, when she saw the crucifixion of the sole-begotten one.

Him she saw for our salvation mocked with cruel acclamation, scourged, and crowned with thorns entwined; saw him then from judgment taken, and in death by all forsaken, till his spirit he resigned.

Who, on Christ's dear mother gazing, pierced by anguish so amazing, born of woman, would not weep? Who, on Christ's dear mother thinking, such a cup of sorrow drinking, would not share her sorrows deep?

Jesus, may her deep devotion stir in me the same emotion, Fount of love, Redeemer kind; that my heart fresh ardor gaining, and a purer love attaining, may with thee acceptance find.

A moment of Silence is kept.

Please kneel.

THE SOLEMN COLLECTS

Officiant: 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 Samuel and Anne 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.

People: *(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. **Amen.**

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

For Joe Biden, 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.

People: *(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. **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.

People: *(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. **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.

People: *(Silence)*

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.**

Officiant: 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.

People: *(Silence)*

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.**

Please remain kneeling.

THE VENERATION OF THE CROSS

After the procession of the cross into the church the congregation is invited to come forward, touch and/or reverence the cross.

Please remain kneeling, sung by all.

HYMN: *Were you there when they crucified my Lord*

Hymnal 172

The musical score is written for four voices (Soprano, Alto, Tenor, Bass) and piano accompaniment. It is in the key of D major (two sharps) and 4/4 time. The score is divided into four systems. The first system contains the first line of the hymn. The second system contains the second line, with a repeat sign (8) and a fermata. The third system contains the third line, with a repeat sign (8) and a fermata. The fourth system contains the fourth line, with a repeat sign (8) and a fermata. The lyrics are as follows:

1 Were you there when they cru - ci - fied my Lord? Were you
2 Were you there when they nailed him to the tree? Were you
*3 Were you there when they pierced him in the side? Were you
4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!
there when they nailed him to the tree? Oh!
there when they pierced him in the side? Oh!
there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble,
Some-times it caus - es me to trem-ble, trem-ble,
Some-times it caus - es me to trem-ble, trem-ble,
Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?
trem-ble. Were you there when they nailed him to the tree?
trem-ble. Were you there when they pierced him in the side?
trem-ble. Were you there when they laid him in the tomb?

A moment of Silence is kept.

Please remain kneeling.

The Anthems

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 hast redeemed us:

People: Save us and help us, we humbly beseech thee, O Lord.

Please stand, sung by all.

HYMN: At the Cross

LEVAS 30

1. A - las! and did my Sav - ior bleed, and
2. Was it for crimes that I have done, He
3. Well might the sun in dark - ness hide, and
4. Thus might I hide my blush - ing face while
5. But drops of tears can ne'er re - pay the

1. did my Sov' - reign die? Would He de - vote that
2. groaned up - on the tree? A - maz - ing pit - y!
3. shut its glo - ries in; when God, the might - y
4. His dear cross ap - pears; dis - solve my heart in
5. debt of love I owe; Here, Lord, I give my -

1. sa - cred head for sin - ners such as I?
2. Grace un - known! And love be - yond de - gree!
3. mak - er, died for His own crea - ture's sin.
4. thank - ful - ness, and melt mine eyes to tears.
5. self a - way; 'tis all that I can do.

At the cross, at the cross, where I first saw the light, and the

bur - den of my heart rolled a - way; it was there by faith I re -

ceived my sight, and now I am hap - py all the day.

Officiant: O Savior of the world, who by thy cross and precious blood hast redeemed us:

People: Save us and help us, we humbly beseech thee, O Lord.

THE CONCLUDING COLLECT

Officiant: Let us pray.

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

SILENT RECESSIONAL

Please feel free to remain in the Church and pray. Please leave in silence.

ST. FRANCIS EPISCOPAL CHURCH 2022 HOLY WEEK OFFERINGS

GOOD FRIDAY: APRIL 15TH

12:00pm Good Friday Liturgy

GREAT VIGIL OF EASTER: APRIL 16TH

8:00pm Lighting the Great Fire with Holy Eucharist

EASTER SUNDAY: APRIL 17TH

8:00am Holy Eucharist

10:00am Holy Eucharist with Flowering of Cross, nursery available

11:30am Easter Egg Extravaganza

THE 100TH ANNIVERSARY OF THE GOOD FRIDAY OFFERING



• תודה • شكرًا Thank you

In any language, the phrase “thank you” means the same thing: an expression of gratitude for an action that has made a difference. As we celebrate the centenary of the Good Friday Offering this year, gratitude is on the lips and in the hearts of many people whose lives have been changed because of your generosity.

The Anglican Province of Jerusalem and the Middle East recognizes the importance of presence—of following our Lord’s model of unconditionally loving people first. With your gifts, the Good Friday Offering has helped fund the following:

- **The Mission to Seafarers in the United Arab Emirates**, where ships are loaded not only with goods but also sailors and other workers who labor for long hours thousands of miles from home.
- **The Arab Episcopal School in Irbid, Jordan**, which provides a strong educational program for blind students.
- **St. Christopher’s Cathedral in Bahrain**, which focuses on providing food and other care for migrant workers who have lost their jobs and cannot get a flight back to their home countries.
- **Arab Ahli Hospital in Gaza**, a ministry that works tirelessly, despite shortages of medical disposables, medicine, fuel for electrical generators, and food assistance for the poor.
- **And many more important ministries across the region.**

THE 100TH ANNIVERSARY OF THE GOOD FRIDAY OFFERING

Thank you for the difference you are making through the Good Friday Offering in the lives of a wide diversity of people throughout Jerusalem and the Middle East. “Shukran,” “today,” thank you, for helping us and our worldwide ministry partners become a church that looks and acts like Jesus.

In this time of exceptional circumstances, please make a gift to the Good Friday Offering in one of the following ways:

In this time of exceptional circumstances, please make a gift to the Good Friday Offering in one of the following ways:

- Scan the QR code here:



- Give securely online at iam.ec/goodfridayoffering
- To give via phone or for gifts of stock call (800) 334-7626 x6002
- You can also still send your check contribution by mail to:
DFMS-Protestant Episcopal Church US
P.O. Box 958983
St. Louis, MO 63195-8983
Make your check payable to: The Domestic and Foreign Missionary Society with “Good Friday Offering” in the memo field. Thank you.

ST. FRANCIS EPISCOPAL CHURCH

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Clerk: Andrew Gaunt, **Treasurer:** Rick Saunders
Kitty Baker, Jim Cox, Angela Greiner, Kay Nicholls, George Patterson, Lee
Schrader, Sandra Shields, Mike Sigmon, and Bill Sutton.

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