

ST. JOHN'S EPISCOPAL CHURCH
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Good Friday-- via Zoom
April 2, 2021, 7pm

Getting to the Service Using Zoom

Zoom provides the capability for individuals to participate in the service using video or just audio by telephone. We will try to start the service as close to 10 am as possible so be sure to access the meeting early. The session will be open about 15 minutes before the service starts.

To participate using zoom click the link below or copy it and paste it into your browser address box.

CURRENT LINK AND MEETING ID BELOW

<https://us02web.zoom.us/j/87353789589?pwd=OWlmaElNYnpDZ1N2ZVFSWDNIK0ZDUT09>

If you can't copy the link - - go to zoom.com/join and enter Meeting ID: 873 5378 9589 and Password: 2020.

If you don't have zoom on your device you will need to do that prior to the service.

If you only want to participate by phone, dial either 301-715-8592 or 253-215-8782. When you are connected you will be prompted to enter the Meeting ID: 873 5378 9589. You will then be prompted to enter the password 2020.

MUTING/UNMUTING PROCEDURES

To address a number of issues, Zoom has made numerous updates in their software over the past couple of months to address security related issues. One prevents us from centrally unmuting an individual or everyone.

In the past we centrally muted everyone then selectively unmuted when the priest or the leader of the prayers was speaking or Judith was playing. We would then unmute all for the response. As noted above we can no longer centrally unmute. We are now asking everyone to unmute themselves at the appropriate times.

You will see that at several places where there is a short prayer or reading by the priest, we previously had muted everyone; this week we will not mute everyone in those instances. We will mute everyone for the Epistle and Gospel readings and the sermon, but the reader may have to unmute themselves. Each of you will need to unmute yourself at the appropriate time as is noted below. Please be very aware of any sounds in your area and mute yourself to not disturb the rest of the congregation.

How to Unmute or Mute your connection – If you are using the Zoom app, you will see one of these two icons at the bottom left of your screen. When the top one shows you are unmuted, if click on it, it will change to the bottom one indicating you are muted.

If you dial in by phone, press *6 to switch between Mute and Unmute.

You can temporarily unmute some devices by holding the space bar.



ORDER OF WORSHIP

GREETING — The Rev. Dr. Laurence “Larry” Packard

OPENING HYMN 168: “O Sacred Head Sore Wounded” (vs. 1-3)

(There will be one time through with just the music then we will each sing) ***(Centrally Mute All – Judith unmutes)***

1 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 deflower? O countenance whose splendor the hosts of heaven adore!	2 Thy beauty, long-desirèd, hath vanished from our sight; thy power is all expirèd, 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.	3 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 movèd to stand thy cross beneath, to mourn thee, well-belovèd, yet thank thee for thy death.
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Words: Paul Gerhardt (1607-1676); tr. Robert Seymour Bridges (1844-1930)
Music: *Herzlich tut mich verlangen* (*Passion Chorale*), Hans Leo Hassler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

Priest 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

Old Testament: Isaiah 52:1-13—53:12 *(Centrally Mute All – reader waits 2 seconds then unmutes themselves)*

Reader #1: 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.

Reader #2: 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.

Reader #3: Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 22:1-2, 7-11 (Book of Common Prayer, p. 610)

(We will say the Psalm responsively by whole verse with a pause until all are ready for the next phrase at each (p))

¹My God, my God, why have you forsaken me?

Why are you so far from saving me,
so far from my cries of anguish?

² **My God, I cry out by day, but you do not answer, (p – pause, 1,2)**
by night, but I find no rest.

⁷ All who see me mock me;
they hurl insults, shaking their heads.

⁸ **“He trusts in the LORD,” they say, (p)**
“let the LORD rescue him. (p)
Let him deliver him, (p)
since he delights in him.”

⁹ Yet you brought me out of the womb;
you made me trust in you, even at my mother’s breast.

¹⁰ **From birth I was cast on you; (p)**
from my mother’s womb you have been my God.

¹¹ Do not be far from me,
for trouble is near
and there is no one to help.

Following the psalm, the reader pauses and then unmutes before the reading.

The Epistle: Hebrews 10:1-25 (Centrally Mute All – reader waits 2 seconds then unmutes themself)

The Holy Spirit testifies saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good

deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Reader The Word of the Lord

People Thanks be to God.

GOSPEL HYMN 158: “Ah, Holy Jesus” (vs. 1-2)

(There will be one time through with just the music then we will each sing) (Centrally Mute All – Judith unmutes)

1 Ah, holy Jesus, how hast thou offended,
that man to judge thee hath in hate pretended?
By foes derided, by thine own rejected,
O most afflicted.

2 Who was the guilty? Who brought this upon thee?
Alas, my treason, Jesus, hath undone thee.
'Twas I, Lord Jesus, I it was denied thee:
I crucified thee.

Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930)
Music: *Herzliebster Jesu*, Johann Cruger (1598-1662), alt.

THE PASSION GOSPEL: John 19-1-37

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

The customary words before and after the Gospel are omitted.

Narrator: Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying,

Crowd: “Hail, king of the Jews!”

Narrator: And they slapped him in the face. Once more Pilate came out and said to the Jews gathered there,

Pilate: “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.”

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

Pilate: “Here is the man!”

Narrator: As soon as the chief priests and their officials saw him, they shouted,

Chief Priests: “Crucify! Crucify!”

Narrator: But Pilate answered,

Pilate: “You take him and crucify him. As for me, I find no basis for a charge against him.”

Narrator: The Jewish leaders insisted,

Chief Priests: “We have a law, and according to that law he must die, because he claimed to be the Son of God.”

Narrator: When Pilate heard this, he was even more afraid, and he went back inside the palace.

Pilate: “Where do you come from?”

Narrator: But Jesus gave him no answer.

Pilate: “Do you refuse to speak to me? Don’t you realize I have power either to free you or to crucify you?”

Jesus: “You would have no power over me if it were not given to 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 set Jesus free, but the Jewish leaders kept shouting,

Chief Priests: “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

Narrator: When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of the Passover; it was about noon. Pilate said to the Jews:

Pilate: “Here is your king,”

Narrator: But they shouted,

Chief Priests: “Take him away! Take him away! Crucify him!”

Pilate: “Shall I crucify your king?”

Chief Priests: “We have no king but Caesar.”

Narrator: Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). There they crucified him, and with him two others—one on each side and Jesus in the middle. Pilate had a notice prepared and fastened to the cross. It read: **JESUS OF NAZARETH, THE KING OF THE JEWS**. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate,

Chief Priests: “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

Pilate: “What I have written, I have written.”

Narrator: When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

Soldier: “Let’s not tear it. Let’s decide by lot who will get it.”

Narrator: This happened that the scripture might be fulfilled that said,

“They divided my clothes among them and cast lots for my garment.”

So this is what the soldiers did. Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, Jesus said to her,

Jesus: "Woman, here is your son,"

Narrator: Jesus said to the disciple,

Jesus: "Here is your mother."

Narrator: From that time on, this disciple took her into his home. Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said,

Jesus: "I am thirsty."

Narrator: A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When Jesus had received the drink, Jesus said,

Jesus: "It is finished."

Narrator: With that, he bowed his head and gave up his spirit.

SILENCE IS OBSERVED

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," and, as another scripture says, "They will look on the one they have pierced."

MEDITATION: The Rev. Dr. Laurence K. "Larry" Packard

THE GOOD FRIDAY ANTHEMS

Anthem 1

Reader: We glory in your cross, O Lord,

People: We praise and glorify your holy resurrection;

Reader: By virtue of your cross, joy has come to the whole world.

People: May God be merciful to us and bless us,

Reader: May God show us the light of his countenance and come to us.

People: Let your ways be known upon earth, and your saving health among all nations.

Reader: Let the peoples praise you, and may all the peoples praise you.

People: We glory in your cross, O Lord and praise you for your holy resurrection;

Reader: By your cross, O Lord, joy has come to the whole world.

Anthem 2

Reader: We adore you, O Christ, and we bless you,

People: *By your holy cross you have redeemed the world.*

Reader: If we have died with him, we shall also live with him;

People: *If we endure, we shall also reign with him.*

Reader: We adore you, O Christ, and we bless you,

People: *By your holy cross you have redeemed the world.*

Anthem 3

Reader: O Savior of the world, who by your cross and precious blood have redeemed us:

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

THE LORD'S PRAYER

The Priest says

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

Priest and People

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.

Priest 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. **Amen.**

CLOSING HYMN: “Were you there when they crucified my Lord” Special Media Presentation: *A Capella* by *Pegasus*
<https://www.youtube.com/watch?v=LRaFdFkOVyY>