

# **GOOD FRIDAY 2016**

**March 25, 2016 – 7:00 PM  
St. Gregory of Nyssa Episcopal Church  
San Francisco, California**

## **ADVANCE SET UP**

### **Rotunda**

- Mexican Cross with votive lights set up by chapel door under the wolf.
- 12 chairs around perimeter of room.

### **Entrance**

- Hang the large, fabric burial icon above the doors in the vestibule
- One icon stand, draped, at entry door (on wooden floor) with crucifixion icon
- Next to icon, candle on tall candle stand for veneration.

### **Information Kiosk**

- Update important brochures and fliers there.

### **Chinese Scroll Niche**

- Put on short easel, draped in black: “Burial of a Palestinian” painting
- Shinto shrine set up.
- Ethiopian Tower set up.
- Extra crosses in stands in niche.

### **Presider’s Chair**

- Platforms arranged according to the diagram below.
- President’s Chair moved forward.
- Cross stand with presider’s cross in it.
- 40 chairs in Apse for Choir. (\*check with Sanford for final number and placement etc.)

## Seated Area

- Candelabra and Menorah: all NEW wicks lit and extinguished beforehand -- (it makes them easier to light during the service).
- Rearrange lectern according to the diagram below. Use gigantic cross and two other crosses by the oil lamp.
- Menorah on the bench in front of the lectern.

## Signs to Print and Post

- On doors: *Silence and welcome to venerate icon as you enter.*
- On chairs: *Reserved Signs on Chairs for Clergy, Leaders, and Readers*
- Put "BATHROOM" signs on doors to breezeway

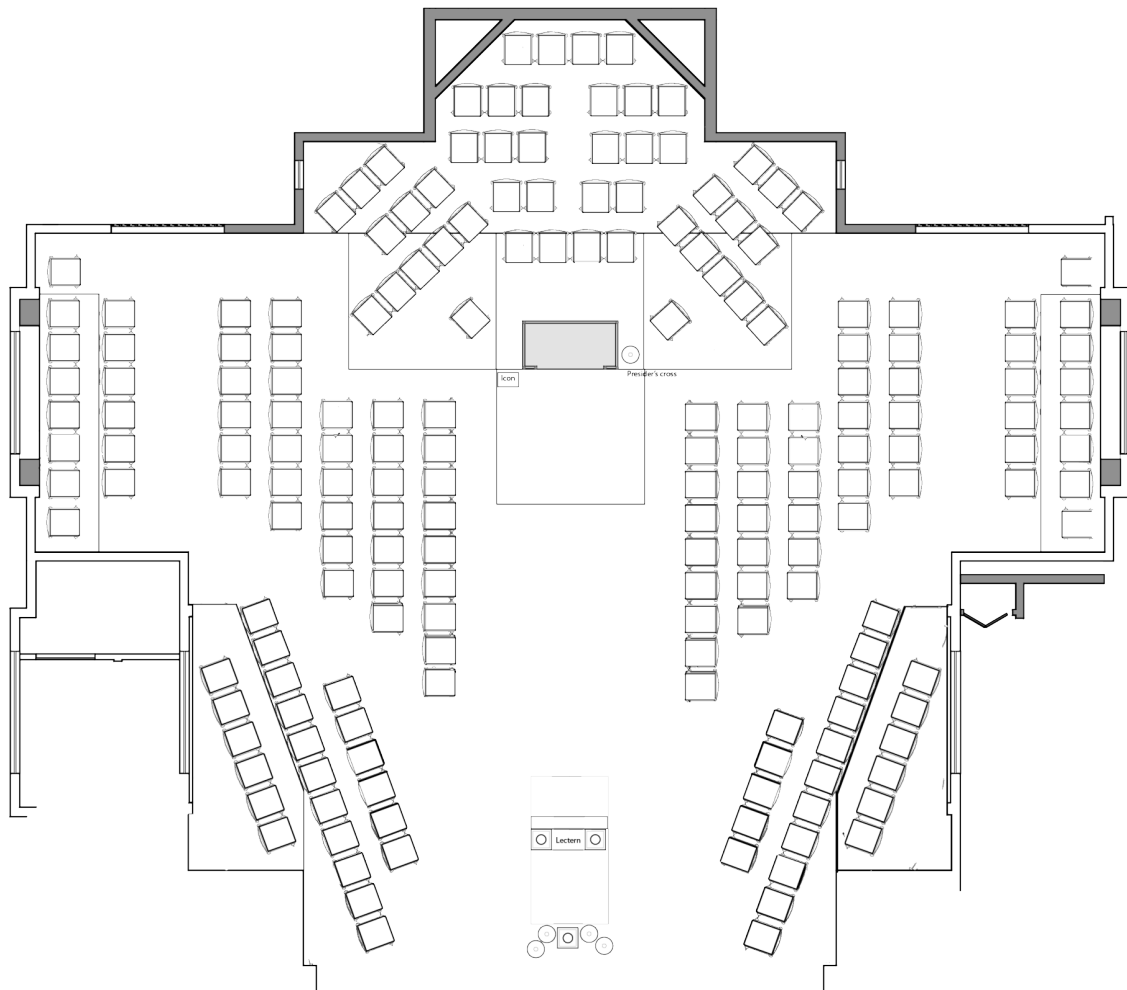
## Lighting

- Set lighting on **Thursday night**, just enough light for people to read.
- Put up a note that tells cleaners NOT TO CHANGE THE LIGHTS
- Adequate light for choir in the apse

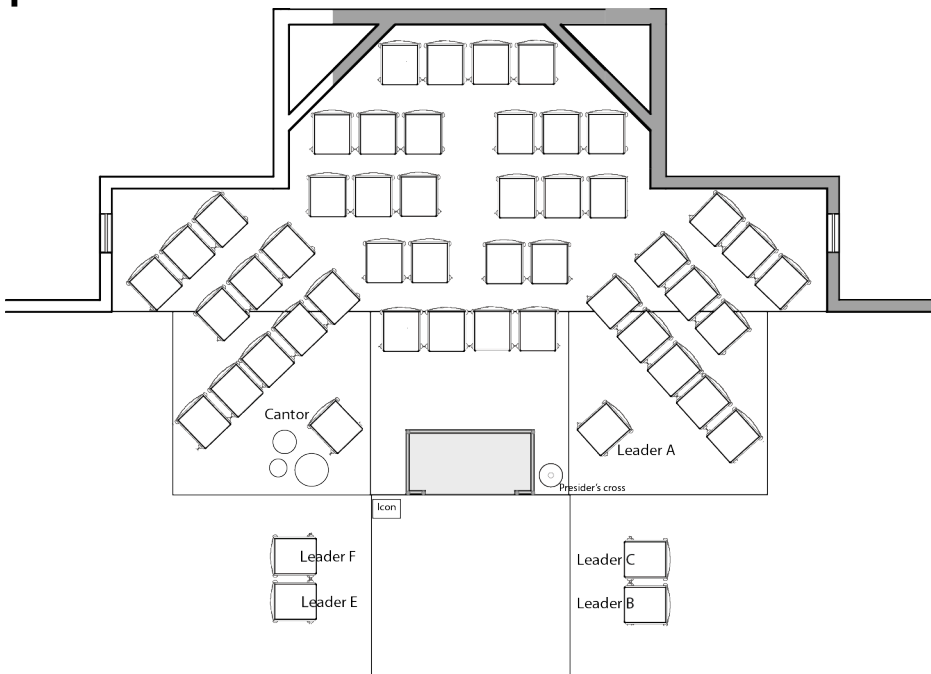
## Chapel

- Set lighting low.
- Arrange chairs and icons for prayer after the liturgy.

# Room Set Up



# Apse Set Up





# **LITURGICAL LEADERS' SET UP**

## **Building**

- Make sure that bathrooms in the admin building and in the chapel are stocked

## **Rotunda**

- Palm-sized rock under the altar on the flat side for striking the floor
- Entrance icon candle lit well before liturgy
- Black, fabric wrapped block for the burial icon on the Altar Table
- Altar lamps lit.
- Folding tables with black cloths set up under the Tiger to hold Hot Cross Buns

## **Apse Area**

- Presiders cross in its stand
- Put 2 collection baskets under chairs on the front row of the choir
- Presider's script on presider's chair
- Icon stand to the west of presider's chair
- Water bottles and flowers under Leaders chairs
- Reserve seats for Leaders
- Place 2 baskets of flowers for the choir under the chairs on the front row of the choir

## **Seated Area**

- Place collection baskets discretely under the 4 chairs at the ends of rows closest to the rotunda

## **Lectern**

- Three tapers on lectern for Leaders B, C & D (to light candelabra)
- Red / black Maniple for Leaders B and C during prayers
- Light charcoals 10 minutes prior to service.

## **Vestry**

- Presider's Cross
- Deacon's Candle
- Burial icon

## **Special notes**

- Wear a black cassocks
- Wear special Good Friday chasubles
- Vested ministers do NOT wear crosses or name tags tonight
- Ushers should PRACTICE lowering chandeliers

## USHER AND SPECIAL TEAM SET UP

### Kitchen

- Prepare 2 Swinging thuribles / incense
- Set out hot cross buns
- Prepare SIX baskets of flowers for congregation.

### Script

- Lead usher for this service must have a script and be familiar with it.

### Lighting

- Check that outside Lights are on for entry and mosaic.

## TIMING

**5:15**

***Head Usher arrives***

**6:15**

***Greeter hand out HW/Lent books with Insert***

***Ushers invite people to venerate Crucifixion Icon on Stand, and go quietly to seats. Actively help people take all seats to minimize extra chairs***

**6:50**

***Vested Party & Assisting Presbyters gather in vestry***

**7:00**

***Cantor leaves to lead Choir***

***Assisting Presbyters go and take assigned seats in the congregation.***

***(SEATS ON EITHER SIDE NEAREST THE LEADER'S CHAIRS, FRONT ROW).***

***Thurible prep person lights two charcoals for two Thuribles and is ready to offer thuribles to thurifers at the burial icon at 7:15 (approximately).***

***Choir sings the prelude (13 minutes total):***

- ***Stabat Mater:*** Juan Gutierrez Padilla (2:43)
- ***Vos omnes:*** Carlo Gesualdo (3:27)
- ***Drop, Drop Slow Tears:*** Graham Ross (2:55)
- ***Sacred Love:*** Georgy Sviridov (3:32)

**7:15 (approximately)**

- **2 Ushers** stand in place by candelabra anchors (one each side)
- **4 Ushers** stand ready to light candelabra with hand candles (one each side)
- **Thurible prep person** stands ready to meet Thurifers with smoking Thuribles at the Front Door.

**NOTE:**

- **Ushers** set up folding chairs only as necessary

**7:15 (approximately)**

## **Entrance**

*Cantor strikes large bell three times*

### **Cantor**

We'll sing number **30** in your books: "The Royal Banners Forward Go." Please stand and sing number **30**.

*Cantor begins hymn*

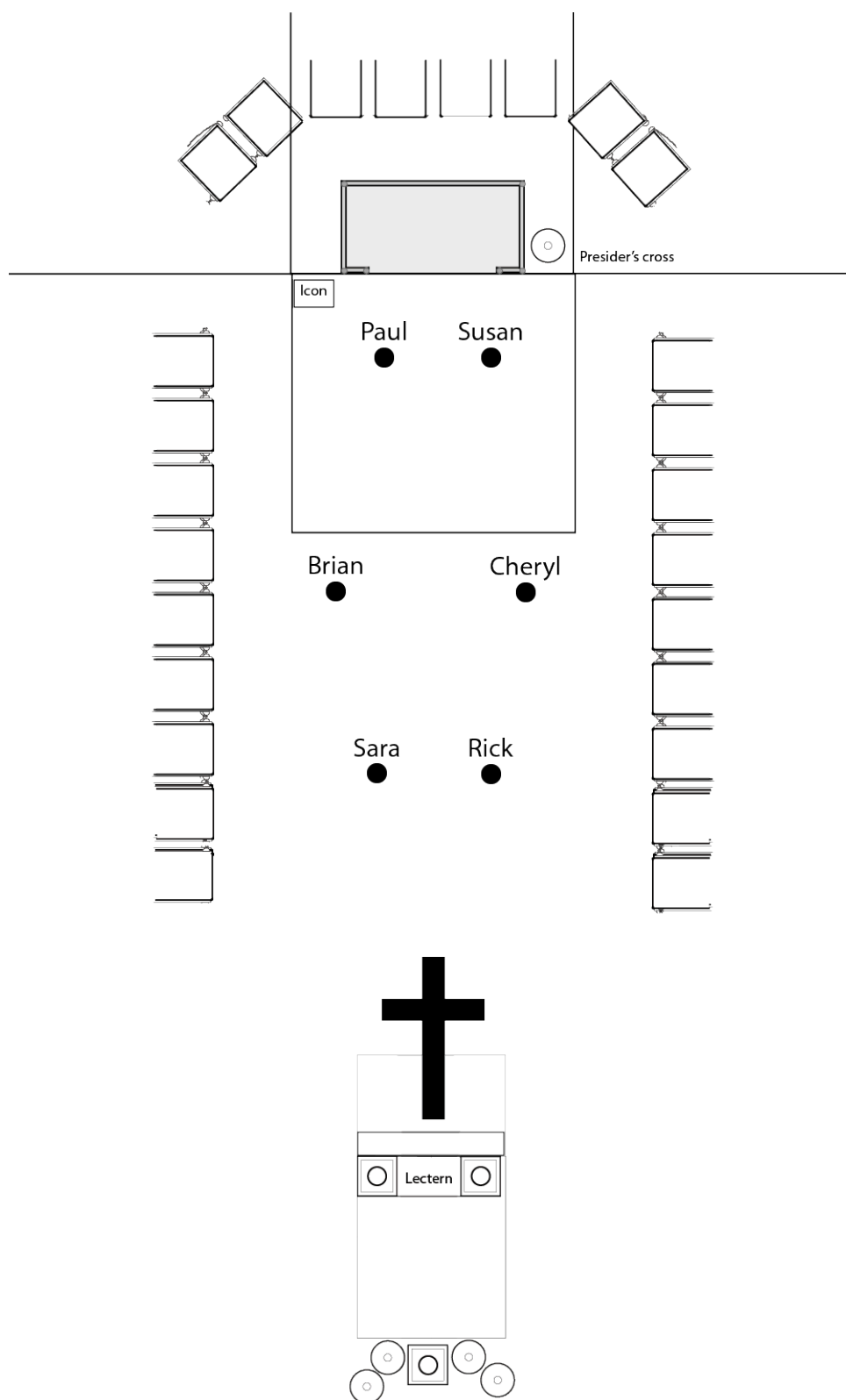
**Vested party enters from Vestry**

- **Presider** with burial icon
- **Leader A** with script
- **Leader C** carries candle
- **Leader B** carries book
- **Thurifers** (without thuribles) follow

*Those entering from the vestry make the long circle around the altar (on the wood floor) and get thuribles from ushers standing at the Front Doors.*

- **Presider & Leader A**
  - move to the platform in front of the presider's chair, and stand facing the crucifix.
- **Leaders C & B**
  - move to the open floor space in front of the presider's chair, and stand facing the crucifix.
- **Leaders E & F**
  - move to stand between Leaders C & B and the lectern BOW and cense hanging crucifix, through remainder of "Royal Banners", ending with a BOW.
- **All** look upwards at crucifix during censing,
  - Join Leaders E&F in bowing.

**See illustration on the next page**



**ALL** Remain in place for the collect at the conclusion of ROYAL BANNERS

## #30 The Royal Banners Forward Go



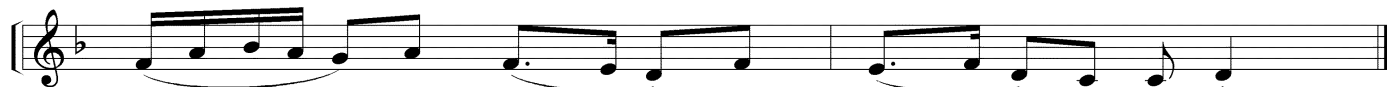
1 The roy - al ban - - ners for - ward go, the  
 2 Ful - filled is all that Da - vid told in  
 3 O tree of beau - - ty, tree most fair, or -  
 4 Blest tree, whose cho - - - sen branch - es bore the  
 5 O cross, our one re - li - ance, hail! Still  
 6 To thee, e - ter - - - nal Three in One, let



1 cross shines forth in mys - - - tic glow where  
 2 true pro - phet - - - ic song of old; how  
 3 dained those ho - - - ly limbs to bear: gone  
 4 wealth that did the world re - store, the  
 5 may thy power with us a - vail to  
 6 hom - age meet by all be done; as



1 he through whom - - - our flesh was made, in  
 2 God the na - - - tions' King should be, for  
 3 is thy shame, each crim - - - soned bough pro -  
 4 price which none but he could pay to  
 5 save us sin - - - ners from our sin, God's  
 6 by the cross thou dost re - store so



1 that same flesh our ran - som paid.  
 2 God is reign - - - ing from the tree.  
 3 claims the King of glo - - - ry now.  
 4 spoil the spoil - - - er of his prey.  
 5 right - - - eous - ness for all to win.  
 6 rule and guide us ev - - - er - more.

Words: Venantius Honorius Fortunatus (540?-600?); ver. *Hymnal* 1982.

Music: *Vexilla Regis prodeunt*, plainsong, Mode I, Rome MS., 12th cent.; ver. *Schola Antiqua*, 1983; acc. David Hurd (b. 1950)

**Vested Party** *When the music ends, **Leader A** holds script for **Presider** who chants:*

**Presider**

♪ Blessed be our God forever and ever.

**All**

♪ Amen.

**Presider**

♪ Almighty God

we pray you to look graciously on 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;

**All** ♪ Amen.

## LAMP LIGHTING AND INCENSE

### *Immediately:*

- **Choir** begins singing Antiphon (“**TODAY...**”)
- **Ushers**
  - quickly lower hanging candelabra
- **Presider**
  - places icon on the stand.
- **Leader B**
  - places book on the lectern.
- **Leaders B, C, and 2 Ushers and 4 Candle Lighters:**
  - light tapers from Leader C’s candle – **leave at the lectern** -light the hanging candelabra, Oil lamp, menorah. The Leader’s candle remains by the lectern.
- **Thurifers**
  - cense entire congregation and hand thuribles to ushers when completed
- **Ushers**
  - take thuribles to the Kitchen
- **Leaders E & F**
  - go to their chairs (STANDING) when finished with their tasks
- **Leaders B&C**
  - stay at the lectern for the prayer that follows.



## LAMPLIGHTING HYMN

*Assisting Presbyter #1 stands at his/her seat and chants:*

**Presbyter**

♪ The Lord be with you.

**All**

♪ And also with you.

**Presbyter**

♪ Let us pray.

Almighty, everlasting God,  
let our prayer in your sight be as incense,  
the lifting up of our hands as the evening sacrifice.  
Stir up in us the flame of that love  
which burned in the heart of your Son  
as he bore his passion,  
and let it burn in us to eternal life  
and to the ages of ages.

**All**

♪ AMEN.

**Leader A**

Turn to number **65** in your books and sing *Sunset to Sunrise  
Changes Now*, number **65**.

*Leader A remains with the Presider*

*Leaders B and C bring Reader 1 – Barb Nicol - to lectern at final verse of the hymn.*

## #65 Sunset to Sunrise Changes Now



1 Sun - set to sun - rise change - es now, for  
2 E'en though the sun with - holds its light, lo!  
3 Here in o'er - whelm - ing fi - nal strife the



1 God doth make this world a - new; on the Re-deem - er's  
2 a more heaven - ly lamp shines here, and from the cross on  
3 Lord of life hath vic - to - ry, and sin is slain, and



1 thorn-crowned brow the won - ders of the dawn we view.  
2 Cal - vary's height gleams of e - ter - ni - ty ap - pear.  
3 death brings life, and earth in - her - its hea - ven's key.

### **NOTE: Structure for the Readings:**

- **Leaders C & B** alternate announcing readings, depending on who has just finished offering prayers and who is standing at the lectern.
- **Leaders and Reader** remain in place during short silences, and Readers are brought to the lectern during hymns. If Leaders B&C sit, do so in seats by the lectern, not behind the presider; only sit there after all the readings are completed.

## FIRST READING: WISDOM 2:1, 12-24

### Leader B

Take your seats (*pause until people stop rustling*)  
and hear a reading from the Book of Wisdom.

For the ungodly reasoned unsoundly, saying to themselves,  
'Short and sorrowful is our life,  
and there is no remedy when a life comes to its end,  
and no one has been known to return from Hades.  
'Let us lie in wait for the righteous man,  
because he is inconvenient to us and opposes our actions;  
he reproaches us for sins against the law,  
and accuses us of sins against our training.  
He professes to have knowledge of God,  
and calls himself a child of the Lord.  
He became to us a reproof of our thoughts;  
the very sight of him is a burden to us,  
because his manner of life is unlike that of others,  
and his ways are strange.  
We are considered by him as something base,  
and he avoids our ways as unclean;  
he calls the last end of the righteous happy,  
and boasts that God is his father.  
Let us see if his words are true,  
and let us test what will happen at the end of his life;  
for if the righteous man is God's child, he will help him,  
and will deliver him from the hand of his adversaries.  
Let us test him with insult and torture,  
so that we may find out how gentle he is,  
and make trial of his forbearance.  
Let us condemn him to a shameful death,  
for, according to what he says, he will be protected.'  
Thus they reasoned, but they were led astray,  
for their wickedness blinded them,  
and they did not know the secret purposes of God,  
nor hoped for the wages of holiness,

nor discerned the prize for blameless souls;  
for God created us for incorruption,  
and made us in the image of his own eternity,  
but through the devil's envy death entered the world,  
and those who belong to his company experience it.

—after reading:

**Cantor** rings large bells.

**Cantor** observes silence for ONE minute, then rings small bell

### **Leader C**

Turn to number **22** in your books and sing *My Song Is Love Unknown*. Stand and sing number **22**.

## #22 My Song is Love Unknown

1 My song is love un - known, my Sav - ior's love to me, love to the  
 2 He came from His blest throne, sal - va - tion to be - stow; but we made  
 3 Some - times they strew His way, and His sweet prais - es sing; re - sound - ing  
 6 In life, no house, no home my Lord on earth might have; in death, no  
 7 Here might I stay and sing. No sto - ry so di - vine; nev - er was

1 love - less shown, that they might love - ly be. O who am I, that  
 2 strange, and none the longed - for Christ would know. But O my friend, my  
 3 all the day Ho - san - nas to their king. Then "Cru - ci - fy!" is  
 6 friend - ly tomb but what a stran - ger gave. What may I say? Heaven  
 7 love, dear King, nev - er was grief like Thine. This is my friend, in

1 for my sake, my Lord should take frail flesh and die?  
 2 friend in - deed, who at my need His life did spend!  
 3 all their breath, and for His death they thirst and cry.  
 6 was his home; but mine the tomb where - in he lay.  
 7 whose sweet praise I all my days could glad - ly spend.

Words: Samuel Crossman (1664; 1624-1683), alt. Music: *Love Unknown*, John Ireland (1925; 1879-1962)

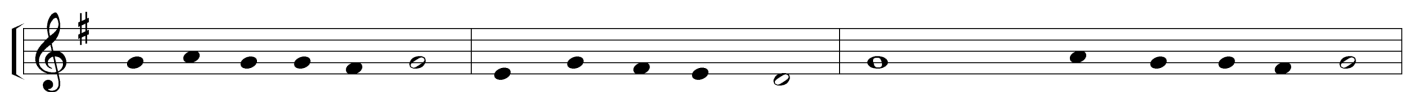
**Leader B** (with maniple) at verse 4 walks to the platform in front of the presider, facing lectern, and says loudly:

## **Leader B**

Now in the freedom Christ has brought us, let us pray for one another and for all the world, beginning with the Lord's prayer at Number **42**. Please stand and sing the Lord's Prayer at number **42**.

**Leader C** escorts **Reader 2** – Thomas Lukens - to lectern during music

## **#42 Our Father**



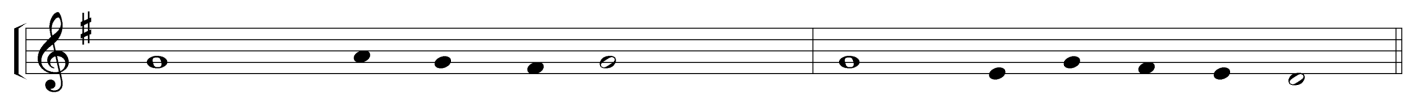
Our Fa-ther in hea-ven, hal-lowed be your Name. Your kingdom come, your will be done,



on earth and in hea - ven. Give us to - day the bread of life



and for give us our sins as we forgivethose who sin a - gainst us.



Save us from the time of tri - al, and deliv - er us from e - vil.

## PRAYERS FOR THE CHURCH

### **Leader B**

Let us pray for the universal Church of Christ throughout the world;  
let us pray to the Lord. *(allow for people's response)*

For all bishops, priest, and deacons, and all the people God has entrusted to them, let us pray to the Lord.

For Marc our Bishop and all who work in our Diocese; for all our ministries here, for Paul our rector and all the clergy of St. Gregory's Church, let us pray to the Lord.

For Michael our Presiding Bishop and Justin of Canterbury; for Francis of Rome and Bartholomew of Constantinople; and for the Christians of east and west, let us pray to the Lord.

For the Bishops of China: Peter, Thomas, Louis, Paul and David, let us pray to the Lord.

For Christians who are oppressed by war, injustice and enmity; and for all places where the gospel is silenced, let us pray to the Lord.

That God will deepen the Church's faith and hope, teach us the way of love, and bless us with peace, let us pray to the Lord.

*10 second silence*

**Assisting Presbyter #2** stands at his/her seat and chants:

**Leader** faces Assisting Presbyter and bows for collect, returning to lectern at "Through Jesus Christ our Lord."

## COLLECT

### Presbyter

♪ Living God, send the fire of your love  
upon your Church and set our hearts ablaze,  
until we become light as you are light.  
Teach us to know Christ in one another.  
As you call us to love and serve all people,  
help us to grow in your perfect freedom;  
through Jesus Christ our Lord.

### People

♪ Amen

## SECOND READING: ISAIAH 52:13-53:12

### Leader C

Take your seats, *(pause until people stop rustling)* and hear a reading from the Prophet Isaiah.

Look, my servant will prosper, will grow great, will rise to great heights. As many people were aghast at him—he was so inhumanly disfigured that he no longer looked like a human—so many nations will be astonished and kings will stay tight-lipped before him, seeing what had never been told them, learning what they had not heard before. Like a sapling he grew up before God, like a root in arid ground. He had no form or charm to attract us, no beauty to win our hearts; he was despised, the lowest of humans, a man of sorrows, familiar with suffering, one from whom, as it were, we averted our gaze, despised, for whom we had no regard. Yet ours were the sufferings he was bearing, ours the sorrows he was carrying, while we thought of him as someone being punished and struck with affliction by God; whereas he was being wounded for our rebellions, crushed because of our guilt; the punishment reconciling us fell on him, and we have been healed by his bruises.

—after reading:

**Cantor** rings large bells.



*Cantor observes silence for ONE minute, then rings hand-bells*

## **Leader B**

Turn to number **26** in your books and sing *Rock of Ages, Cleft for Me*. Please stand and sing number **26**.

*Cantor begins hymn*

**Leader B** at final verse, escorts **Reader 3 – AnnaMarie Hoos** – to lectern

**Leader C** at final verse, walks with maniple to the platform in front of the presider, facing the lectern

## **#26 Rock Of Ages**

The musical score is written for three voices (Soprano, Alto, and Tenor) and piano accompaniment. It is in the key of B-flat major (two flats) and 4/4 time. The score consists of three systems of music, each with a vocal line and a piano accompaniment line. The lyrics are printed below the vocal line of each system.

1 Rock of a - ges, cleft for me, let me hide my - self in thee;  
2 Should my tears for ev - er flow, should my zeal no lan - guor know,  
3 While I draw this fleet - ing breath, when mine eye - lids close in death,

1 let the wa - ter and the blood from thy side, a heal - ing flood,  
2 all for sin could not a - tone: thou must save, and thou a - lone;  
3 when I rise to worlds un - known and be - hold thee on thy throne,

1 be of sin the dou - ble cure, cleanse me from its guilt and power.  
2 in my hand no price I bring, sim - ply to thy cross I cling.  
3 rock of a - ges, cleft for me, let me hide my - self in thee.

Words: Augustus Montague Toplady (1740-1778), alt. Music: Petra, Richard Redhead (1853)

## PRAYERS FOR AUTHORITIES

### **Leader C**

Let us pray for those in authority throughout the world, let us pray to the Lord.

For all the peoples of the earth, their leaders, and all who hold office, let us pray to the Lord.

For Barack our President, for our Congress and Supreme Court, our local governments and courts, and all civil servants, let us pray to the Lord.

For peacemakers, diplomats, and those who strive for the general welfare; for the armed services and all in harms way because of war, let us pray to the Lord.

For doctors and nurses, hospitals and hospices; for police and firefighters; for all who protect the weak and serve the common good, let us pray to the Lord.

For farmers and corporations, for workers and trade union leaders, reformers and visionaries, let us pray to the Lord.

For artists and performers; for poets and writers; for journalists and filmmakers, let us pray to the Lord.

That they may receive every godly gift of discernment, compassion, integrity and courage, to build healthy communities and make a lasting peace on earth, let us pray to the Lord.

*10 second silence*

***Assisting Presbyter #3 stands at his/her seat and chants:***

***Leader faces Assisting Presbyter and bows for collect, returning to lectern at "Through Jesus Christ our Lord."***

## COLLECT

### **Presbyter**

♪ Gracious God,  
your Wisdom spans the world,  
ordering all things for good.  
Blow your Spirit over the nations,  
sweeping away whatever divides us.  
Guide all who govern to serve justice and peace,  
until your will is done on earth as in heaven,  
and your reign of peace is fully come;  
through Jesus Christ our Lord.

### **All**

♪ Amen.

## THIRD READING: HEBREWS 10:16-25

### **Leader B**

Take your seats (*pause*), and hear 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.

—after reading:

**Cantor** rings large bells.

**Cantor** observes silence for ONE minute, then rings hand-bells

### **Leader C**

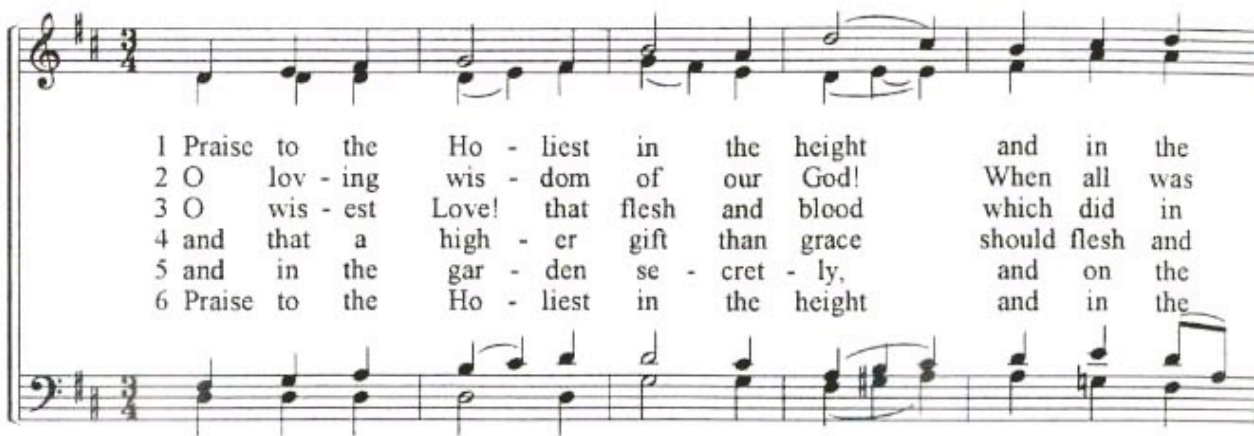
Turn to number **25** in your books, and sing *Praise to the Holiest in the Height*, verses 1, 2 and 3. Please stand and sing number **25**, verses 1, 2 and 3 only.

**Cantor** begins hymn


**Leader C** at verse 3, escorts **Reader 4 – John Thorn** – to lectern

**Leader B** at verse, (with maniple) walks to the platform in front of the presider, facing the lectern

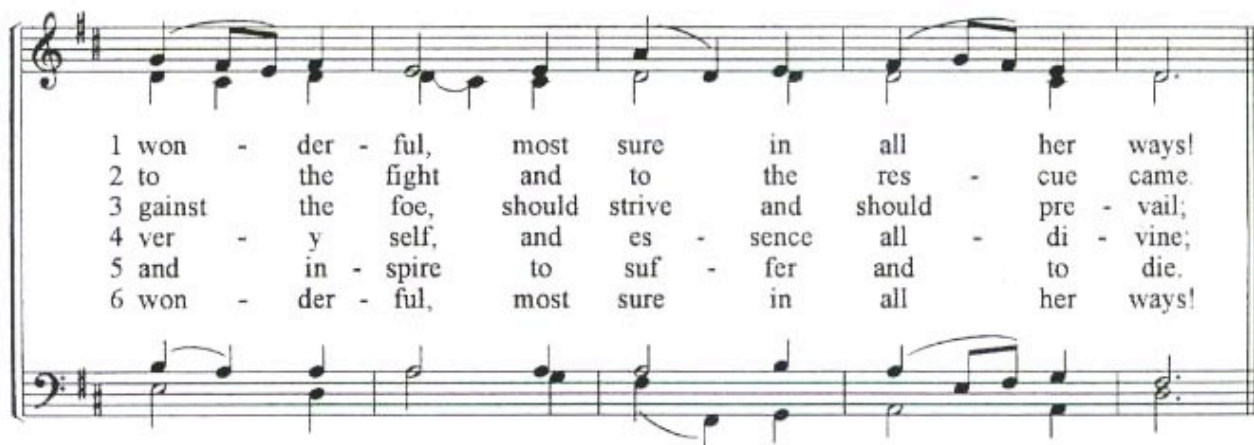
## #25 Praise to the Holiest in the Height (sing verses 1,2,3)



1 Praise to the Ho - liest in the height and in the  
 2 O lov - ing wis - dom of our God! When all was  
 3 O wis - est Love! that flesh and blood which did in  
 4 and that a high - er gift than grace should flesh and  
 5 and in the gar - den se - cret - ly, and on the  
 6 Praise to the Ho - liest in the height and in the



1 depth be praise, in all her works most  
 2 sin and shame, a sec - ond A - dam  
 3 A - dam fail, should strive a - fresh a -  
 4 blood re - fine, God's pre - sence and God's  
 5 cross so high, should teach his peo - ple,  
 6 depth be praise, in all her works most



1 won - der - ful, most sure in all her ways!  
 2 to the fight and to the res - cue came  
 3 gainst the foe, should strive and should pre - vail;  
 4 ver - y self, and es - sence all - di - vine;  
 5 and in - spire to suf - fer and to die,  
 6 won - der - ful, most sure in all her ways!

Words: John Henry Newman (1801-1890), alt. Music: Arthur Somervell (1863-1937)

## PRAYERS FOR THOSE WHO SUFFER

### **Leader B**

Let us pray for all who suffer and are in need; let us pray to the Lord.

For the poor and oppressed, the exploited and abused, the sick and the suffering, let us pray to the Lord.

For victims of resentment, discrimination and violence, let us pray to the Lord.

For all who live in fear, anguish, and rage, let us pray to the Lord.

For all who lack food, work, housing, and purpose in their lives, let us pray to the Lord.

For all who face the loss of love, the crushing of dreams, and the crippling of body or mind, let us pray to the Lord.

For all who long for family, friendship, children, and a sense of belonging, let us pray to the Lord.

For all in danger, for all who long for peace and freedom and safety, let us pray to the Lord.

For all in captivity, desolation, and for all in danger of dying suddenly and unprepared, let us pray to the Lord.

That we may follow Christ in sharing all human suffering as our own, let us pray to the Lord.

*10 second silence*

**Assisting Presbyter #4** stands at his/her seat and chants:

**Leader** faces Assisting Presbyter and bows for collect, returning to lectern at "Through Jesus Christ our Lord."

## COLLECT

### Presbyter

♪ Loving God, comfort all who suffer,  
and teach us to cherish Christ's image in all people:  
those who are like us and those who are strange to us.  
Strengthen our hearts in your service,  
and fulfill in our works of compassion your  
Love made flesh, Jesus Christ our Lord.

**People**     ♪ Amen.

## FOURTH READING: GALATIANS 6:14-18

### Leader C

Please take your seats, and hear a reading from Paul's letter to the Galatians.

May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God. From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body. May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters.

—after reading:

**Cantor** rings large bells.

**Cantor** observes silence for ONE minute, then rings hand-bells

### Leader B

Turn to number **25** in your books, and sing *Praise to the Holiest in the Height*, verses 4, 5, and 6. Please STAND and sing Number **25**, verses 4, 5 and 6.

**Cantor** begins hymn

**Leader B** at verse 6, escorts **Reader 5** – Afreen Wahab – to lectern

**Leader C** at verse 6, (with maniple) walks to the platform in front of the presider, facing the lectern.

## #25 Praise to the Holiest in the Height (sing verses 4,5,6)

1 Praise to the Ho - liest in the height and in the  
 2 O lov - ing wis - dom of our God! When all was  
 3 O wis - est Love! that flesh and blood which did in  
 4 and that a high - er gift than grace should flesh and  
 5 and in the gar - den se - cret - ly, and on the  
 6 Praise to the Ho - liest in the height and in the

1 depth be praise, in all her works most  
 2 sin and shame, a sec - ond A - dam  
 3 A - dam fail, should strive a - fresh a -  
 4 blood re - fine, God's pre - sence and God's  
 5 cross so high, should teach his peo - ple,  
 6 depth be praise, in all her works most

1 won - der - ful, most sure in all her ways!  
 2 to the fight and to the res - cue came  
 3 gainst the foe, should strive and should pre - vail;  
 4 ver - y self, and es - sence all - di - vine;  
 5 and in - spire to suf - fer and to die.  
 6 won - der - ful, most sure in all her ways!



## PRAYERS FOR PEOPLE OF ALL FAITHS

### **Leader C**

Let us pray for those whose faith is not our own, let us pray to the Lord

For Jews, Muslims, Hindus, Buddhists, Native Americans, Shintoists, Sikhs, Pagans and every people of faith, let us pray to the Lord.

For their rabbis, mullahs, priests, lamas, shamans and holy teachers, let us pray to the Lord.

For those whose faith is known to God alone, let us pray to the Lord.

For all who condemn, persecute or martyr others in the name of religion, let us pray to the Lord.

For all who suffer and die in witness to Christ, let us pray to the Lord.

For all who suffer and die for their conscience's sake, let us pray to the Lord.

That as Christ came as a stranger to befriend us, we may learn to welcome those unknown and alien to us, let us pray to the Lord

*10 second SILENCE*

**Assisting Presbyter #5** stands at his/her seat and chants:

**Leader** faces Assisting Presbyter and bows for collect, returning to lectern at "Through Jesus Christ our Lord."

## COLLECT

### Presbyter

♪ Eternal God, your Spirit enlivens all your creatures.  
Send Her, in the midst of our divisions,  
to bind all humankind together in your friendship.  
End the violence we do in your name.  
And so draw the world toward you,  
that our many faiths may prove your abundant love;  
through Jesus Christ our Lord.

### People

♪ Amen.

## 5TH READING: COLOSSIANS 1.18-23

Take your seats, (*Pause*) and hear a reading from Paul's Letter to the Colossians.

### Reader

Christ Jesus is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before God— provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven.

**Cantor** rings large bells.

**Cantor** observes silence for ONE minute, then rings hand-bells

## **Leader C**


Turn to number **6** in your books, and sing *Before the World Began*  
Please STAND and sing Number **6**.

**Cantor** begins hymn

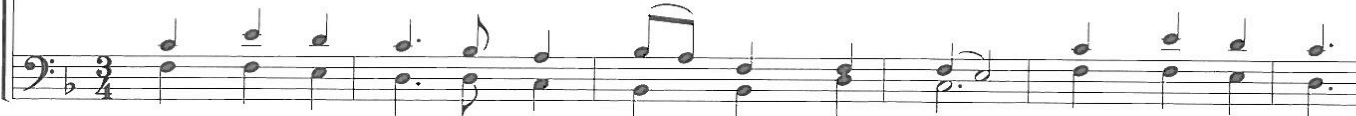
**Leader B** at the final verse, (with maniple) walks to the platform in front of the presider, facing the lectern.

**Leader C** at the final verse takes *Passion Chanters* to the lectern.


## #6 Before the World Began




1 Be - fore the world be - gan one word was there; ground - ed in God  
2 Life found in him its source, death found its end; light found in him  
3 The word was in the world which from him came; un - re - cog - nized  
4 All who re - ceived the word by God were blessed; sis - ters and bro -




Musical notation for the first system, featuring a treble and bass staff in 3/4 time with a key signature of one flat. The melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment.




1 he was, root - ed in care; by him all things were made, in him was  
2 its course, dark - ness its friend; for nei - ther death nor doubt nor dark - ness  
3 he was, un - known by name; one with all hu - man - kind, with the un -  
4 thers they of earth's fond guest. So did the word of grace pro - claim in



Musical notation for the second system, continuing the melody and accompaniment from the first system.



1 love dis - played, through him God spoke and said, "I am for you."  
2 can put out the glow of God, the shout: "I am for you."  
3 loved a - ligned, con - vinc - ing sight and mind: "I am for you."  
4 time and space and with a hu - man face, "I am for you."



Musical notation for the third system, concluding the piece with a final cadence in the treble staff and a sustained bass line.

## LITANY FOR THOSE WITH NO FAITH

### **Leader B**

Let us pray for all who have no faith; let us pray to the Lord.

For all who have not found a way to believe, let us pray to the Lord.

For all who turn away from God or betray the truth they know, let us pray to the Lord.

For all whose hearts are hardened by sin or indifference, let us pray to the Lord.

For all who exploit the faith and trust of others, let us pray to the Lord.

For forgiveness of wrongs, and reconciliation of enemies, and peace where justice can no more be found, let us pray to the Lord.

*10 second silence*

**Assisting Presbyter #6** stands at his/her seat and chants:

**Leaders** face Presbyter and bow, returns to places during doxology.

## COLLECT

### **Presbyter**

✠ Have compassion, O merciful God,  
on all who do not know you or  
who turn away from your saving love.  
As your Son sought the lost and  
poured out his life for sinners,  
now reform and purify your Church.  
Make us like him, a beacon of hope  
for this troubled world, a path of  
reconciliation for the violent,  
and a sign of welcome to all people.  
Through Jesus Christ our Lord.

**All**

♪ Amen.

**Leader B**

♪ Let us open ourselves to God,  
who desires us with a lover's passion;  
Let us abandon ourselves to  
Christ's embrace, and receive the  
wedding crown of Life on the  
day of resurrection.  
Let us commend ourselves,  
and each other, and all our lives  
through Christ to God.

**People**

♪ To You, O Lord Our God.

*Leaders face Presider and bow for collect*

**Presider**

♪ 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:

*Leader B Move to stand behind the Gospel Chanters*



For the kingdom, the power, and the glo - ry are yours, now and for - ev - er. A - men.

## Leader C

Now turn in your insert to NUMBER one.

## Narrator

♪ The Passion Of Our Lord According To John.

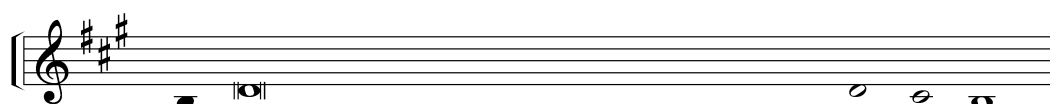
Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to Jesus saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again, and said to them, "See, I am bringing him out to you, that you may know that I find no crime in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" 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 crime in him. The people answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not speak to me? Do you know that I have the power to release you, and the power to crucify you?"



Jesus answered him: "You would have no power o - ver me



unless it had been given you from a - bove;



there - fore the one who delivered me to you has the great - er sin."

Upon this Pilate sought to release him, but the people cried out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar." When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at the place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the people, "Behold your king!" 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." Then Pilate handed Jesus over to them to be crucified.

So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. There they crucified him, and with two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the people read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jewish people then said to Pilate, "Do not write, 'The King of the Jews,' but, 'this man said, I am King of the Jews.'" Pilate answered, "What I have written I have written."

When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also the tunic. But his tunic was without seam, woven from top to bottom; 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, "They parted my garments among them, and for my clothing they cast lots." So the soldiers did this.

But standing by 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 near:



Cantor: Congregation:

he said to his mo-ther, “Woman, be-hold your son!”

Cantor: Congregation:

Then he said to the disciple, “Behold your mo - ther!”

And from that hour the disciple took her to his own home. After this, Jesus, knowing that all was now finished, said:

Cantor: Congregation:

(to ful - fill the scrip - ture) “I thirst.”

A bowl of vinegar stood there; so they put a sponge full of vinegar on hyssop and held it to his mouth. Having received the vinegar:

Cantor: Congregation, SLOWLY:

Je - sus said: “It is fin - ished.”

And he bowed his head and gave over the spirit.

*All bow for a time towards Gospel, and wait for singers to start singing again.*

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day) the people asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it, whose testimony is true, and who knows that he tells the truth, has borne witness that you may also believe. For these things took place that the scripture might be fulfilled, 'Not a bone of him shall be broken.' And again another scripture says, 'They shall look to the one whom they have pierced.'

**Assistant cantor** rings large-bells now.

**Leaders and singers** return to seats

**Leader B** carries the gospel book back to Presider, without acclamation

**Cantor** observes ONE minute silence then rings small bell.

## SERMON

*After sermon:*

- **NO SERMON SHARING!**
- **Cantor** rings large bells.
- **Cantor** observes ONE minute silence then rings small bell
- **Usher** goes to light one charcoal in each of 2 thruibles
- **Flower Ushers** go to get baskets of flowers
- **Collection Ushers** go to get collection baskets

## ANNOUNCEMENTS

**Leader A** steps up on Solea:

Tonight we take up a collection for the charitable work of the Church of Jerusalem and the Middle East. This work among victims of violence and unrest in the Middle East is supported by gifts like yours. 100% of the money we collect tonight will go straight to the Church of Jerusalem and the Middle East.

**Cantor (or other)** chants from the Odes of Solomon while the offering is collected.

## ODES OF SOLOMON

I have shattered the bars of iron  
for my shackles had grown red-hot;  
and melted at my presence  
and nothing more has been closed to me,  
because I am the gate for all beings.  
I went to free the prisoners  
because they belong to me and I abandon no one.  
I gave my knowledge generously,  
and my resurrection through my love.  
I have sown my fruits in the hearts of mortals  
and I have transformed them into myself.  
They received my blessing and lived,  
and they were gathered to me and were saved;  
Because they became my members,  
and I was their Head.

## COLLECTION

- **Baskets for the choir** have choir members pass the baskets
- **Flower Baskets for the choir** have choir members pass flower baskets
- **4 Ushers** Immediately collect offering in baskets and pass out flowers in large baskets. 2 flower, 2 collection basket on each side
- **2 Ushers** quietly move into place on either side of the rotunda to help move chairs away IF THERE ARE ANY —don't move them yet.
- **4 Ushers** after money is collected, one takes it to the Vestry – after flowers are distributed, join other Leaders leading lines. HOLD THE LINE UNTIL THE CHOIR PASSES THE WAIST, THEN LEAD LINES FOLLOWING THE CHOIR.
- **Leaders B, C, E + Ushers as needed** Go to the head of each row of chairs and hold the line until it's time to move in procession.

**When Cantor stops:**

## PROCESSION AND BURIAL DEVOTIONS

### Leader A

Please stand and sing at number **TWO** in your insert, Psalm 22 at number **TWO** in your insert.

***(IF NEED BE) Those of you seated in the folding chairs: please stand and pass your chair off to the ushers.***

We'll go to the Altar and leave our flowers for Christ's burial, and remember the love of Christ that led him to death. Wait for the choir to go ahead and place their flowers, and then we will follow and go straight to the altar and leave ours. After you leave your flowers, move all the way to the sides of the rotunda. Psalm 22 at Number **TWO**.

### Cantor

We will sing all of the verses and the Alleluia refrain together. We'll sing the first \_\_\_\_ verses in place. The choir will move right away and I'll tell everyone else when to start walking.

### Procession:

- **Sanford** leads Psalm 22
- **Presider** carries burial icon to the spot in front of the lectern, turns and faces the choir.
- **Leader A** carries script and stays near the presider.
- **Choir** begins to move around the presider's chair and down the center "aisle".
- **Presider** when the choir gets close to the presider, turns toward the altar and leads the choir to the altar.
- **Choir** goes to the altar, leaving their flowers, and moving on either side of the altar to assemble beneath the Dancing Christ.
- **Choir** When the verses to Psalm 22 are completed, begin singing the anthem.
- **Leaders B, C, E + Ushers as needed** Help to lead lines to the altar. Begin moving lines as soon as you can fall in behind the choir. Follow the choir and after leaving flowers, go on either side of the altar to the edge of the rotunda.

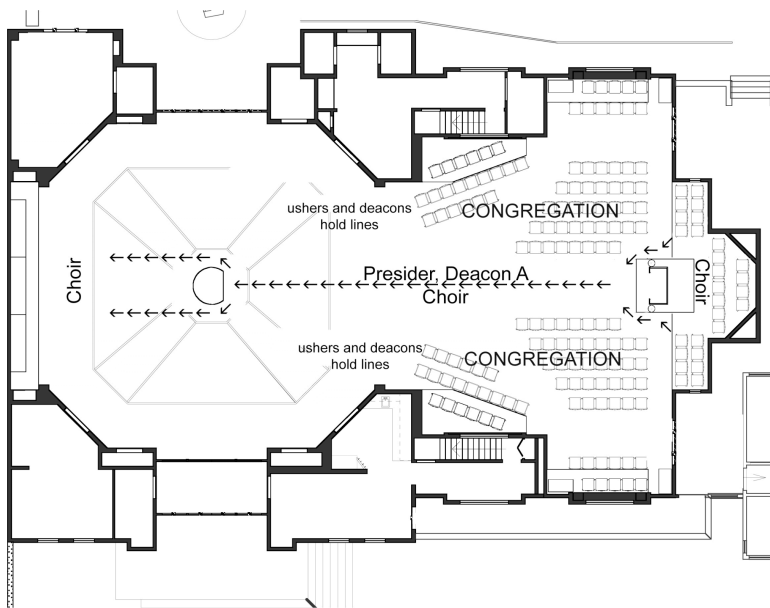


CHART ONE: Route of presider, Leader A & choir at the beginning of Psalm 22

**Leader B and C** Once you place your flowers, stand on either side of the altar to help move people to the edge of the rotunda:

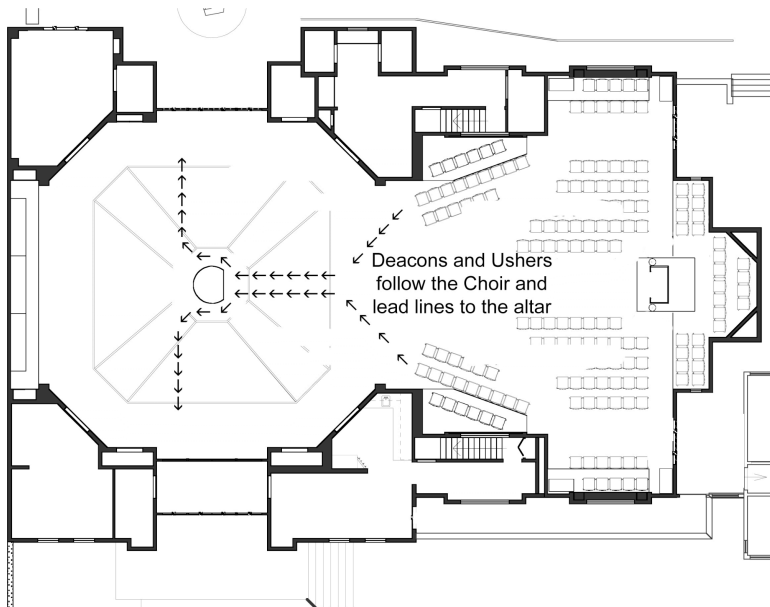
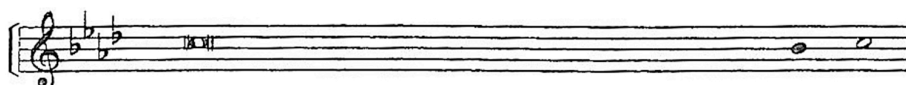


CHART TWO: Route of the Leaders, ushers and people, following the choir, to leave their flowers.

## Refrain



- 

- 42

12 Many bulls have come a- •round me: | great bulls of Bashan close in on •me from ev- ery side.

### **Refrain**

13 They open wide their mouths •at me: | like ravening and •roar-ing li- ons.

14 I am poured out like water, and all my bones are out •of joint: | my heart within my breast has •melt-ed like wax.

### **Refrain**

15 My mouth is parched as dry clay, my tongue clings to •my jaws: | and I am laid •in the dust of death.

16 Many dogs have come a •round me: | and the wicked hem me •in on ev- ery side.

### **Refrain**

17 They pierce my hands and feet, I can count all •my bones: | they stand staring and •gloat-ing o- ver me.

18 They share out my garments a- •mong them: | and they cast lots •for my cloth- ing.

### **Refrain**

19 Do not stand far off from me •O Lord: | you are my helper, come quickly •to my res- cue.

20 Deliver me from •the sword: | my precious life from the •maul-ing of of dogs.

### **Refrain**

21 Save me from the li •on's mouth: | my afflicted soul from the horns of the •wi-ld cat- tle.

22 I will declare your name to my •peo-ple: | in the midst of the assembly •I will praise you.

### **Refrain**

#### ***For the Flowering:***

- **Choir** sings hymns/anthems
- **People** lay flowers around Icon and reverence
- **Ushers** have 2 lit thuribles and incense boat at the front doors.
- **Ushers** bring Hot Cross Buns from the table under the TIGER and stand with them three steps back from the Altar Table. After the censuring, take them back to the side table.
- **Thurifers** get thuribles

**Choir** sings: The Noble Joseph/Bulgarian Chant (Parts I and II)

**—At the end of choir anthems...as “Noble Joseph” is starting:**

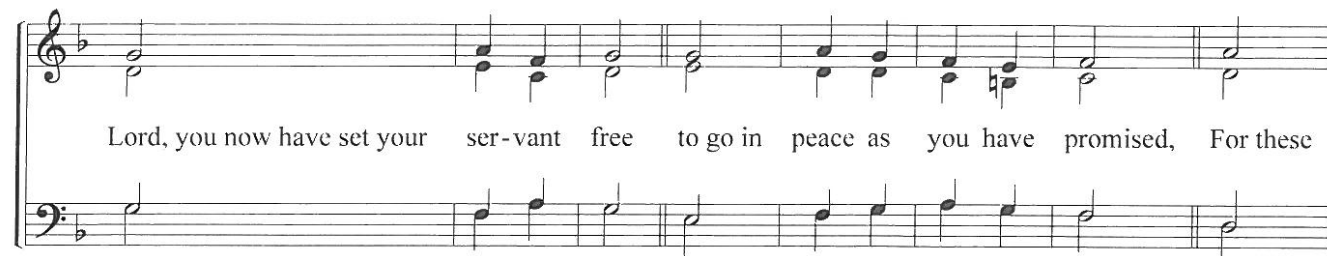
- **Thurifers** add incense to thuribles and cense:
  - *The censuring is done by two thurifers opposite each other with the table in between. They maintain the same axis throughout.*
  - *Each sequence of incensations follows this pattern:*
  - *FIRST BOW – THEN THREE SWINGS OF THE THURIBLE – THEN THREE SWINGS WHILE WALKING TO THE NEXT SIDE.*
  - *There are three distinct incensations:*
    1. **The Table**, facing in and pausing to bow at each side (between the hanging lamps).
    2. **The people**, facing out and pausing to bow to the people at each corner.
    3. **The hot cross buns**, which are being held on the round side of the altar.

## **Leader C**

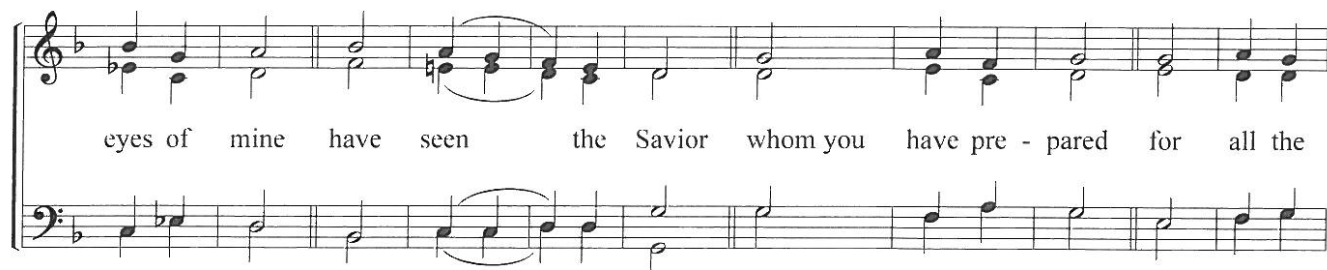
Now sing at Number **68** in your books, “Lord you now have set your servant free” Number **68**.



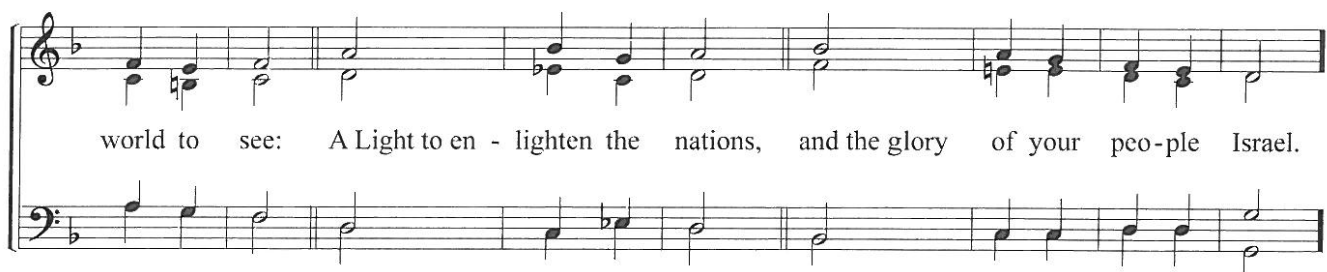
## 68 Lord, you now have set your servant free



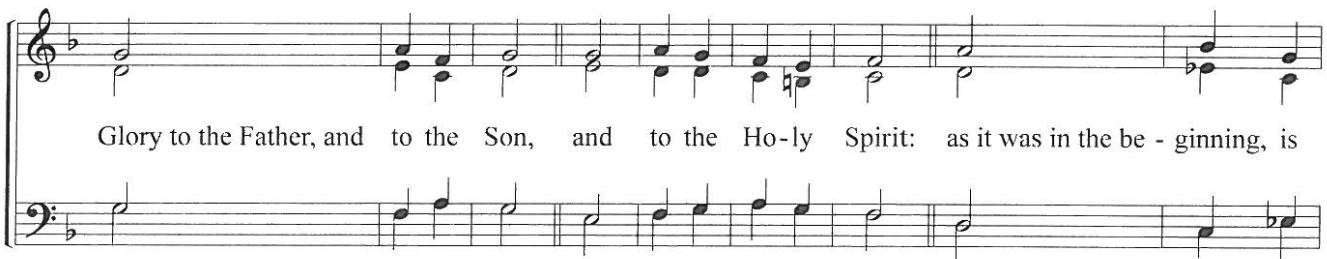
Lord, you now have set your ser-vant free to go in peace as you have promised, For these



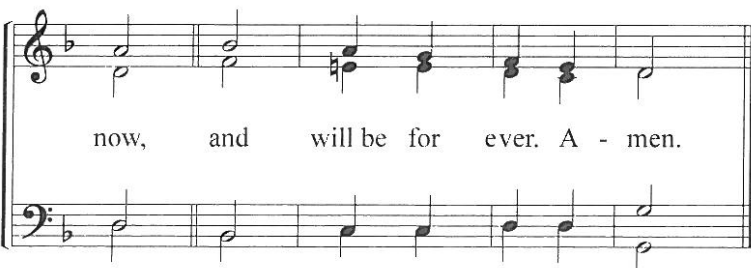
eyes of mine have seen the Savior whom you have pre - pared for all the



world to see: A Light to en - lighten the nations, and the glory of your peo-ple Israel.



Glory to the Father, and to the Son, and to the Ho-ly Spirit: as it was in the be - ginning, is



now, and will be for ever. A - men.

Music: John Fenstermaker (b. 1942). Words: Song of Simeon (Luke 2:29-32). Copying for local use is permitted and encouraged.

**Leader A** holds script for *Presider*.

**Presider**

By ancient custom we leave the church quietly tonight. As you leave, take a hot cross bun to end the Good Friday fast. If you remain, keep silence in the church. All are welcome to linger in prayer and meditation in the chapel under the wolf (***Gestures to chapel.***) Come back tomorrow morning at nine to help prepare the church for Easter. The Easter Vigil begins at 8PM.

And now we take our farewells together, bowing to the ground in love to Jesus, who gave up his life on the Cross and was buried that the whole world might have everlasting life.

**Prostrations:**

- **Chanter** We bow down to your sufferings, O Christ. (Threefold)
- **ALL** prostrate at each “bow down.”
- **Presider** knocks on floor as cue to stand up. Move closer to Altar Table each time.

**As clergy are standing:**

**Ushers**

1. Open both glass and wood Street Doors to 90 degrees ONLY, using rubber stoppers. NOTE: Be sure outside lights are on, lighting the steps.
2. **Three** Ushers carry Hot Cross Buns through Street doors, stand down the stairs from the front doors – give people room to get out of the church. Stand with Buns until all people have left the building, making sure everyone gets a Bun –bring more from kitchen if needed.

**Vested Party** kiss Table and go stand in Vestibule to say farewell to people as they depart. Allow people time to depart as they feel moved, and avoid any unnecessary cleaning or rearranging so as not to rush people out of their contemplative state.

NO break-down until most people have left —about 30 minutes.

**+++END+++**