

# **Christ Church Anglican** *on the Main Line*



*"Ecce Homo" (Latin for "Behold the man," John 19:5)  
Antonio Ciseri, oil on canvas, 1871, Gallery of Modern Art, Florence, Italy*

**Good Friday**  
**April 3, 2015**

**Service of Evening Prayer  
and Solemn Adoration of Christ Crucified**

## GOOD FRIDAY

Good Friday is the annual remembrance of Christ's passion and death. It is on this day that we especially focus our attention on this pivotal moment in our reconciliation with God. If we put ourselves back to that moment, before the Resurrection, we can better appreciate the despair and hopelessness of the scene. Can you imagine what the disciples must have felt? Shame for having abandoned their Lord? Confusion about what this could mean for their hopes in him? Perhaps even a sense of betrayal for hopes dashed? Jesus himself cried out "My God my God, why have you forsaken me?" the derelict cry of one abandoned to the chaos of sin and death. But Jesus knew his Scripture well, and that same psalm which he cites ends with a triumphant hymn of praise celebrating the marvelous vindicating work of God. "It is finished" is the final line; these are Jesus' final words also.

As Christians, we know how the story ends. Christ arose on the third day. We never forget that even as we aid our own devotion by recalling the painful moment of the Passion. On the one hand, traditional liturgical practice suppresses the use of the organ and church bells in the days between Maundy Thursday and the Easter Vigil, church music is otherwise simplified, the altar and sanctuary are denuded, clerical vestments are simple and unadorned, all images are veiled, and most vividly of all, Holy Communion is not celebrated after Maundy Thursday until the First Eucharist of Easter after the Great Vigil. All of this as a sign of our mourning. On the other hand, the liturgical recreation of our Lord's history is not intended that we should forget that the Resurrection and final vindication of Jesus has already happened once and for all. Even in Holy Week, Christ is risen! And so we continue to praise God for his great grace even on so solemn an occasion as Good Friday. Traditional readings of Isaiah 53 and the Passion Gospel have sung responses of great hope in God's salvation. The great Reproaches, which will conclude our service, are themselves concluded with an ancient anthem in praise of Christ's resurrected glory. The Lord is risen indeed! The contrast is perhaps a bit jarring, but appropriately so. Our sin and God's grace to meet it is a mysterious paradox.

Our service tonight is a traditional service of Evensong, without Communion and with simple musical adornment. On Good Friday, this service is enhanced with the following features:

**Lections of the Passion:** The readings for today are taken from Psalm 22, the psalm Christ himself chose to recite on the cross, Isaiah 53, the great song of the Suffering Servant, and John 18, the Evangelist's account of the crucifixion. The choice of these is obvious.

**Plainsong:** Canticle responses and some of the Collects will be sung in a simplified chant form known as Plainsong. The simplified music is meant to enhance the mood of contemplation and solemnity.

**The Solemn Collects:** As we approach the cross of Christ, whereon God's justice and mercy meet and heaven and earth are reconciled, we rightly remember before God the many concerns of the world. Good Friday is a time of special intercession for this reason. The Solemn Collects are adapted from very ancient sources and have formed a part of Good Friday liturgies for centuries. The "collect" as a prayer form ultimately descends from these.

**The Reproaches:** The Reproaches have also been a traditional part of Good Friday liturgies for centuries. This medieval hymn takes its name from its content, the crucified Jesus asking his people, all of us whom he has made and moved to redeem, why we have crucified him. Our only response to such a reproach must be "Lord, have mercy on us!" In the Nigerian church, they are collectively known as the "Solemn Adoration of Christ Crucified," and the name aptly conveys their purpose. We stand in wonderful awe at our Lord's work to redeem us. We conclude our service with the Reproaches and an appropriate hymn of adoration.

SILENT PROCESSION (*standing*)

(*The ministers enter in silence, and they prostrate themselves before the altar. The people kneel.*)

SILENT PRAYER (*sitting or kneeling*)

OPENING SENTENCE (*sitting or kneeling*)

All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on him the iniquity of us all. *Isaiah 53:6*

CONFESSION OF SIN

*Deacon:* Let us humbly confess our sins to Almighty God.

*A pause for self-examination is observed. All then say this Confession, sitting or kneeling.*

**Almighty and most merciful Father, we have erred and strayed from your ways like lost sheep. We have followed too much the deceits and desires of our own hearts. We have offended against your holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and apart from your grace, there is no health in us. O Lord, have mercy upon us. Spare those who confess their faults. Restore those who are penitent, according to your promises declared to all people in Christ Jesus our Lord; And grant, O most merciful Father, for his sake, that we may now live a godly, righteous, and sober life, to the glory of your holy Name. Amen.**

*The Priest then declares God's forgiveness.*

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. **Amen.**

INVITATORY AND PSALTER (*standing*)

*Officiant:* O Lord, open our lips.

*People:* **And our mouth shall proclaim your praise.**

*Officiant:* O God, make speed to save us;

*People:* **O Lord, make haste to help us.**

*Officiant:* Glory to the Father, and to the Son, and to the Holy Spirit;

*People:* **As it was in the beginning, is now, and will be forever. Amen.**

*Officiant:* Praise the Lord.

*People:* **The Lord's name be praised.**

Psalm **22:1-21** (*sitting*)

Plainsong, Tone IV.1

*They divide my garments among them; they cast lots for my clothing.*

- 1 My God, my God, why have you forsaken me? \*  
and are so far from my cry and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; \*  
by night as well, but I find no rest.
- 3 Yet you are the Holy One, \*  
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; \*  
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; \*  
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, \*  
scorned by all and despised by the people.

- 7 All who see me laugh me to scorn; \*  
they curl their lips and wag their heads, saying,  
8 “He trusted in the LORD; let him deliver him; \*  
let him rescue him, if he delights in him.”  
9 Yet you are he who took me out of the womb, \*  
and kept me safe upon my mother’s breast.  
10 I have been entrusted to you ever since I was born; \*  
you were my God when I was still in my mother’s womb.  
11 Be not far from me, for trouble is near, \*  
and there is none to help.  
12 Many young bulls encircle me; \*  
strong bulls of Bashan surround me.  
13 They open wide their jaws at me, \*  
like a ravening and a roaring lion.  
14 I am poured out like water; all my bones are out of joint; \*  
my heart within my breast is melting wax.  
15 My mouth is dried out like a potsherd;  
my tongue sticks to the roof of my mouth; \*  
and you have laid me in the dust of the grave.  
16 Packs of dogs close me in, and gangs of evildoers circle around me; \*  
they pierce my hands and my feet; I can count all my bones.  
17 They stare and gloat over me; \*  
they divide my garments among them; they cast lots for my clothing.  
18 Be not far away, O LORD; \*  
you are my strength; hasten to help me.  
19 Save me from the sword, \*  
my life from the power of the dog.  
20 Save me from the lion’s mouth, \*  
my wretched body from the horns of wild bulls.  
21 I will declare your Name to my brethren; \*  
in the midst of the congregation I will praise you.

*They divide my garments among them; they cast lots for my clothing.*

## LESSONS

### First Lesson (*sitting*)

### **Isaiah 52:13-53:12**

<sup>13</sup>Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted.  
<sup>14</sup>As many were astonished at you—his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—<sup>15</sup>so shall he sprinkle many nations; kings shall shut their mouths because of him; for that which has not been told them they see, and that which they have not heard they understand. **53**<sup>1</sup>Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed? <sup>2</sup>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, and no beauty that we should desire him. <sup>3</sup>He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. <sup>4</sup>Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. <sup>5</sup>But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. <sup>6</sup>All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the

iniquity of us all. <sup>7</sup>He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. <sup>8</sup>By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? <sup>9</sup>And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. <sup>10</sup>Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. <sup>11</sup>Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. <sup>12</sup>Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

*Reader:* The word of the Lord.

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

Canticle Response: “The Song of Mary” (*sitting; cantor sings*) *from Luke 1:46-55*

*Antiphon:* The Almighty has done great things for me, and holy is his Name.

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Savior  
for he has looked with favor on his lowly servant.  
From this day all generations will call me blessed:  
the Almighty has done great things for me,  
and holy is his Name.

He has mercy on those who fear him  
in every generation.

He has shown the strength of his arm,  
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,  
and has lifted up the lowly.

He has filled the hungry with good things,  
and the rich he has sent away empty.

He has come to the help of his servant Israel  
for he remembered his promise of mercy,  
the promise he made to our fathers,  
to Abraham and his children forever.

Setting: Plainsong, Tonus Peregrinus; adapt. Bruce E. Ford (b. 1947)

Second Lesson (*sitting*)

**John 19:1-37**

**19** Then Pilate took Jesus and flogged him. <sup>2</sup>And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. <sup>3</sup>They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. <sup>4</sup>Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.” <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” <sup>6</sup>When the chief priests and the officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no guilt in him.” <sup>7</sup>The Jews answered him, “We have a law, and according to that law he ought to die because he has made himself the Son of God.” <sup>8</sup>When Pilate heard this statement, he was even more afraid. <sup>9</sup>He entered his

headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer.<sup>10</sup> So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?”<sup>11</sup> Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.”

<sup>12</sup>From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.”<sup>13</sup> So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic *Gabbatha*.<sup>14</sup> Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!”<sup>15</sup> They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”<sup>16</sup> So he delivered him over to them to be crucified.

*(all stand)*

So they took Jesus,<sup>17</sup> and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha.<sup>18</sup> There they crucified him, and with him two others, one on either side, and Jesus between them.<sup>19</sup> Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.”<sup>20</sup> Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek.<sup>21</sup> So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’”<sup>22</sup> Pilate answered, “What I have written I have written.”

<sup>23</sup>When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,<sup>24</sup> so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says, “They divided my garments among them, and for my clothing they cast lots.”

So the soldiers did these things,<sup>25</sup> but standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.<sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!”<sup>27</sup> Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.<sup>28</sup> After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.”<sup>29</sup> A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth.<sup>30</sup> When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit. *(silence)*

<sup>31</sup>Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away.<sup>32</sup> So the soldiers came and broke the legs of the first, and of the other who had been crucified with him.<sup>33</sup> But when they came to Jesus and saw that he was already dead, they did not break his legs.<sup>34</sup> But one of the soldiers pierced his side with a spear, and at once there came out blood and water.<sup>35</sup> He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe.<sup>36</sup> For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.”<sup>37</sup> And again another Scripture says, “They will look on him whom they have pierced.”

*The customary responses after the reading are omitted. The congregation may be seated.*

Canticle Response: "The Song of Simeon" (*sitting; cantor sings*)

*from Luke 2:29-32*

Lord, you now have set your servant free  
to go in peace as you have promised;  
For these eyes of mine have seen the Savior,  
whom you have prepared for all the world to see;  
A Light to enlighten the nations,  
and the glory of your people Israel.

Setting: Plainsong, Irregular Tone; adapt. The Standing Commission on Church Music, 1979

Homily

Dcn. Arica Demme

The Apostles' Creed (*standing*)

**I believe in God, the Father almighty, creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord. He was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

THE PRAYERS (*standing*)

*Officiant:* The Lord be with you.

*People:* **And with your spirit.**

*Officiant:* Let us pray.

*(the people kneel or sit)*

*Officiant:* Lord have mercy upon us.

*People:* **Christ have mercy upon us.**

*Officiant:* Lord have mercy upon us.

**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, forever and ever. Amen.**

*Officiant:* O Lord, show us your mercy;

*People:* **And grant us your salvation.**

*Officiant:* O Lord, save our nations;

*People:* **And guide us in the way of justice and truth.**

*Officiant:* Clothe your ministers with righteousness;

*People:* **And make your chosen people joyful.**

*Officiant:* O Lord, save your people;

*People:* **And bless your inheritance.**

*Officiant:* Give peace in our time, O Lord;

*People:* **For only in you can we live in safety.**

*Officiant:* Let not the needy, O Lord, be forgotten;

*People:* **Nor the hope of the poor be taken away.**

*Officiant:* Create in us clean hearts, O God;

*People:* **And take not your Holy Spirit from us.**

The Collects *(sitting or kneeling)*

The Collect for the Day

*Good Friday*

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, forever and ever. **Amen.**

The Solemn Collects for Good Friday

*Deacon:* 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 Julian, our Bishop, and all the people of this diocese,

For all Christians in this community,

For those about to be baptized,

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

*the people are invited to pray for the church in 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.**

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

For Barack the President of the United States,

For the Congress and the Supreme Court,

For all Nations and their Governments,

For all who serve the common good,

That by God's help they may seek justice and truth, and live in peace and concord.

*the people are invited to pray for those in authority in 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.**

*Deacon:* 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.

*the people are invited to pray for those who suffer in 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.**

*Deacon:* 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.

*the people are invited to pray for the lost in 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.**

*Deacon:* 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.

*the people are invited to pray for themselves in 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, forever and ever. **Amen.**

GREETING (*sitting*)

OFFERTORY (*standing*)

Hymn **288** Were you there when they crucified my Lord *Afro-American Spiritual*

THE SOLEMN ADORATION OF CHRIST CRUCIFIED,

TRADITIONALLY KNOWN AS THE REPROACHES (*all sit or kneel*)

*(Jesus reproached no one while dying; yet this ancient text tellingly contrasts God's merciful acts with our disobedience. The Crucifixion was caused by the sins of all people of every time, not merely by the actions of first-century persons nor by the failures of ancient Israel. The Savior intentionally died to forgive those transgressions and to free us from their power; thus our appropriate response to his loving "reproaches" is grateful repentance.)*

*Officiant:* When I am lifted up from the earth, I will draw all the world to myself.

*People:* **Lord, remember me when you come into your kingdom.**

*Officiant:* Father, into your hands I commend my spirit.

*People:* **Lord, remember me when you come into your kingdom.**

*Officiant:* We adore you, O Christ, and we bless you.

*People:* **By your cross and precious blood you have redeemed us.**

*Silence*

- Officiant:* My people, what have I done to you? How have I offended you? Answer me! I led you out of Egypt, from slavery to freedom, but you led your Savior to the Cross.
- People:* **Holy God! Holy and Mighty! Holy and Immortal One, have mercy on us.**
- Officiant:* For forty years I led you safely through the desert. I fed you with manna from heaven, and brought you to a land of plenty; but you led your Savior to the cross.
- People:* **Holy God! Holy and Mighty! Holy and Immortal One, have mercy on us.**
- Officiant:* What more could I have done for you? I planted you as my fairest vine, but you yielded only bitterness; when I was thirsty you gave me vinegar to drink, and you pierced your Savior's side with a lance.
- People:* **Holy God! Holy and Mighty! Holy and Immortal One, have mercy on us.**
- Officiant:* For your sake I scourged your captors and their firstborn sons, and you brought your scourges down on me. My people, what have I done to you? How have I offended you? Answer me!
- People:* **Holy God! Holy and Mighty! Holy and Immortal One, have mercy on us.**
- Officiant:* I led you forth from Egypt, drowning Pharaoh in the Red Sea, and you have delivered me to the chief priests. My people, what have I done to you? How have I offended you? Answer me!
- People:* **Holy God! Holy and Mighty! Holy and Immortal One, have mercy on us.**
- Officiant:* I opened the sea before you, but you opened my side with a spear. My people, what have I done to you? How have I offended you? Answer me!
- People:* **Holy God! Holy and Mighty! Holy and Immortal One, have mercy on us.**
- Officiant:* I led you on your way in a pillar of cloud, but you led me to Pilate's court. My people, what have I done to you? How have I offended you? Answer me!
- People:* **Holy God! Holy and Mighty! Holy and Immortal One, have mercy on us.**
- Officiant:* I fed you with manna in the desert, but you struck me down and scourged me. My people, what have I done to you? How have I offended you? Answer me!
- People:* **Holy God! Holy and Mighty! Holy and Immortal One, have mercy on us.**
- Officiant:* I gave you living water from the rock, but you gave me gall and vinegar to drink. My people, what have I done to you? How have I offended you? Answer me!
- People:* **Holy God! Holy and Mighty! Holy and Immortal One, have mercy on us.**
- Officiant:* I smote the kings of the Canaanites for your sake, and you have smitten my head with a reed. My people, what have I done to you? How have I offended you? Answer me!
- People:* **Holy God! Holy and Mighty! Holy and Immortal One, have mercy on us.**
- Officiant:* I gave you a royal scepter, but you gave me a crown of thorns. My people, what have I done to you? How have I offended you? Answer me!
- People:* **Holy God! Holy and Mighty! Holy and Immortal One, have mercy on us.**
- Officiant:* I raised you to the heights of majesty, but you have raised me high upon the cross. My people, what have I done to you? How have I offended you? Answer me!
- People:* **Holy God! Holy and Mighty! Holy and Immortal One, have mercy on us.**

—*Impropria* [Reproaches] ancient Latin based on Isaiah 5:1-4, 40; Jeremiah 2:5-7,21; Micah 6:3-4  
*Trisagion* [Thrice Holy] circa 4th century Greek

*Silence*

*All stand with the Officiant*

*Officiant:* We praise and adore you. O Christ, we thank you for your death on the cross, for by the virtue of the cross you have redeemed the whole world.

*People:* **By your cross and precious blood you have redeemed us.**

*Officiant:* Worthy is the Lamb, the Lamb who was slain, to receive all power and wealth, wisdom and might, honor and glory and praise!

*People:* **We praise and adore you, O Christ. By your cross and precious blood you have redeemed us.**

*Officiant:* You are worthy, O Christ, for you were slain, and by your blood you purchased for God a people of every tribe, language, nation, and race; you have made them a royal house, to serve our God as priests, and they shall reign upon the earth.

*People:* **We praise and adore you, O Christ. By your cross and precious blood you have redeemed us.**

*Officiant:* To him who loves us and has freed us from our sins by his blood, and made us a kingdom of priests to his God and Father,

*People:* **To him be glory and dominion forever and ever. Amen.**

—adapted from an ancient Latin antiphon  
and *Dignus es* [A Song of the Lamb] from Revelation 1:6; 4:11; 5:9-10, 13

CONCLUDING HYMN **298** When I survey the wondrous cross

*Hamburg*

CONCLUDING COLLECT

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

SILENT PROCESSION (*standing*)

*(The people may kneel or sit for the extinguishing of candles, then please depart in silence.)*

*The Service of Evening Prayer is taken from Texts for Common Prayer (Anglican House Publishers, 2013), the trial liturgies of the Anglican Church in North America. The order for this service on Good Friday as well as the Reproaches are taken from The Book of Common Prayer (Church of Nigeria (Anglican Communion), 2007). The Solemn Collects for Good Friday are from The Book of Common Prayer (Church Publishing, 1979).*

# Christ Church Anglican ON THE MAIN LINE

## **Our Vision**

We yearn to advance Jesus Christ's kingdom of transformational love on Philadelphia's Main Line. We believe we can only do that if we ourselves are being transformed by Jesus. We therefore strive to worship, pray, study, fellowship, and engage the needs of our community as he teaches and empowers us.

## **Our Mission**

*Worship God* in spirit and in truth  
*Build up one another* in the image of Jesus  
*Reach our community* with the transforming love of Jesus Christ

Sunday service time: 4:00 pm, Holy Communion  
at Wayne United Methodist Church, 210 S. Wayne Ave, Wayne, Pennsylvania

*Bishop:* The Rt. Rev. Julian Dobbs  
*Rector:* Rev. Adam Rick  
*Deacon:* Rev. Arica Demme  
*Minister of Music:* Dr. Katherine Harris Rick  
*Senior Warden:* Peter Edman  
*Junior Warden and Clerk:* Laura Adams  
*Treasurer:* Dr. Jerry Adams

Contact us:

[info@christ-church-anglican.org](mailto:info@christ-church-anglican.org)  
[\(610\)-285-3036](tel:(610)-285-3036)

Visit our webpage:

[www.christ-church-anglican.org](http://www.christ-church-anglican.org)  
weekly events at: About > Weekly at CCA  
upcoming special events at: Resources > Upcoming Events

Christ Church Anglican is a parish of the Missionary Diocese of CANA East and is a part of the Anglican Church in North America.