

ST. ANDREW'S PARISH CHURCH

Established 1706



GOOD FRIDAY

2 April 2021 at Noon

Good Friday

2 April 2021 at 12 Noon

On this day the ministers enter in silence with the People standing.

Celebrant: All we like sheep have gone astray; we turned every one to his own way.

People: **And the Lord has laid on him the iniquity of us all.**

Celebrant: Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated

THE CHOIR SING:

In the departure of the Lord

Words: Sir William Leighton (c.1565-1622) Music: John Bull (1563-1628)

In the departure of the Lord, of mortal body's vital breath,
There lies a mystery worth record, which He did show us here on earth:
Who doth prepare to die each hour must follow Christ our Saviour.



After these things God tested Abraham and said to him, “Abraham!” And he said, “Here I am.” He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. On the third day Abraham lifted up his eyes and saw the place from afar. Then Abraham said to his young men, “Stay here with the donkey; I and the boy will go over there and worship and come again to you.” And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. And Isaac said to his father Abraham, “My father!” And he said, “Here I am, my son.” He said, “Behold, the fire and the wood, but where is the lamb for a burnt offering?” Abraham said, “God will provide for himself the lamb for a burnt offering, my son.” So they went both of them together..

When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to slaughter his son. But the angel of the LORD called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.” He said, “Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me.” And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called the name of that place, “The LORD will provide”; as it is said to this day, “On the mount of the LORD it shall be provided.”

And the angel of the LORD called to Abraham a second time from heaven and said, “By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.”

Lector: The Word of the Lord.

People: **Thanks be to God.**



11. O go not from me, for trouble is hard at hand : and there is none to help me.
12. Many oxen are come about me : fat bulls of Basan close me in on every side.
13. They gape upon me with their mouths : as it were a ramping and a roaring lion.
14. I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.
15. My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.
16. For many dogs are come about me : and the council of the wicked layeth siege against me.
17. They pierced my hands and my feet; I may tell all my bones : they stand staring and looking upon me.
18. They part my garments among them : and casts lots upon my vesture.
19. But be not thou far from me, O Lord : thou art my succour, haste thee to help me.
20. Deliver my soul from the sword : my darling from the power of the dog.
21. Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

THE EPISTLE READING

Hebrews 10:1-25

Since the law has only a shadow of the good things to come and not the true form of these realities, it can never, by the same sacrifices that are continually offered year after year, make perfect those who approach. Otherwise, would they not have ceased being offered, since the worshippers, cleansed once for all, would no longer have any consciousness of sin? But in these sacrifices there is a reminder of sin year after year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, 'Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt-offerings and sin-offerings you have taken no pleasure. Then I said, "See, God, I have come to do your will, O God" (in the scroll of the book it is written of me).' When he said above, 'You have neither desired nor taken pleasure in sacrifices and offerings and burnt-offerings and sin-offerings' (these are offered according to the law), then he added, 'See, I have come to do your will.' He abolishes the first in order to establish the second. And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, 'he sat down at the right hand of God', and since then has been waiting 'until his enemies would be made a footstool for his feet.'

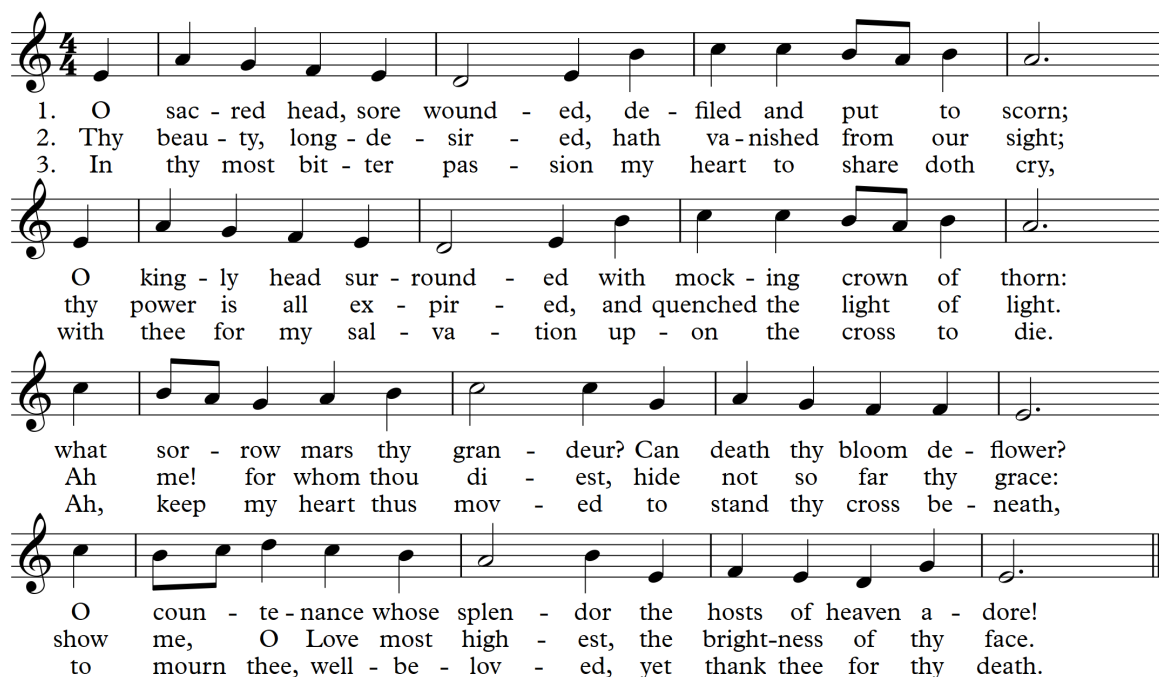
For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying, ‘This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds’, he also adds, ‘I will remember their sins and their lawless deeds no more.’ Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE GRADUAL HYMN (PLEASE STAND AND SING)

Tune: *Herzlich tut mich verlangen*



1. O sac - red head, sore wound - ed, de - filed and put to scorn;
 2. Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3. In thy most bit - ter pas - sion my heart to share doth cry,
 O king - ly head sur - round - ed with mock - ing crown of thorn:
 thy power is all ex - pir - ed, and quenched the light of light.
 with thee for my sal - va - tion up - on the cross to die.
 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 Ah me! for whom thou di - est, hide not so far thy grace:
 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 show me, O Love most high - est, the bright-ness of thy face.
 to mourn thee, well - be - lov - ed, yet thank thee for thy death.

Text: Paul Gerhardt (1607-1676); tr. Robert Seymour Bridges (1844-1930)
 Music: HERZLICH TUT MICH VERLANGEN [*Passion Chorale*], Hans Leo Hassler (1564-1612)

THE PASSION GOSPEL (PLEASE REMAIN STANDING)

Luke 23:26-56

The Passion of our Lord Jesus Christ according to Luke.

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, ‘Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, “Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.” Then they will begin to say to the mountains, “Fall on us”; and to the hills, “Cover us.” For if they do this when the wood is green, what will happen when it is dry?’

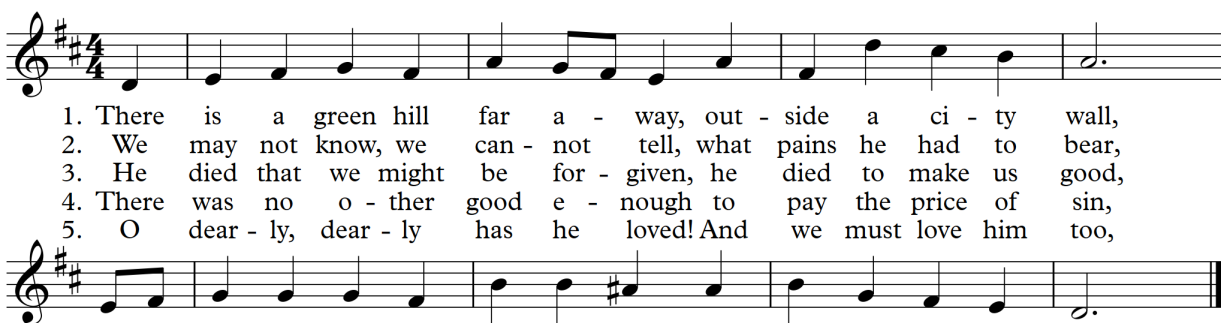
Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. [Then Jesus said, ‘Father, forgive them; for they do not know what they are doing.’] And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, ‘He saved others; let him save himself if he is the Messiah of God, his chosen one!’ The soldiers also mocked him, coming up and offering him sour wine, and saying, ‘If you are the King of the Jews, save yourself!’ There was also an inscription over him, ‘This is the King of the Jews.’ One of the criminals who were hanged there kept deriding him and saying, ‘Are you not the Messiah? Save yourself and us!’ But the other rebuked him, saying, ‘Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.’ Then he said, ‘Jesus, remember me when you come into your kingdom.’ He replied, ‘Truly I tell you, today you will be with me in Paradise.’ It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun’s light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, ‘Father, into your hands I commend my spirit.’ Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, ‘Certainly this man was innocent.’ And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things. Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment.

THE SERMON

Bradley Nettles

THE HYMN (PLEASE STAND AND SING)

Tune: *Horsley*



1. There is a green hill far a - way, out - side a ci - ty wall,
 2. We may not know, we can - not tell, what pains he had to bear,
 3. He died that we might be for - given, he died to make us good,
 4. There was no o - ther good e - nough to pay the price of sin,
 5. O dear - ly, dear - ly has he loved! And we must love him too,

where our dear Lord was cru - ci - fied who died to save us all.
 but we be - lieve it was for us he hung and suf - fered there.
 that we might go at last to heaven, saved by his prec - ious blood.
 he on - ly could un - lock the gate of heaven and let us in.
 and trust in his re - deem - ing blood, and try his works to do.

Text: Cecil Frances Alexander (1818-1895), alt.
 Music: HORSLEY, William Horsley (1774-1858)

THE SOLEMN COLLECTS (Please remain standing)

All standing, the Deacon, or other person appointed, says to the people

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. Kneeling, let us pray for people everywhere according to their needs. (Please Kneel)

Let us pray for the holy catholic Church of Christ throughout the world;

For its unity in witness and service

For all bishops and other ministers and the people whom they serve

For Mark, our Bishop, and all the people of this diocese

For all Christians in this community

For those about to be baptized

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

Silence

The Celebrant then prays

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.*

The Deacon, or other appointed person continues

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

For Joe Biden, the President of the United States

For the Congress and the Supreme Court

For the Members and Representatives of the United Nations

For all who serve the common good

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

Silence

The Celebrant then prays

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.*

The Deacon, or other appointed person continues

Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute and the oppressed

For the sick, the wounded, and the crippled

For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair

For the sorrowful and bereaved

For prisoners and captives, and those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

The Celebrant then prays

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.*

The Deacon, or other appointed person continues

Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin or indifference
For the contemptuous and the scornful
For those who are enemies of the cross of Christ and persecutors of his disciples
For those who in the Name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

The Celebrant then prays

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. *Amen.*

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

A wooden cross is brought into the church and placed at the entrance to the Sanctuary.

Anthem 1 (Please remain kneeling; Congregational responses are in Bold)

We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

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

Let the peoples praise you, O God;
let all the peoples praise you.

We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.

Anthem 2

We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

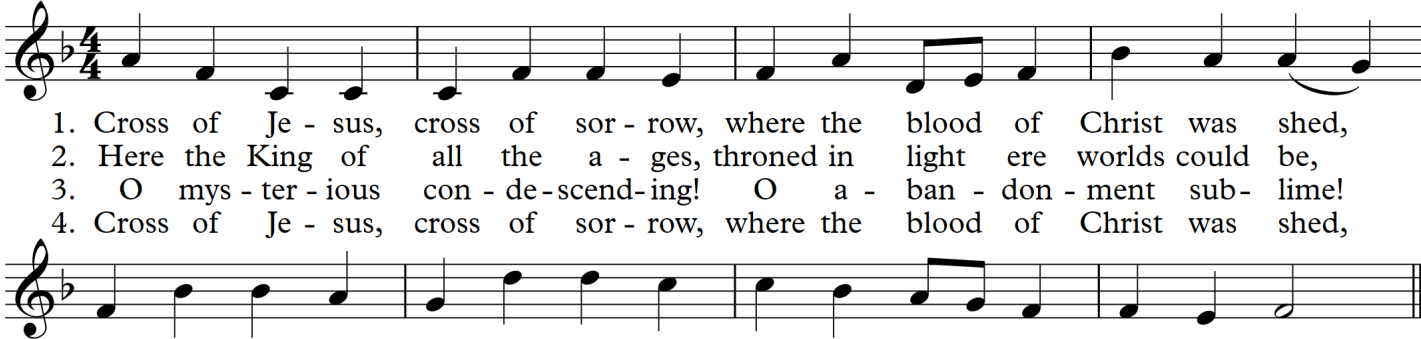
If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

Anthem 3

O Savior of the world,
who by thy cross and precious blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.





1. Cross of Je - sus, cross of sor - row, where the blood of Christ was shed,
 2. Here the King of all the a - ges, throned in light ere worlds could be,
 3. O mys - ter - ious con - de - scend - ing! O a - ban - don - ment sub - lime!
 4. Cross of Je - sus, cross of sor - row, where the blood of Christ was shed,

per - fect Man on thee did suf - fer, per - fect God on thee has bled!
 robed in mor - tal flesh is dy - ing, cru - ci - fied by sin for me.
 Ve - ry God him - self is bear - ing all the suf - fer - ings of time!
 per - fect Man on thee did suf - fer, per - fect God on thee has bled!

Text: William J. Sparrow-Simpson (1860-1952)

Music: CROSS OF JESUS, John Stainer (1840-1901)

THE CONFESSION OF SINS (*Please kneel*)

Let us confess our sins against God and our neighbor.

Silence may be kept. The Priest and People pray together

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

The Bishop when present, or the Priest, stands and says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

‘THE ROYAL BANNERS FORWARD GO’

Vexilla Regis by Venantius Fortunatus (530-609)

Arranged by David & Judith Acres - March 2017

1. *Vexilla Regis prodeunt: fulget Crucis mysterium, qua vita mortem pertulit, et morte vitam protulit.*

(The royal banners forward go; now shines the Cross’s mystery, upon it Life did Death endure, and yet by death did life procure.)

2. Fulfilled is all that David told, in true prophetic song of old; amidst the nations, God, saith he, hath reigned and triumphed from the Tree.

3. O Tree of beauty, Tree of light, O Tree with royal purple dight; elect, on whose triumphal breast those holy limbs should find their rest.

4. To Thee, eternal Three in One, let homage meet by all be done, whom by the Cross Thou dost restore, preserve, and govern evermore. Amen

Hymn. 1. **V**



E-xíl- la Re- gis pró- de-unt: Fulget Crú-
cis mysté-ri- um, Qua vi- ta mortem pér- tu- lit,
Et mor- te vi- tam pró- tu- lit.

This "world-famous hymn, one of the grandest in the treasury of the Latin Church" (Neale), and "surely one of the most stirring strains in our hymnology" (Duffield), was written by Venantius Fortunatus (530-609), and was first sung in the procession (19 November 569) when a relic of the True Cross, sent by the Emperor Justin II from the East at the request of St. Radegunda, was carried in great pomp from Tours to her monastery of Saint-Croix at Poitiers. Its original processional use is commemorated in the Roman Missal on Good Friday, when the Blessed Sacrament is carried in procession from the Repository to the High Altar. Its principal use however, is in the Divine Office, the Roman Breviary assigning it to Vespers from the Saturday before Passion Sunday daily to Good Friday.

Written some 1,457 years ago, it is always quite amazing to consider that music that was sung in Europe nearly 1,500 years ago is alive and well, and being sung liturgically in the United States of America, in our historic and beautiful church, here in Charleston, South Carolina.

Celebrant: And now, as our Savior Christ hath taught us, we are bold to say,

People and Celebrant

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.

THE COMMUNION FROM RESERVE SACRAMENT

THE COMMUNION ANTHEM

Were You There?

A Spiritual—Arranged by Bob Chilcott (b.1955)

1. Were you there when they crucified my Lord?

Were you there when they crucified my Lord?

Oh! Sometimes it cause me to tremble, tremble, tremble.

Were you there when they crucified my Lord?

2. Were you there when they laid Him in the tomb?

Were you there when they laid Him in the tomb?

Oh! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they laid Him in the tomb?

Included in almost every major hymnal of the last thirty years, “Were You There” is one of the most prominent and popular of the African-American spirituals. Yet, like most spirituals, the origins of “Were You There” are impossible to trace, borne not from the pen of an individual but out of the communal slave experience. As Paul Westermeyer notes in the companion to Evangelical Lutheran Worship, its first published iteration came in 1899 in William E. Barton’s Old Plantation Songs in the section “Recent Negro Melodies.” There, it included four stanzas: 1) Were you there when they crucified my Lord?; 2) ...when they nailed him to the cross?; 3) ...when they pierced him in the side?; 4) ...when the sun refused to shine. The United Methodist Hymnal, along with many other songbooks, includes a fifth: “...when they laid him in the tomb.” Bob Chilcott composed this arrangement in 1998 and used the first and fifth verses.

THE CONCLUDING PRAYER

The service concludes with the following prayer. No blessing or dismissal is added.

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.**

When you are ready to leave the Church, kindly depart in silence.