

# GOOD FRIDAY



April 19, 2019  
7:00 P.M.

**GRACE**  **EPISCOPAL CHURCH**  
NEW LENOX, IL



✠ = It is customary to make the sign of the cross upon yourself when you see this symbol.

All stand when the Officiant enters, then all kneel for a moment of profound silence, before beginning:

## OPENING SENTENCES

*The Book of Common Prayer p.276*

*Celebrant* ✠ Blessed be our God:  
*People* **For ever and ever. Amen.**  
*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.*

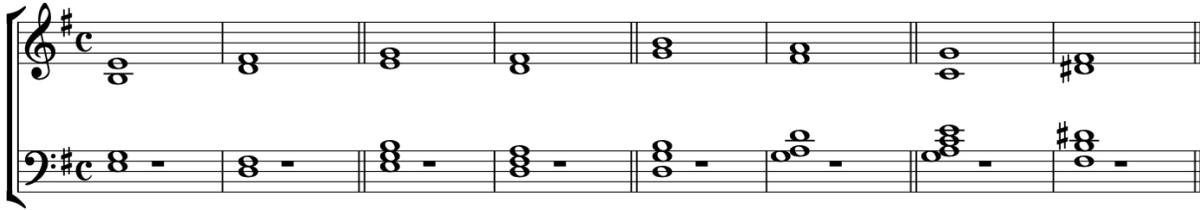


## THE FIRST LESSON

*Wisdom 2:1,12-24*

For they 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.

*People* The Word of the Lord.  
Thanks be to God.



- <sup>1</sup> I waited patiently upon the | LORD;  
he stooped to me and heard my | cry.
- <sup>2</sup> He lifted me out of the desolate pit and out of the mire and | clay;  
he set my feet upon a high cliff and made my footing | sure.
- <sup>3</sup> He put a new song in my mouth, a song of praise to our | God;  
many shall see and stand in awe and put their trust in the | LORD.
- <sup>4</sup> Happy are they who trust in the | LORD!  
they do not resort to evil spirits or turn to false | gods.
- <sup>5</sup> Great things are they that you have done O LORD my | God!  
there is none who can be compared with | you.
- <sup>6</sup> Oh, that I could make them known and | tell them!  
but they are more than I can | count.
- <sup>7</sup> In sacrifice and offering you take no | pleasure,  
you have given me ears to hear | you;
- <sup>8</sup> Burnt-offering and sin-offering you have not re - | quired,  
and so I said “Behold I | come.
- <sup>9</sup> In the roll of the book it is written concerning | me:  
“I love to do your will O my God; your law is deep in my | heart.”
- <sup>10</sup> I proclaimed righteousness in the great congre - | ation;  
behold I did not restrain my lips; and that O LORD you | know.
- <sup>11</sup> Your righteousness have I not hidden in my | heart;  
I have not concealed your love and faithfulness from the great congre - | gation.
- <sup>12</sup> You are the LORD so do not withhold your compassion | from me;  
let your love and your faithfulness keep me safe for | ever,
- <sup>13</sup> For my my sins have overtaken me and I cannot | see;  
they are more in number than the hairs of my head and my heart fails | me.
- Second half of chant:*
- <sup>14</sup> Be pleased, O LORD to deliver | me;  
O LORD make haste to help | me.

## THE SECOND LESSON

## 1 Corinthians 11:23-26

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of

need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

People            The Word of the Lord.  
                         Thanks be to God.



## THE GOSPEL

John 13:1-17,31b-35

*The congregation reads aloud the parts of the crowd in bold.*

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?” So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, “You are not also one of this man's disciples, are you?” He said, “I am not.” Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.” When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, “You are not also one of his disciples, are you?” He denied it and said, “I am not.” One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." This was to fulfill what Jesus had said when he indicated the kind of death he was to die. Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?" After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "*Crucify him! Crucify him!*" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God." Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "*Away with him! Away with him! Crucify him!*" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. (*All stand*). There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "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 clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "'They divided my clothes among themselves, and for my clothing they cast lots.'" And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

*All are silent for a period of time.*

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So, they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again, another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so, he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden, there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

## THE HOMILY

The Rev. Gregory L. Millikin

## THE SOLEMN COLLECTS

BCP p.277

*Officiant*

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life. We pray, therefore, for people everywhere according to their needs.

*The people are invited to 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 Jeffrey our Bishop, and all the people of this diocese; for all Christians in this community; that God will confirm his Church in faith, increase it in love, and preserve it in peace.

*Silence*

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. *Amen.*

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

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. *Amen.*

Let us pray for all who suffer and are afflicted in body or in mind; for the hungry and the homeless, the destitute and the oppressed; for the sick, the wounded, and the crippled; for those in loneliness, fear, and anguish; for those who face temptation, doubt, and despair; for the sorrowful and bereaved; for prisoners and captives, and those in mortal danger; that God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

*Silence*

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. *Amen.*

Let us pray for all who have not received the Gospel of Christ; for those who have never heard the word of salvation; for those who have lost their faith; for those hardened by sin or indifference; for the contemptuous and the scornful; for those who are enemies of the cross of Christ and persecutors of his disciples; for those who in the name of Christ have persecuted others; that God will open their hearts to the truth, and lead them to faith and obedience.

*Silence*

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.*

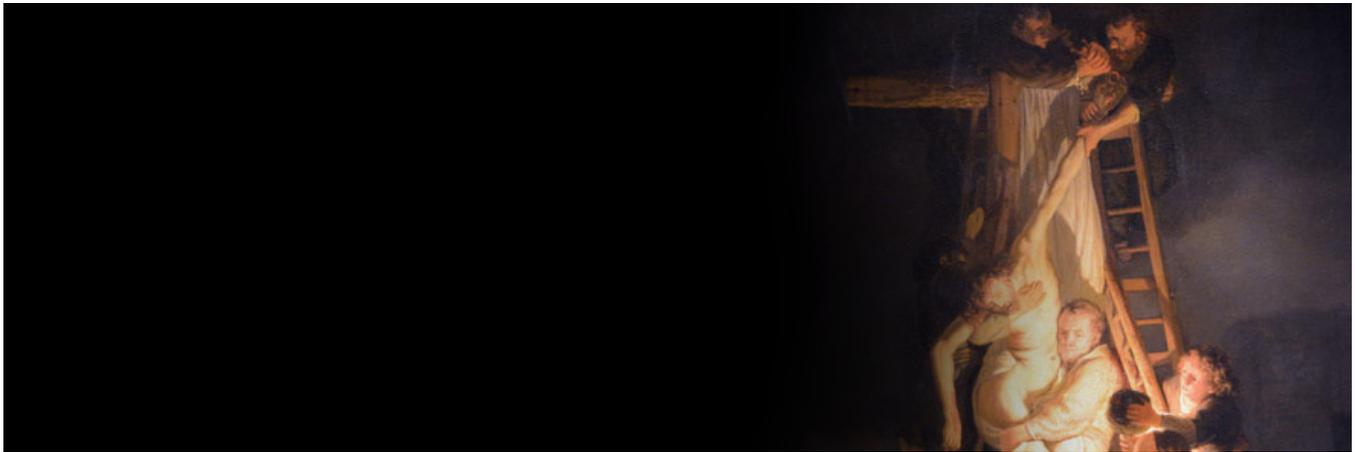
Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of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

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,

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



## VENERATION OF THE CROSS

*The priest brings the cross into the church. Once it is in place on the chancel steps, the priest proclaims:*

Behold the wood of the cross,

*People* **On which was hung our salvation.**

*All are invited to kneel or sit, and all are invited if it is your custom, to approach the cross for veneration and prayer, as all sing:*

Je - sus re - mem-ber me when you come in - to your king - dom,

Je - sus re - mem-ber me when you come in - to your king - dom.

## THE LORD'S PRAYER

BCP p.364

*Officiant* The Lord be with you.  
*People* And also with you.  
*Officiant* Let us pray.

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.

*Officiant*  
 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.*

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

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

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

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

*After the priest exits, all are invited to depart in silence.*



## EASTER AT GRACE NEW LENOX

### Holy Saturday

Saturday, April 20, 2019

6:00 pm                      The Great Vigil of Easter  
*Followed by Champagne Reception*

### Easter Day

Sunday, April 21, 2019

8:00 am                      Holy Eucharist, Rite II  
9:00 am                      Holy Eucharist, Rite II *with Music*  
11:00 am                     Festival Easter Mass *with Music*  
*This service features the use of incense*  
12:00 pm                     Easter Egg Hunt for Children  
12:15 pm                     Easter Brunch



### PERMISSIONS

#### Artwork

- (1) *The Elevation of the Cross* by Peter Paul Rubens, a triptych, 1610, marked as public domain.
- (2) *Jesus and Mary*, from *The Way of the Cross* by Ettore de Grazia
- (3) *What is Truth?* By Nikolay Nikolayevich, 1890, public domain.
- (4) *Descent from the Cross*, by Rembrandt, 1634, public domain.

#### Music

Psalm 116 Anglican Chant by Gregory Millikin, 2019.  
"There is a Green Hill Far Away," Words: Cecil Frances Alexander (1818-1895), alt., Music: *St. James, Raphael Courteville (d. 1735)*  
"Jesus Remember Me" by Jacques Berthier, from *Songs and Prayers from Taizé* © 1991 GIA Publications, Inc.  
"Were You There When They Crucified My Lord?" Words: African-American spiritual, Music: *Were you There*, Afro-American spiritual; harm. Charles Winfred Douglas (1867-1944)

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209 N. Pine Street, New Lenox, IL 60451 (815) 485-6596 [gracenewlenox.org](http://gracenewlenox.org)

### CLERGY & STAFF

|                              |                             |
|------------------------------|-----------------------------|
| The Rev. Gregory L. Millikin | <i>Vicar</i>                |
| Jennifer Nettles-Lake        | <i>Parish Administrator</i> |
| Chrissy Putlak               | <i>Minister of Music</i>    |
| The Rt. Rev. Jeffrey D. Lee  | <i>Bishop and Rector</i>    |

### BISHOP'S COMMITTEE

|   |                      |
|---|----------------------|
| Barb Plantz   | <i>Senior Warden</i> |
| Erin Gardella   | <i>Junior Warden</i> |
| Cathy Hermanson   | <i>Treasurer</i>     |
| Mary George   | <i>Clerk</i>         |
| Darcy Hedrich • Janice Kooi • Jim McMillan<br>Steven Snyder • Anne Styx |                      |

### REGULAR WORSHIP AT GRACE

|              |   |
|--------------|---|
| 8:00 am      | Holy Eucharist, Rite II   |
| 9:00 am      | Sunday School   |
| 10:00 am     | Holy Eucharist, Rite II <i>with Music</i>   |
| 11:00 am     | Coffee Hour   |
| Sat. 5:00 pm | Saturday Grace <i>1<sup>st</sup>, 3<sup>rd</sup> and 5<sup>th</sup> Saturdays</i> |