



CHRIST CHURCH CATHEDRAL



**Good Friday
The Proper Liturgy**

15 April 2022, 12:10 p.m.
Welcome to Worship with
Christ Church Cathedral

Be Here, Be You, Be Loved

Welcome to Christ Church Cathedral

A Blessed Holy Week.

The People's responses are in **bold** print.

Current Endemic Protocols

For those who are fully vaccinated and boosted, masks will be optional while worshiping in the Cathedral. However, the Bishop's guidelines make clear that masks should still be worn while singing. Please continue to bring your masks and wear them when you choose to sing. While not singing, you are welcome to remove your mask if you are fully vaccinated and boosted. Even if fully vaccinated and boosted, you have the option of continuing to wear your mask, if you prefer. During this time of transition, let us be especially respectful of and compassionate towards each other's masking decisions, giving special consideration for our community members who may be immunocompromised, who may not have access to vaccines for various reasons, or who may care for those especially vulnerable. **We ask anyone who is unvaccinated to please continue to mask at this time.**

To help ensure the safety and health of our community, we ask that you **continue the practice of physically distancing from each other within Cathedral spaces. When sitting in the nave, this means you should have at least two empty seats (approximately three feet) between your pod and any neighboring pods.** Some of you may wish to keep more physical distance, and again, we ask for extra, intentional respect and compassion for each other as we communicate and observe our own physical-distancing needs. Thank you for your continuing care for one another.

Land Acknowledgment for the Diocese of Missouri

We respectfully recognize and acknowledge that we are on traditional, ancestral lands of the Osage Nation. The process of acknowledging the land we stand on is a way of accepting our complicity in a process of colonization that removed the Osage people from their ancestral lands. We also make this acknowledgment to affirm our commitment to stand with indigenous communities today as they seek justice and resist continued threats to their sovereignty and humanity.

We are also cognizant that we cannot separate the history of the Episcopal Church from the history of colonialism and slavery in the United States. Four hundred plus years ago, the first enslaved Africans were brought to the Americas. We acknowledge the legacy of slavery in this area, and the blood, sweat, and tears of enslaved people that soak the earth beneath our feet in Missouri. This legacy persists today as we continue to work towards racial justice, equity, liberation, and community, here in Missouri and across the Episcopal Church.

The Triduum

The Triduum is the most dramatic point in the Church calendar year. All three "moments" of the Triduum—Maundy Thursday, Good Friday, and the Easter Vigil—form the heart of the Paschal Mystery. The celebration of the Paschal Mystery is the very core of a priestly people who find the way of the cross to be the way of life. The very logic of the Triduum demands the recognition that Easter does not exist without Maundy Thursday and Good Friday.

On Maundy Thursday the church remembers Jesus' institution of the Eucharist and the washing of his disciples' feet. We are reminded to "love one another, as I have loved you." Jesus' mandate to love, as Jesus loves, calls us to be people whose self-giving love reaches out to all persons. Toward the end of our Eucharistic liturgy, we place the reserved Sacrament in the Baptistry, and there all are invited to keep watch and pray throughout the night. We strip the altars and sanctuary bare as we put our signs and symbols aside. And we leave in silence remembering that which we have received. We enter the liturgy on Good Friday in silence. The Good Friday Liturgy is one of the earliest liturgies developed by the Early Church. The practice of following in the steps of Jesus during his final hours was the foundation for the practice known as Stations of the Cross. The dramatic reenactment of the suffering, death, and resurrection of Jesus form the central focus of the Church and is considered one extended liturgy, beginning with Maundy Thursday and concluding with the Easter Vigil (triduum).

The Episcopal Church has wrestled with the readings used on Good Friday, particularly the seemingly anti-Judaism nature of the Gospel of John in referencing, "the Jews" throughout the Gospel. General Convention of the Episcopal Church has invited Episcopalians to prayerfully and carefully express the theology of the Church without disparaging our Jewish siblings. We again leave this holy place in silence. The Great Vigil of Easter occurs after sundown on Holy Saturday. "On this most

holy night, in which our Lord Jesus passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer.” (*Book of Common Prayer*, page 285.) The Paschal Candle is lit from the new Easter fire, and we hear stories from our salvation history. We rejoice with the newly confirmed and baptized and we remember our own baptismal covenant. Our “alleluias” resound once again!

Holy Week Schedule

Good Friday	6:00 AM 12:10 PM 5:30 PM 7:30 PM	Morning Prayer Good Friday Liturgy The Way of the Cross Good Friday Vespers	<i>Facebook CCC</i> <i>Hybrid CCC</i> <i>Facebook CCC</i> <i>Hybrid CCC</i>
Holy Saturday	6:00 AM 6:30 PM	Holy Saturday Liturgy (Friars) Easter Vigil	<i>Facebook CCC</i> <i>Facebook CCC</i>
Easter Sunday	8:00 AM 10:00 AM 10:30 AM	Traditional Language Service Easter Egg Hunt for Children with an adult In Chapel and Chapel Garden Festival Eucharist	In person In person <i>In person</i> <i>Hybrid CCC</i>

Hybrid: In person and livestreamed

See the Cathedral website for Cathedral service links – www.christchurchcathedral.us

THE GOOD FRIDAY LITURGY

THE GATHERING OF GOD'S PEOPLE

On this day the ministers enter in silence and kneel before the cross. Please kneel for silent prayer as you are able.

Please stand when the Altar party stands.

Presider: Blessed be our God,

People: **For ever and ever. Amen.**

The Collect of the Day

Presider: Let us pray.

Look graciously on this your family for which our Savior Jesus Christ was willing to be betrayed, and to suffer death upon the cross; and grant us to grow into the fullness of new life in Christ who now is alive and glorified with you and the Holy Spirit, one God, now and for ever. **Amen.**

We HEAR the SACRED STORIES

The First Reading

Isaiah 52:13—53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and

we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Reader: Hear what the Spirit is saying to God's People.

People: **Thanks be to God.**

Psalm 22 *verses 1-18*

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

and are so far from my cry and from the words of my distress?

O my God, I cry in the daytime, but you do not answer; *

by night as well, but I find no rest.

All: **My God, my God, why have you forsaken me?**

Yet you are the Holy One, *

enthroned upon the praises of Israel.

Our forefathers put their trust in you; *

they trusted, and you delivered them.

All: **My God, my God, why have you forsaken me?**

They cried out to you and were delivered; *

they trusted in you and were not put to shame.

But as for me, I am a worm and no man, *

scorned by all and despised by the people.

All: **My God, my God, why have you forsaken me?**

All who see me laugh me to scorn; *

they curl their lips and wag their heads, saying,

"He trusted in the LORD; let him deliver him; *

let him rescue him, if he delights in him."

All: **My God, my God, why have you forsaken me?**

Yet you are he who took me out of the womb, *

and kept me safe upon my mother's breast.

I have been entrusted to you ever since I was born; *

you were my God when I was still in my mother's womb.

All: **My God, my God, why have you forsaken me?**

Be not far from me, for trouble is near, *

and there is none to help.

Many young bulls encircle me; *

strong bulls of Bashan surround me.

All: **My God, my God, why have you forsaken me?**

They open wide their jaws at me, *

like a ravening and a roaring lion.

I am poured out like water; all my bones are out of joint; *

my heart within my breast is melting wax.

All: **My God, my God, why have you forsaken me?**

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.

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.

All: **My God, my God, why have you forsaken me?**

They stare and gloat over me; *
they divide my garments among them; they cast lots for my clothing.

Be not far away, O LORD; *
you are my strength; hasten to help me.

All: **My God, my God, why have you forsaken me?**

The Second Reading **Hebrews 10:16-25**

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

Reader: Hear what the Spirit is saying to God’s People.

People: **Thanks be to God.**

Deacon: The Passion of Our Savior Jesus Christ, according to Luke.

No response follows.

The Passion Gospel *Please remain seated.*

Luke 22:39-42, 45-23:56a

At the mention of “the place that is called The Skull,” please stand as you are able.

Following the Gospel, silence is kept for a time.

The Homily

The Rt. Rev. Deon Johnson

Hymn 168, v.v. 1-3 See page 9

Herzlich tut mich verlangen

The Solemn Intercession

Please stand or kneel as you are able.

Deacon: Let us pray for the one holy catholic and apostolic 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 N 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 the Church in faith, increase it in love, and preserve it in peace.

Silence

Priest: Faithful and compassionate God, your Spirit guides the Church and makes it holy; hear the prayers we offer, that in the particular ministry to which you have called us, we may serve you faithfully, through Jesus Christ our Savior. **Amen.**

Silence

Deacon: Let us pray for all nations and peoples of the earth, and for those in authority among them: for Joseph our President, and for the government of this country, for Tishaura our mayor and those who serve with him/her on the council, for all who serve the common good, that by God's help they may seek justice and truth, that all might live in peace and harmony.

Silence

Priest: Faithful and compassionate God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those in authority, that justice, peace, and freedom may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Savior. **Amen.**

Deacon:

Let us pray for all who suffer:
for the hungry and the homeless,
the deprived and the oppressed,
for the sick, the wounded, and the handicapped,
for those in loneliness and in fear,
for those in confusion, doubt, and despair,
for the sorrowful and bereaved,
for prisoners, and all at the point of death,
that God's love will comfort and sustain them, and that we may be stirred up to minister to them.

Silence

Priest: Faithful and compassionate God, the comfort of all who sorrow, the strength of all who suffer, hear the cry of all who call on you in any trouble, grant them the joy of receiving your help in their need, and give us, we pray, the strength to serve them, through Jesus Christ our Savior. **Amen.**

Silence

Deacon: Let us pray for all who do not believe the gospel of Christ:
for those who have never heard the message of salvation,
for those who have lost their faith,
for those who are indifferent to Christ,
for those who actively oppose Christ by word or deed,
and persecute Christ's 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

Priest: Faithful and compassionate God, you create and love all the peoples of the earth; may your good news be so lived and proclaimed, that all are brought home to your presence, through Jesus Christ our Savior. **Amen.**

Silence

Deacon: Let us commit ourselves to God,
and pray for the grace of a holy life,
that with all who have died in the peace of Christ,
and with those whose faith is known to God alone,
we may enter the fullness of life
in the joy of Christ's resurrection.

Priest: God, our refuge and strength, accept the fervent prayers of your people, and bring to fulfilment your plan for all creation, through Jesus Christ your Firstborn, who is alive with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Revised liturgy written by the Rev. Bosco Peters in the Anglican Church of New Zealand: <https://liturgy.co.nz/>.

Hymn 160 See page 10 *Cross of Jesus*

The Veneration of the Cross

*At this time a large cross is brought forward and placed at the foot of the altar.
As an act of devotion, a time of silent prayer is observed. All are welcome to come kneel at the cross.*

Anthem I

Presider: We glory in your cross, O Lord,

People: **and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.**

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

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

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

People: **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 II

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

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

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

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

Anthem III

Priest: O Savior of the world, who by thy cross and precious blood hast redeemed us:

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

SILENCE IS KEPT

THE CONFESSION

Deacon: Let us confess our sins to God.

All: **God of all mercy, we confess that we have sinned against you, opposing your will in our lives.
We have denied your goodness in each other, in ourselves, and in the world you have created.
We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf.
Forgive, restore and strengthen us through our Savior Jesus Christ, that we may abide in your love, and serve only your will. Amen.**

THE DECLARATION OF FORGIVENESS

The Presider prays the declaration of forgiveness, and the people respond Amen.

Presider May the Eternal God forgive you and free you from your sins, heal and strengthen you by the Holy Spirit, and raise you to new life in Christ Jesus our Lord. **Amen.**

The Lord's Prayer

Presider: Let us ask God to forgive our sins and to help us forgive those who sin against us.

All:

**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.**

Closing Prayer

Bishop: We adore you, O Christ, and we bless you.

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

Bishop: God of our redemption, abundantly bless your people who have devoutly recalled the death of Christ; grant us forgiveness, renew us, strengthen our faith, and increase in us the fullness of life; we ask this through Christ our Savior. **Amen.**

The altar party exits in silence.

Good Friday Offering

This year marks the 100th Anniversary of the inauguration of the Good Friday Offering as an institution of the Episcopal Church. Bishop Daniel Tuttle, Presiding Bishop in 1922, saw the suffering in Palestine and brought it to the attention of the Church. Since that time, the Good Friday Offering has been sent to support the Episcopal Church in Jerusalem and the Middle East.

All gifts may be sent to Christ Church Cathedral, 1210 Locust Street, St. Louis, MO 63103.
Make your check payable to Christ Church Cathedral and put "Good Friday Offering" on the memo line.

Liturgical Ministers

Presider: The Very Rev. Kathie Adams-Shepherd, Cathedral Dean

Preacher: The Rt. Rev. Deon Johnson, Eleventh Bishop of the Episcopal Diocese of MO

Assisting Priest: The Rev. Dave Malek, Curate

Deacon: The Rev. Dcn. Susan Naylor

Verger: Urlene Branch; *Acolytes:* Br. Sam Kincade, Mark Waight

Lectors: Ed Mehler, Liz Watkins

Organist & Choirmaster: Canon Precentor William Partridge

Musicians: Tom Dinan, Lea and Patrick Zelaya, Cullen Curth

Ushers: Orin Dieckmeyer, Ed Mehler

Digital Moderators: Diane Chalberg, Mary Hovland

Altar Guild: Wardwell Buckner

Hymn 168 vv. 1-3

1 O sa - cred 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,
 *4 What lan - guage shall I bor - row to thank thee, dear - est friend,
 *5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2 thy power is all ex - pir - ed, and quenched the light of light.
 3 with thee for my sal - va - tion up - on the cross to die.
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?
 5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676); sts. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt.
 Music: *Herzlich tut mich verlangen [Passion Chorale]*, Hans Leo Hessler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

Hymn 160

The musical score consists of three staves of music in common time, key signature of one flat. The top staff uses a treble clef, the middle staff a bass clef, and the bottom staff a bass clef. The lyrics are integrated with the music, appearing below each staff.

1 Cross of Je - sus, cross of sor - row, where the
2 Here the King of all the a - ges, throned in
3 O mys - ter - ious con - de - scand - ing! O a -
4 Cross of Je - sus, cross of sor - row, where the

blood of Christ was shed, per - fect Man on
light ere worlds could be, robed in mor - tal
ban - don - ment sub - lime! Ve - ry God him -
blood of Christ was shed, per - fect Man on

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

Words: William J. Sparrow-Simpson (1860-1952) Music: *Cross of Jesus*, John Stainer (1840-1901)

Welcome to Christ Church Cathedral, the Episcopal Cathedral of the Diocese of Missouri

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