



St. John's Church

Friday, April 7, 2023

Noon until Three O'clock in the Afternoon

GOOD FRIDAY

The Order of the Liturgy for Good Friday

- *Good afternoon, and welcome to St. John's for our annual Good Friday service.*
 - *Worship at St. John's is according to the 1928 Book of Common Prayer and The Hymnal, 1940. Be sure to ask a neighbor for help if you have any questions about where we are during the service.*
 - *The ✠ symbol indicates a point in the liturgy where making the sign of the cross is appropriate.*
 - ***Please turn all cell phones, pagers, and wireless communication devices off or to "vibrate."***
 - *This most solemn of all days should be marked by fasting, abstinence, and penance, leading us to focus on Jesus upon the cross. The bare, stark appearance of the church serves as a reminder of the solemnity and sorrow of the day. The Lord of Life was rejected, mocked, scourged, and then put to death on the cross. The faithful need to be mindful of the part which their own sins played in this suffering and agony, as Christ took all sin upon himself, in obedience to his Father's will. By the cross we are redeemed, set free from bondage to sin and death. The cross is a sign of God's never-ending love for us. It is a sign of life, in the midst of death.*
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Hymnal

Prayer Book

THE LITURGY OF THE WORD

¶ *The liturgy begins with a silent procession. The Clergy proceed to the Altar and prostrate themselves before it, praying in silence, while the Congregation kneels. Following a period of time, the Priest shall proceed with*

The Collects of the Day

p. 156–7

¶ *After the reading of the Collects, the People shall sit, and the Choir shall sing*

Miserere (Psalm LI) – Gregorio Allegri

p. 403–4

The Epistle: Hebrews x. 1.

p. 157–8

¶ *After the reading of the Epistle, the People shall remain seated, and the Choir shall chant*

The Psalm: 69:1–22. *Salvum me fac.* – ANGLICAN CHANT: T. Read/I. Atkins **p. 421–3**

¶ *The Passion Gospel will then be read, the People remaining seated. At the verse which mentions the arrival at Golgotha (John xix. 17) all stand.*

The Passion of our Lord Jesus Christ according to St. John (*see insert*)

Hymnal

65 **The Hymn:** *There is a green hill far away* – TUNE: Horsley
(*Stanza 2 – Women only; Stanza 3 – Men only; Stanza 4 – Women only*)

The Sermon – The Rev. Fr. Steven J. Kelly, SSC, *Rector*

The Crucifixion – John Stainer

Part I of a Meditation on the Sacred Passion of the Holy Redeemer
Nos. 1 – 10 (*see insert*)

THE SOLEMN COLLECTS

¶ *All standing, the Priest or Deacon shall sing or say to the People,*

DEARLY beloved brethren, let us pray for the holy Church of God; that the Lord our God may vouchsafe to preserve it throughout all the world in unity, peace, and safety: making subject unto it all Principalities and Powers: and that he may grant unto us to dwell in such quiet and tranquility that we may duly show forth the glory of God the Father Almighty.

Let us pray. Let us bow the knee. (*Here, and subsequently as follows, all shall kneel in silence*). Arise.

ALMIGHTY and everlasting God, who hast in Christ made manifest thy glory unto all mankind: we beseech thee that thou wouldest preserve those things which of thy mercy thou hast created; that thy Church, being spread abroad through all the world, may steadfastly abide in the confession of thy holy Name. Through the same Christ our Lord. **Amen.**

LET us pray likewise for *N.* our Bishop: that like as the Lord our God hath appointed him to the Office of Bishop, so he may preserve him in all peace and safety for the governance of God's holy People.

Let us pray. Let us bow the knee. (*Silence*). Arise.

ALMIGHTY and everlasting God, whose judgment upholdeth all things both in heaven and earth: we beseech thee mercifully to have respect unto our prayers, that like as thou hast appointed this thy servant to be our bishop so thou wouldest of thy mercy defend him against all adversities; and that all Christian peoples, acknowledging thee alone to be their author and governor, may so prosper by his care that they may duly increase in bringing forth the fruits of their profession. Through Christ our Lord. **Amen.**

LET us pray likewise for all Bishops, Priests, and Deacons; for all Subdeacons, Acolytes, Exorcists, Readers, Doorkeepers, Confessors, Virgins, and Widows: and for all God's holy People.

Let us pray. Let us bow the knee. (*Silence*). Arise.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before thee for all estates of men

in thy holy Church; that every member of the same in his vocation and ministry may truly and godly serve thee. Through Christ our Lord. **Amen.**

LET us pray likewise for *N.* the President of the United States, and all in Civil Authority; that they, knowing whose ministers they are, may above all things seek God's honor and glory: and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honor them.

Let us pray. Let us bow the knee. (*Silence*). Arise.

ALMIGHTY and everlasting God, our Governor, whose glory is in all the world: we commend this Nation to thy merciful care, that being guided by thy Providence, we may dwell secure in thy peace. Grant to the President of the United States, and to all in authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear. Through Christ our Lord. **Amen.**

LET us pray likewise for all them that are catechumens: that the Lord our God may open the ears of their hearts that they may enter in at the gate of his mercy; that by the washing of regeneration they may obtain the remission of all their sins, and be found faithful servants of our Lord, Christ Jesus.

Let us pray. Let us bow the knee. (*Silence*). Arise.

ALMIGHTY and everlasting God, who dost ever increase thy Church with the abundance of a new generation: we beseech thee that thou wouldest multiply in faith and understanding them that are being taught in thy holy word; that being renewed in the water of Baptism they may be numbered among the sons of thine adoption. Through Christ our Lord. **Amen.**

DEARLY beloved brethren, let us pray likewise to God the Father Almighty, that he would vouchsafe to cleanse the world from all false doctrine: to deliver it from pestilence and famine: to open all prisons: and to set free them that are in captivity: granting unto pilgrims a safe return; to the sick healing; and to them that travel to attain unto the haven that they desire.

Let us pray. Let us bow the knee. (*Silence*). Arise.

ALMIGHTY and everlasting God, the comforter of them that mourn, the strength of them that travail: We beseech thee to hear the prayers of them that in any necessity make their supplications unto thee; that in all their troubles and adversities they may rejoice in the present succor of thy loving-kindness. Through Christ our Lord. **Amen.**

LET us pray likewise for all them that are in heresy and schism: that the Lord our God may deliver them from all false doctrines, and vouchsafe to restore them to their holy Mother the Catholic and Apostolic Church.

Let us pray. Let us bow the knee. (*Silence*). Arise.

ALMIGHTY and everlasting God, who wouldest not that any should perish, but rather that they should be saved: we beseech thee mercifully to look upon them that are deceived by the crafts of

the devil; that the hearts of them which have gone astray may be delivered from their perversities and restored to the way of truth and to the unity of thy holy Church. Through Christ our Lord. **Amen.**

LET us pray likewise for God's chosen people: that the Lord our God may look graciously upon them and that they may come to acknowledge Jesus Christ our Lord as the redeemer of all mankind.

Let us pray. Let us bow the knee. (*Silence*). Arise.

ALMIGHTY and everlasting God, who didst give thy promises to Abraham and his seed, hear, we pray thee, the prayers of thy Church that the people chosen by thee of old may come to the fullness of redemption. Through Christ our Lord. **Amen.**

LET us pray likewise for those who do not yet believe in Christ, that the light of the Holy Spirit may fill them and bring them into the way of salvation.

Let us pray. Let us bow the knee. (*Silence*). Arise.

ALMIGHTY and everlasting God, who desirest not the death of a sinner but rather that he should turn from his wickedness and live: Mercifully accept our prayers; that all who know thee not as thou art revealed in the Gospel of thy Son may be delivered from the worship of their idols, and by confession of the true faith be united to thy holy Church to the honor and glory of thy Name. Through the same Jesus Christ our Lord. **Amen.**

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

Let us pray. Let us bow the knee. (*Silence*). Arise.

O GOD of unchangeable power and eternal light: Look favorably upon thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy providence, carry out the work of man's salvation; let the whole world see and know that things which had grown old are being made new, and that all things are being renewed unto the perfection of him through whom all things were made, thy Son our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Hymnal

71 The Hymn: *Ah, holy Jesus, how hast thou offended* – TUNE: *Herzliebster Jesu*
(*Stanza 2 – Men only; Stanza 4 – Women only*)

The Sermon – The Rev. Fr. Steven J. Kelly, SSC, *Rector*

The Crucifixion – Stainer

Part II of a Meditation on the Sacred Passion of the Holy Redeemer

Nos. 11 – 20 (*see insert*)

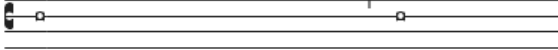
A Meditation – The Rev. Fr. Steven J. Kelly, SSC, *Rector*

THE VENERATION OF THE CROSS

¶ One ancient tradition of the Church is to venerate a wooden cross. Veneration is **not** worship (which is due God alone), but rather the use of holy objects which glorify God through their connection to the saving acts of our Lord and Saviour, Jesus Christ.


¶ As the cross is carried in procession, the Priest or Cantor shall chant thrice,

Priest or Cantor



BEHOLD the wood of the Cross, whereon was hung

All



the Savior of the world. O come, let us wor-ship.

¶ After the Priest and Altar Party have each kissed the cross, the People may come forward and do likewise. It is customary in some places to make three double-genuflections as the approach to the cross is made.

¶ And as the veneration occurs, the Choir shall sing

The Reproaches (Improperia): Micah 6:3–4, Jeremiah 2:21, Isaiah 5:2

Hymnal

Prayer Book

THE MASS OF THE PRESANCTIFIED

¶ At this point the Altar Party shall process to the chapel and return with the Presanctified Sacrament which was consecrated at the evening service on Maundy Thursday. And as the Sacrament is brought from the Altar of Repose shall be sung, while kneeling,

66 The Hymn: *Sing, my tongue, the glorious battle* – TUNE: Pange lingua

The Invitation to Confession

p. 75

The Confession and Absolution

p. 75–6

The Lord's Prayer

p. 82

723 The Agnus Dei: *Missa Marialis* – Plainsong, 10th and 13th century (*Trebles only, Men only, Full*)

The Invitation: ☩ Behold the Lamb of God; behold him that takest away the sins of the world.

Response: *Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my soul shall be healed.*

The Administration of Holy Communion

p. 82–3

¶ Then shall the Priest or Deacon conclude with the following prayer. No blessing or dismissal is added.

LORD Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death between thy 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 thy holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit thou livest and reignest, one God, now and forever. **Amen.**

The Organ Meditation: *O Mensch, bewein' dein' Sünde groß*, BWV 622 – Johann Sebastian Bach
[O man, bewail thy grievous sin(s)] (see music notes for accompanying text)

¶ The service then ends as it began, with the Clergy and Choir departing in silence.



Notes on Selected Portions of Today's Music

Miserere

Gregorio Allegri's (c. 1582–1652) *Miserere* is widely recognized as being of the finest music to come from the Golden Age. It is quite simple in conception and much of its impact relies on the conditions of performance, especially the acoustic, which is why it is performed today from the west gallery. There are five sections in the music, which are identical except for the second half of the final verse. The musical effect is created by Allegri's use of discords (caused by a series of suspensions) and by embellishments around a straight-forward vocal line, which take the solo treble to a high C. The text is the whole of Psalm 51, perhaps the most penitential of all the psalms and traditionally sung on Ash Wednesday.

The history of the composition has been a colorful one: the Papacy, realizing that it owned a composition of exceptional appeal, shrewdly heightened its reputation by refusing to allow any copy to leave the Sistine Chapel. This ban was supported by threats of severe punishment. According to some commentators, the monopoly was only broken when Mozart heard it and wrote it out afterwards from memory. Whatever the cause, there were several copies in circulation in Europe by the mid-18th century and the number has greatly increased since, though never have there been so many differing versions of what purports to be the same piece.

~ Peter Phillips – *Allegri Miserere* – © 1980 Gimell Records Ltd.; ed. C. Sayers

The Crucifixion

Composed in 1887, *The Crucifixion* is the major work by Sir John Stainer, one of the leading British composers of the Victorian age, particularly in the field of church music.

John Stainer (1840–1901) was the son of a schoolmaster who was so passionately devoted to music that the family had five pianos and an organ in the house. He was a chorister at St. Paul's Cathedral and therefore attended the Cathedral School, where he was taught general studies and received a musical education. When he was 16, Sir Frederick Ouseley invited him to the post of organist at Tenbury College, Worcestershire, which Ouseley had recently founded to improve church music. Ouseley continued to teach Stainer, who obtained a Bachelor of Music degree at Oxford by examination.

The examination must have been impressive, for he was hired right away as organist at Magdalen College, Oxford, in 1860, and in the next year became the official organist of the University itself. This gave him an opportunity to study there for a Bachelor of Arts degree; he composed his other oratorio, *Gideon*, as his doctoral dissertation at Oxford. In 1872, Stainer returned full circle when he received the prestigious appointment of organist at St. Paul's.

The Crucifixion illustrates that Ouseley's instincts were sound when he tapped Stainer to help fulfill his ideal of improving church music. Stainer mostly confined his composing to the task of creating high-quality music for church use. His characteristics include a strongly meditative quality, good melodies, and superb part-writing that engages the amateur singers or a church choir who don't happen to have the melody line. Overall the quality of his works is variable, sometimes compromised by the sentimentality that was popular at the time. Stainer himself believed that he was not in a league with the great masters. Yet there is a quantity of work in his catalog that does not deserve that harsh self-judgment, instances where Stainer rose to create strong, memorable music. *The Crucifixion* is one of them.

Stainer's major oratorio is in 20 movements, with a text by The Rev. J. Sparrow-Simpson that tells the story of the arrest, trial, torture, and execution of Jesus Christ. *The Crucifixion* remains the best-known major work by Stainer, and was the source of an anthem, *All for Jesus*, that became independently popular. After its premiere he was knighted by Queen Victoria for services to music.

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O Mensch, bewein' dein' Sünde groß

O Mensch, bewein' dein' Sünde groß ("O man, bewail thy grievous sin(s)") by Johann Sebastian Bach (1685–1750) is the concluding Organ Meditation. The chorale, whose melody was originally composed by Matthias Greiter in 1525, calls on man to confront his sins, for which Christ has died, and the music, appropriately reflective, is notable for the unsettling (and effective) harmonic surprises of its closing measures. The words (Sebald Heyden, 1525) are beautifully portrayed with the almost constant use of a four-note descending figure (which ascends as well) underneath an elaborate solo melody.

~ © 2001 by Eric Bromberger; © 2001 by Angela Hewitt – *Hyperion Records*; ed. C. Sayers

O Mensch, bewein dein Sünde groß,
darum Christus seins Vaters Schoß
äußert und kam auf Erden;
von einer Jungfrau rein und zart
für uns er hier geboren ward,
er wollt der Mittler werden.
Den Toten er das Leben gab,
und legt dabei all Krankheit ab,
bis sich die Zeit herdrange,
daß er für uns geopfert würd,
trüg unsrer Sünden schwere Bürd
wohl an dem Kreuze lange.

O man, bewail thy grievous sins
For which Christ did his Father's lap
Reveal and came here to earth;
And of a virgin pure and mild
For us he here to birth did come
To be the Intercessor.
Unto the dead he granted life
And put off all infirmity
Until the time pressed forward
That he for us be sacrificed;
He bore our sins' most grievous weight
Upon the cross, long suff'ring.

Welcome to **St. John's Church**

We are grateful that you have joined us to worship the Lord on this most solemn and sobering day, GOOD FRIDAY. It is on this day that the Church commemorates, with special intention, the saving act of our Lord Jesus Christ upon the cross, with great solemnity and reverence, recalling His sacrifice for the sins of all mankind.

Today's Liturgy has four distinct parts:

The Liturgy of the Word

Including the *Miserere*, Passion Gospel according to St. John, and Part I of *The Crucifixion*

The Solemn Collects

The ancient prayers for the Church and the world, that all may come to know Jesus Christ as Lord, followed by Part II of *The Crucifixion*

The Veneration of the Cross

Recalling our Lord's sacrifice on the hard wood of the cross

The Mass of the Presanctified

Receipt of the Sacrament consecrated at the MAUNDY THURSDAY Liturgy and venerated at our *Garden Watch*

Although we hope you will be able to stay for the entire service, we do understand that you may have to leave early to return to work or school.

Should you need to depart, please do so during the congregational singing of a Hymn so as to not disrupt the flow of the Liturgy.

Offerings for the work of the Church may be left in any of the collection plates found in the aisles.

We invite you to join us tomorrow, EASTER EVEN, at 6:00 PM for the *Great Vigil of Easter*, and/or EASTER DAY at 8:00 AM, or at 10:00 AM with Choir and Brass, for the Celebration of the *Feast of the Resurrection!*
(9:30 AM – Brass Prelude)

St. John's Church
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The Rev. Fr. Steven J. Kelly, SSC, *Rector*
The Rev. Fr. Michael J. Bedford, SSC, *Assisting Priest Emeritus*
Dr. Huw R. Lewis, FRCO, *Director of Music, Organist, and Master of the Choir*
Mr. Abraham Wallace MMus, *Edwards Organ Scholar*