

# THE NEVIL MEMORIAL CHURCH OF ST. GEORGE

-EPISCOPAL-  
ARDMORE, PA



## GOOD FRIDAY

Friday, March 29, 2024

7:00 p.m.

## THE GATHERING OF THE LORD'S PEOPLE

*We gather in silence on this most solemn day to prepare ourselves  
for the yearly remembrance of our Lord's passion and death on the cross.*

*Note: † Where this mark is seen, it is traditional to make the sign of the cross.*

*On this day the ministers enter in silence. All then kneel for silent prayer, after which the Celebrant and people stand.*

<i>Celebrant</i>	† Blessed be our God.
<i>People</i>	<b>Forever and ever. Amen.</b>
<i>Celebrant</i>	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, forever and ever. **Amen.**

## THE LITURGY OF THE WORD

*The Lord speaks to us in Scripture and preaching about the pain and death which Jesus,  
the Son of God, suffered for us.*

### First Lesson

Isaiah 52:13—53:12

*Reader* A reading from the Book of the Prophet Isaiah.

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

## **Psalms 22:1-11**

*Deus, Deus meus*

*The choir sings antiphon then congregation repeats antiphon. Choir sings verses and the choir and congregation sing antiphon as indicated.*



They di - vide my gar - ments a - mong them; they cast lots for my cloth - ing.

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.

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.

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 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.”

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.

Glory to the Father, and to the Son, and to the Holy Spirit:  
as it was in the beginning, is now, and will be for ever. Amen.

*Antiphon*

## Second Lesson

Hebrews 10:1-25

*Reader*            A reading from the Epistle to the Hebrews.

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 worshipers, 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.

*Reader*            The Word of the Lord.

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

*Please stand for the hymn.*

**Hymn 115**

What child is this

*Greensleeves*

Narrator: Rebekah Graver; Crowd/Pilate: Serafina Belletini; Jesus: Dan Graver

*All may be seated for the singing of the Passion Gospel. At the verse which mentions the arrival at Golgotha all stand.*

Jesus went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, 'Whom do you seek?' They answered him, 'Jesus of Nazareth.' Jesus said to them, 'I am he.' Judas, who betrayed him, was standing with them. When he said to them, 'I am he,' they drew back and fell to the ground. Again he asked them, 'Whom do you seek?' And they said, 'Jesus of Nazareth.' Jesus answered them, 'I told you that I am he, so if you seek me, let these men go.' This was to fulfil the word which he had spoken, 'Of those whom thou gavest me I lost not one.' Then Simon Peter, having a sword, drew it and 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 into its sheath; shall I not drink the cup which the Father has given me?'

So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter, 'Are not you also one of this man's disciples?' And he said, 'I am not.' Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said.' When he had said this, one of the officers standing by stuck Jesus with his hand, saying, 'Is that how you answer the high priest?' Jesus answered him, 'If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?' Annas then sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They said to him, 'Are not you also one of his disciples?' He denied it and said, 'I am not.' One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, 'Did I not see you in the garden with him?' Peter again denied it; and at once the cock crowed.

Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the Passover. So Pilate went out to them and said, 'What accusation do you bring against this man?' They answered him, 'If this man were not an evil doer, we would not have handed him over. Pilate said to them, 'Take him yourselves and judge him by your own law.' The Jews said to him, 'It is not lawful for us to put any man to death.' This was to fulfil the word which Jesus had spoken to show by what death he was to die.

Pilate entered the praetorium again and called Jesus, and said to him, 'Are you the King of the Jews?' Jesus answered him, 'Do you say this of your own accord, or did others say it to you about me?' Pilate answered, 'Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?' Jesus answered him, 'My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.' Pilate said to him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice.' Pilate said to him, 'What is truth?'

After he had said this, he went out to the Jews again, and told them, 'I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?' They cried out again, 'Not this man, but Barabbas.' Now Barabbas was a robber.

Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe, they came to him saying, 'Hail, King of the Jews!' and struck him with their hands. Pilate went out again, and said to them, 'See, I am bringing him out to you, that you may know that I find no crime in 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 officers saw him, they cried out, saying, 'Crucify him, crucify him!' Pilate said to them, 'Take him yourselves and crucify him, for I find no fault in him.' The Jews answered him, 'We have a law, and by that law he ought to die, because he has made himself the Son of God.'

When Pilate heard these words, he was the more afraid, he entered the praetorium again and said to Jesus, 'Where are you from?' But Jesus gave no answer. Pilate therefore said to him, 'You will not 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 he who delivered me to you has the greater sin.' Upon this Pilate sought to release him, but the Jews cried out, 'If you release this man, you are not Caesar's friend; everyone who makes himself a king sets himself against Caesar.'

When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called the Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation for the Passover; it was about the sixth hour. He said to the Jews, 'Behold your King!' They cried out, 'Away with him, away with him, crucify him!' Pilate said to them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but Caesar.' Then he handed him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha.

#### **PLEASE STAND.**

There they crucified him, and with him two others, one on either side and Jesus between them. Pilate also wrote a title and put it on the cross. And it read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then said to Pilate, 'Do not write, "The King of the Jews," but, "This man said, 'I am the King of the Jews.'" Pilate answered, 'What I have written I have written.' When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another, 'Let us not tear it, but cast lots for it to see whose it shall be.' This was to fulfil the scripture,

‘They parted my garments among them,  
and for my clothing they cast lots.’

So the soldiers did this.

But standing by 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 near, he said to his mother, ‘Women, behold your son!’ Then he said to the disciple, ‘Behold your mother!’ And from that hour the disciple took her to his own home.

After this, Jesus, knowing that all was now finished, to fulfil the scripture said, ‘I thirst.’ A bowl of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, ‘It is finished’ and he bowed his head and gave up his spirit.

### **PLEASE KNEEL.**

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day) the Jews asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he tells the truth – that you also may believe. For these things took place that the scripture might be fulfilled, ‘Not a bone of him shall be broken.’ And again another scripture says, ‘They shall look on him whom they have pierced.’

**Sermon**

The Rector

*Please stand for the hymn.*

**Hymn 474**

When I survey the wondrous cross

*Rockingham*

### **THE SOLEMN COLLECTS**

*All standing, the Celebrant 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. We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy Catholic Church of Christ throughout the world,

For its unity in witness and service

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

For Daniel, 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 the President of the United States

For the Congress and the Supreme Court

For all who hold elected office

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.**

*Remain standing for the hymn.*

**Hymn 160**

Cross of Jesus, cross of sorrow

*Cross of Jesus*

## **THE VENERATION OF THE CROSS**

*We look upon the wooden cross in sorrow for the instrument of torture and death that it was,  
and in wonder and awe for the instrument of salvation that it became.*

*Please remain standing as the Cross is brought into the body of the Church. At three places, the Celebrant stops and the following is said:*

*Celebrant* Behold the wood of the Cross, whereon was hung the world's salvation.

*People* **O come, let us worship.**

*The congregation kneels when the Cross is set into place.*

*As the Celebrant begins the veneration, the people kneel or sit. After, the people are welcome to come forward to stand or kneel before the cross, to pray before it, touch it, or kiss it. As the lessons and the passion, the music, and even the silence have drawn our thoughts toward the cross, this act draws our bodies into contact with the mystery of Christ's passion and death.*

## **Anthem**

*Plainsong, Mode 4; adapt. David Hurd*

*Antiphon:* 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. *Ant.*

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

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

## **Anthem**

*Mode 1, melody; adapt. Bruce Ford*

*Antiphon:* 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. *Ant.*

## **Anthem**

*Plainsong, Mode 4; adapt. David Hurd*

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.

*Following the veneration, please stand for the hymn.*

## **Hymn 166**

Sing, my tongue, the glorious battle

*Pange lingua*

## **THE HOLY COMMUNION FROM THE RESERVED SACRAMENT**

*In the bread of the Eucharist, we now receive Him who hung upon the cross for our salvation. There He triumphed and, as a foretaste of our participation in His victory feast, He gives us His life-giving body in the mystery of His sacrament.*

## **Procession of the Reserved Sacrament**

*The Sacrament consecrated on Maundy Thursday has been solemnly reserved at the altar of repose during the vigil watch. On Good Friday, there is no celebration of the Eucharist; instead, Communion is distributed to the people from the reserved Sacrament. After Communion, all of the remaining bread is consumed as a symbol of Christ's death and burial.*

*Please kneel.*

## **Confession of Sin** *in unison*

BCP p. 360

Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

## **† The Absolution**

## **The Lord's Prayer** *in unison*

BCP p. 364

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

## **Invitation to Communion** †

*All baptized persons regardless of denomination are welcome to receive Holy Communion.  
If you desire a blessing instead, please come forward and cross your arms over your chest.*

## **Communion Anthem**

God, so loved the world  
Doug Stuart, conductor

*John Stainer*

God so loved the world, that he gave his only begotten Son, that whoso believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

## **Hymn 162**

The royal banners forward go

*Vexilla Regis prodeunt*

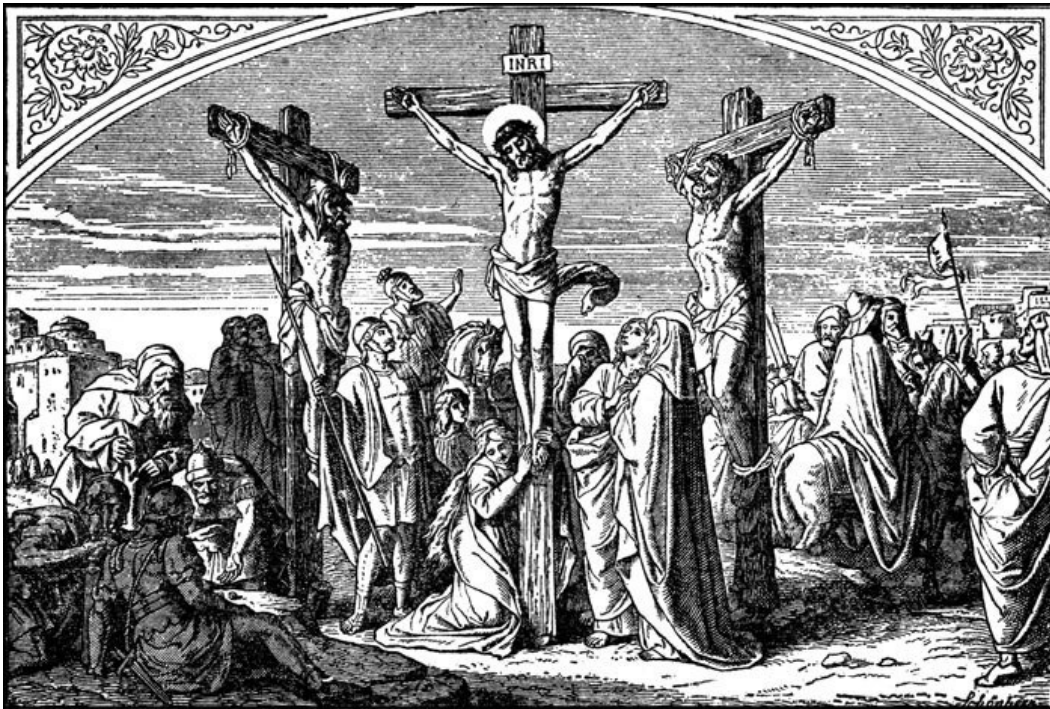
## **Concluding Prayer**

*All kneel, as the Celebrant prays*

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 Holy Spirit you live and reign, one God, now and forever.

**Amen.**

*Please remain kneeling as the choir and ministers depart. All leave in silence on this day.  
No blessing or dismissal is given. No reverences are to be made to the altar.*





## THE NEVIL MEMORIAL CHURCH OF SAINT GEORGE

-EPISCOPAL-

1 West Ardmore Avenue, Box C  
Ardmore, Pennsylvania 19003

The Rev. Joel C. Daniels, PhD, *Rector*

### **Thanks to those who are helping today:**

**Acolytes:** Roland Noreika, Steve  
Drabkowski, Everett Peterson, James  
Fingerut, Aurelia Strickland

**Lector:** Janet Reddin, James Graham

**Intercessor:** Frank Hadden

**Chalice Bearers:** Roland Noreika, Steve  
Drabkowski

**Ambassador:** TBD

**Altar Guild:** Roland Noreika, Steve  
Drabkowski

*Thanks to our Floral Guild for their many  
preparations during Holy Week.*

~::~~

Lou Carol Fix, *Organist/Choirmaster*  
Violette DeSantis, *Parish Administrator*  
Mark Alston, *Sexton*

~::~~

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Facebook & Twitter: @StGeorgeArdmore

### **SUNDAY WORSHIP TIMES**

Holy Eucharist, Rite I - 8:00 AM ~::~~ Holy Eucharist, Rite II - 10:00 AM

### **OUR MISSION**

**St. George's mission is to share together God's work in our lives through liturgy and sacrament, through joyous and caring fellowship, and through courageous and compassionate engagement with the world.**