



# SAINT MARK'S CHURCH

## PHILADELPHIA

GOOD FRIDAY

29 March 2024, 12 noon

The Solemn Liturgy and Mass of the Pre-Sanctified



### THE ENTRANCE RITE

*Throughout the service, the People make the responses in bold print.*

*The People stand as the Clergy and Choir enter in silence. All kneel in silent prayer while the Ministers prostrate themselves before the High Altar, then stand.*

#### THE OPENING ACCLAMATION AND COLLECT

*Celebrant*

✠ Bless - ed be our God.

*People*

For ev - er and ev - er. A - men.

*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 People are seated for the Readings and the Psalm.*

#### THE OLD TESTAMENT 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* The Word of the Lord.

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

My God, my God, look upon me; why hast thou forsaken me:  
and art so far from my health,

and from the words of my complaint?

O my God, I cry in the day-time, but thou hearest not:  
and in the night-season also I take no rest.

And thou continuest holy:

O thou worship of Israel.

Our fathers hoped in thee:

they trusted in thee, and thou didst deliver them.

They called upon thee, and were holpen:

they put their trust in thee, and were not confounded.

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

a very scorn of men, and the outcast of the people.

All they that see me laugh me to scorn:

they shoot out their lips, and shake their heads, saying,

He trusted in God, that he would deliver him:

let him deliver him, if he will have him.

But thou art he that took me out of my mother's womb:

thou wast my hope,

when I hanged yet upon my mother's breasts.

I have been left unto thee ever since I was born:

thou art my God, even from my mother's womb.

O go not from me, for trouble is hard at hand:

and there is none to help me.

## THE EPISTLE

*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* The Word of the Lord.

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

## THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

*The Passion is set in Plainsong, with choral parts by Tomás Luis de Victoria (c. 1548-1611). People are seated for the first portion of the Passion. At the verse which mentions the arrival at Golgotha, the People stand.*

At that time: Jesus went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, "Whom seek ye?" They answered him, "Jesus of Nazareth." Jesus saith unto them, "I am he." And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, "I am he," they went backward, and fell to the ground. Then asked he them again, "Whom seek ye?" And they said, "Jesus of Nazareth." Jesus answered, "I have told you that I am he: if therefore ye seek me, let these go their way:" That the saying might be fulfilled, which he spake, "Of them which thou gavest me have I lost none."

Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"

Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, “Art not thou also one of this man’s disciples?” He saith, “I am not.” And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, “I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.” And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, “Answerest thou the high priest so?” Jesus answered him, “If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?”

Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, “Art not thou also one of his disciples?” He denied it, and said, “I am not.” One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, “Did not I see thee in the garden with him?” Peter then denied again: and immediately the cock crew.

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, “What accusation bring ye against this man?” They answered and said unto him, “If he were not a malefactor, we would not have delivered him up unto thee.” Then said Pilate unto them, “Take ye him, and judge him according to your law.” The Jews therefore said unto him, “It is not lawful for us to put any man to death:” that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, “Art thou the King of the Jews?” Jesus answered him, “Sayest thou this thing of thyself, or did others tell it thee of me?” Pilate answered,

“Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?” Jesus answered, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.” Pilate therefore said unto him, “Art thou a king then?” Jesus answered, “Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”

Pilate saith unto him, “What is truth?” And when he had said this, he went out again unto the Jews, and saith unto them, “I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?” Then cried they all again, saying, “Not this man, but Barabbas.” Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, “Hail, King of the Jews!” and they smote him with their hands.

Pilate therefore went forth again, and saith unto them, “Behold, I bring him forth to you, that ye may know that I find no fault in him.” Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, “Behold the man!”

When the chief priests therefore and officers saw him, they cried out, saying, “Crucify him, crucify him.” Pilate saith unto them, “Take ye him, and crucify him: for I find no fault in him.” The Jews answered him, “We have a law, and by our law he ought to die, because he made himself the Son of God.”

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, “Whence art thou?” But Jesus gave him no answer. Then saith Pilate unto him, “Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?” Jesus answered, Thou “couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.”

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, “If thou let this man go, thou art not Caesar’s friend: whosoever

maketh himself a king speaketh against Caesar.” When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, “Behold your King!” But they cried out, “Away with him, away with him, crucify him.” Pilate saith unto them, “Shall I crucify your King?” The chief priest answered, “We have no king but Caesar.”

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. (*Here the People stand.*)

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, “Write not, The King of the Jews; but that he said, I am King of the Jews.” Pilate answered: What I have written, I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, “Let us not rend it, but cast lots for it, whose it shall be:” that the scripture might be fulfilled, which saith, “They parted my raiment among them, and for my vesture they did cast lots.” These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, “Woman, behold thy son!” Then saith he to the disciple, “Behold thy mother!” And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, “I thirst.” Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the

vinegar, he said, "It is finished:" and he bowed his head, and gave up the ghost. (*Here the People kneel for a period of silence.*)

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, "A bone of him shall not be broken." And again another scripture saith, "They shall look on him whom they pierced."

THE SERMON

*Mother Johnson*

THE SOLEMN COLLECTS

*According to ancient custom, the People stand as the Deacon bids each prayer, then kneel for a time of silent prayer, and stand again as the Celebrant sings each Collect.*

*The People stand. The Deacon sings the following:*

*Deacon* 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; for those about to be baptized, particularly Sam, that God will confirm his Church in faith, increase it in love, and preserve it in peace.

Let us bend the knee. (*The People kneel in silent prayer.*)

*Subdeacon* Arise. (*The People stand.*)



*Celebrant* 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.**

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

Let us bend the knee. (*The People kneel in silent prayer.*)

*Subdeacon* Arise. (*The People stand.*)

*Celebrant* 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.**

*Deacon* 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.

Let us bend the knee. (*The People kneel in silent prayer.*)

*Subdeacon* Arise. (*The People stand.*)

*Celebrant* 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.**

*Deacon* 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.

Let us bend the knee. (*The People kneel in silent prayer.*)

*Subdeacon* Arise. (*The People stand.*)

*Celebrant* 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.**

*Deacon* Let us commit ourselves to our 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.

Let us bend the knee. (*The People kneel in silent prayer.*)

*Subdeacon* Arise. (*The People stand.*)

*Celebrant* 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.**

*The People remain standing as the Ministers make their way to the West End of the church while the Choir sings the*

ANTIPHON

Herbert Howells (1892-1983)

O Saviour of the world, who by thy Cross and thy precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

THE VENERATION OF THE CROSS

*The following versicle and response are sung three times on successively higher pitches as the Cross is carried through the church from the West end.*

*Celebrant*

Be-hold the wood \_\_\_\_\_ of \_\_\_\_\_ the \_\_\_\_\_ Cross, \_\_\_\_\_

where - on \_\_\_\_\_ was hung \_\_\_\_\_

the \_\_\_\_\_ world's sal - va - - - tion, \_\_\_\_\_

*People*

O \_\_\_\_\_ come, \_\_\_\_\_

let \_\_\_\_\_ us wor - - - ship, \_\_\_\_\_

*All kneel for a moment of silent reverence after singing the response each time. After the third response the People remain kneeling.*

*The Ministers remove their shoes to approach the Cross and do so making three double genuflections, bowing deeply and finally kissing the feet of the figure of our Lord. The People come forward and may approach the Cross with a single genuflection (bending the right knee to the ground) before kneeling at the Cross and kissing the feet of the figure thereon. The Choir sings*

OUR LORD'S REPROACHES

Victoria

*O my people, what have I done unto thee? or wherein have I worried thee?  
Testify against me.*

Because I brought thee forth from the land of Egypt: thou hast prepared a Cross for thy Savior.

*Hagios o Theos. Holy God. Hagios Ischyros. Holy, Mighty. Hagios Athanatos, eleison hymas. Holy and Immortal, have mercy upon us.*

Because I led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceedingly good: thou hast prepared a Cross for thy Savior.

*Hagios o Theos ...*

What more could I have done for thee that I have not done? I indeed did plant thee, O my vineyard, with exceeding fair fruit: and thou art become very bitter unto me: for vinegar mingled with gall, thou gavest me when thirsty: and hast pierced with a spear the side of thy Savior.

*Hagios o Theos ...*

I did scourge Egypt with her first-born for thy sake: and thou hast scourged me and delivered me up.

*O my people ...*

I led thee forth out of Egypt, drowning Pharaoh in the Red Sea: and thou hast delivered me up unto the chief priests.

*O my people ...*

I did open the sea before thee: and thou hast opened my side with a spear.

*O my people ...*

I did go before thee in the pillar of cloud: and thou hast led me unto the judgement hall of Pilate.

*O my people ...*

I did feed thee with manna in the desert: and thou hast stricken me with blows and scourges.

*O my people ...*

I did give thee to drink the water of life from the rock: and thou hast given me to drink but gall and vinegar.

*O my people ...*

I did smite the kings of the Canaanites for thy sake: and thou hast smitten my head with a reed.

*O my people ...*

I did give thee a royal sceptre: and thou hast given unto my head a crown of thorns.

*O my people ...*

I did raise thee on high with great power: and thou hast hanged me upon the gibbet of the Cross.

*O my people ...*

ANTIPHON

Matthew Glandorf (b. 1972)

*Crux fidelis, inter omnes arbor una nobilis: nulla silva talem profert, fronde, flore, germine, dulce lignum, dulces clavos, dulce pondus sustinet.*

Faithful cross, above all other, the one noble tree. None in foliage, nor in blossom, nor in fruit offers more: sweetest wood and sweetest iron, sweetest weight is hung on thee.

## THE HOLY COMMUNION

*The People remain kneeling while the Blessed Sacrament is brought to the High Altar from the Altar of Repose. The People join in singing the Hymn.*

HYMN 166

*Pange lingua*

*The People remain kneeling for*

### THE CONFESSION OF SIN AND ABSOLUTION

*Deacon* Let us confess our sins against God and our neighbor.

*People* **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.**

*Celebrant* Almighty God have mercy on you, ✠ forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

### THE LORD'S PRAYER AND INVITATION TO COMMUNION

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

*The Celebrant then invites the People to receive Communion with the following:*

*Celebrant* ✠ Behold the Lamb of God, behold him who takes away the sins of the world. Happy are we who are called to his supper.

*People* **Lord, I am not worthy to receive you; but speak the word only and my soul shall be healed.**

*On Good Friday, the Sacrament is received in one kind only; in the form of the Bread but not the Wine. Everyone is welcome to come forward to the Altar rail at this time, following the indication of the ushers. All baptized Christians are invited to receive Communion. Others who wish may receive a blessing from the Priest; please indicate that this is what you wish by crossing your arms over your chest as you kneel. To receive the Bread, please hold out your hands so the Priest may place a wafer in your open palms. After receiving the Sacrament or a blessing, please return to your pew by the side aisles and kneel or sit.*

COMMUNION ANTHEM

Antonio Lotti (1667-1740)

*Crucifixus etiam pro nobis sub Pontio Pilato;  
Passus, et sepultus est.*

For our sake he was crucified under Pontius Pilate;  
He suffered death and was buried.

(From the Nicene Creed)

*The People join in singing*

HYMN 172

*Were You There*

*The liturgy concludes with the following prayer sung by the Celebrant.*

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.**

*The Clergy, Choir, and People leave the Church in silence.*

# Easter at Saint Mark's

## Easter Eve, March 30

8 p.m. – The Great Vigil & First Mass of Easter  
Sermon by Mother Mazur  
A Festive Reception follows

## Easter Day, March 31

8 a.m. – Low Mass  
9 a.m. – Family Mass  
11 a.m. – Solemn High Mass of the Resurrection  
Sermon by Mother Johnson

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## SAINT MARK'S CHURCH

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The Rev. Sean E. Mullen, *Rector*