

Good Friday

April 3, 2026
12:00 & 5:30pm



THE EPISCOPAL CHURCH OF ST. JOHN IN THE WILDERNESS

Est. 1836 | Flat Rock, North Carolina

Mission Statement

To know and love God as He is revealed to us in Jesus Christ, to bring others to His saving love, and to serve the world in His name.

Welcome to St. John in the Wilderness

We welcome you warmly to St. John in the Wilderness and invite you to share in our songs, prayers, and eucharistic feast. If you do not have a church family at this time, then we invite you to join in this fellowship of faith as we share life together as the Body of Christ. See the note to our visitors on the back inside cover for more information about receiving Communion and joining the church.

Reminders for Worship

- Children of all ages are most welcome in worship, and during the service they may enjoy the activity bags, which are in the Tower Entrance. Nursery care is available for children from infancy to pre-K across Rutledge Drive in our Parish House Education Building from 8:30am to 12:30pm on Sundays. Please use the crosswalk to get there!
- Formation is available for children, youth, and adults most Sundays from 10:10 to 10:45am in our Parish House complex across Rutledge Drive.
- Please participate in the service by singing and praying with us. At the time of the Peace, please take a few moments to leave your pew and greet others in the name of our Lord.
- A restroom is available near the front of the church and can be accessed through an exterior door. Please see an usher for directions.
- You will find hand sanitizer in the pews and with the ushers. Please use it after the Peace and before receiving Communion.

Good Friday Offering

Offering plates are not passed at this service. Donations can be left in the offering plates at the entrances or made online.



For 104 years, the Good Friday Offering has supported the ministry of The Episcopal Church in Jerusalem and the Middle East. Our siblings in Christ there continue to serve God's people through their congregations, hospitals, schools, orphanages, and humanitarian aid programs. These vital ministries serve people of all faiths without distinction, bearing witness to the power of hope and healing across divides. Your gift to the Good Friday Offering will support ministry at al-

Ahli Hospital in Gaza, which has continued to provide essential health care services despite the violence of war; St. George's in Baghdad, Iraq, and its medical center; an eye clinic at Christ Church in Yemen; and the powerful Christian presence of All Saints' Episcopal Church in Damascus, Syria, and All Saints' Episcopal Church in Beirut, Lebanon.

Parishioners: please designate "Good Friday Offering" in the memo line of checks or in the comment box for online giving to support this important ministry. Donate online at www.stjohnflatrock.org/donate or by scanning the QR code with your mobile device. Please be sure to check the "Write us a comment" box and type "Good Friday Offering" if donating online. Any cash left in the offering plate will also go to the church in Jerusalem.

HOLY WEEK:

THE WAY OF THE CROSS, THE LIGHT OF RESURRECTION

www.stjohnflatrock.org/holy-week

Good Friday | April 3 | Proper Services: 12:00 & 5:30pm
Stations of the Cross: 11:00am | Veneration of the Cross: 1:00-4:00pm

On Good Friday, join us at 11:00am in the Parish Hall parking lot for the Stations of the Cross, processing to the church for the 12:00 proper liturgy. Another proper service will be held at 5:30pm. Offerings from both services will support the Episcopal Diocese of Jerusalem. From 1:00–4:00pm, all are invited to pray in the church during the Veneration of the Cross.

Holy Saturday | April 4
Blessing of Easter Baskets & Foods for the Easter Feast: 4:00pm

Join us in the Atrium Chapel for a new parish-wide offering as we prepare to end our Lenten fast by blessing our Easter baskets and samplings of the food to be eaten when the Easter feast begins. Bring your own baskets full of food to be blessed.

Easter Sunday | April 5
Services: 8:45 & 11:00am | Parish Breakfast: 9:30-11:30am
Egg Hunt: 10:00am | Potluck Feast: 4:00pm

The story of Jesus did not end on the Cross, because the love of God cannot stay locked in a tomb. On Easter, we celebrate Jesus' conquering of death to bring new and abundant life to us all. Join in the celebration at one of our services at 8:45 and 11:00am. Bring flowers to share in the flowering of the cross, or use the flowers provided in the church. At 10:00am, the celebration will move across the street for St. John's annual Easter Egg Hunt. Bring your own basket and meet in the Rector's Garden. From 9:30 to 11:30am, the Chefs of St. John will be serving up an Easter Parish Breakfast in the Parish Hall. The cost is \$6/person or \$12/family. All are welcome!

Good Friday

12:00 & 5:30pm

The Good Friday service begins in silence. As the clergy enter, the people stand.

The Celebrant and people then kneel for a time of silent prayer, after which the Celebrant alone stands and begins the liturgy with the Collect of the Day.

Celebrant Blessed be our God
People **For ever and ever. Amen.**
Celebrant Let us pray.

The Collect of the Day

Almighty God, we beseech thee graciously to behold this thy family, for whom our Lord Jesus Christ was contented to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. **Amen.**

The people are seated.

First Lesson: 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.

The Word of the Lord.

People

Thanks be to God.

Psalm 22:1-17

Deus, Deus meus

The Psalm is read in unison.

- 1 My God, my God, why have you forsaken me? ***
and are so far from my cry
and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; ***
by night as well, but I find no rest.
- 3 Yet you are the Holy One, ***
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; ***
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; ***
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, ***
scorned by all and despised by the people.

- 7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
- 8 "He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him."
- 9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother's breast.
- 10 I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother's womb.
- 11 Be not far from me, for trouble is near, *
and there is none to help.
- 12 Many young bulls encircle me; *
strong bulls of Bashan surround me.
- 13 They open wide their jaws at me, *
like a ravening and a roaring lion.
- 14 I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.
- 15 My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.
- 16 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.
- 17 They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.

Second Lesson: Hebrews 10:1-25

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 worshippers, 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.

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

Remain seated for the Passion Narrative.

The Passion Narrative is announced in the following manner

The Passion of Our Lord Jesus Christ According to St. John (18:1-19:42)

The customary responses before and after the Gospel are omitted. The people participate as noted.

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

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have

spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

All stand.

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves,
and for my clothing they cast lots."

And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

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

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

The Sermon

The Rev. Josh Stephens

After the sermon, there is a brief moment of silence. When the Celebrant rises, the congregation stands.

HYMN: #168 O sacred head, sore wounded

Herzlich tut mich verlangen



O sa - cred head, sore wound - ed, de - filed and put to scorn;
 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 In thy most bit - ter pas - sion my heart to share doth cry,



O king - ly head, sur - round - ed with mock - ing crown of thorn:
 thy power is all ex - pir - ed, and quenched the light of light.
 with thee for my sal - va - tion up - on the cross to die.



what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 Ah me! for whom thou di - est, hide not so far thy grace:
 Ah, keep my heart thus mov - ed to stand thy cross be - neath,



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, vet thank thee for thy death.

The Solemn Collects

All standing, the Deacon, or other person appointed, 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.

All kneel

Let us pray for the holy Catholic Church of Christ throughout the world;
For its unity in witness and service
For all bishops and other ministers and the people whom they serve
For José, 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 his Church in faith, increase it in love, and preserve it in peace.

Silence

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

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

For Donald, the President of the United States
For the Congress and the Supreme Court
For the Members and Representatives of the United Nations
For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

Silence

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

Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute and the oppressed
For the sick, the wounded, and the crippled
For those in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For the sorrowful and bereaved
For prisoners and captives, and those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

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

Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin or indifference
For the contemptuous and the scornful
For those who are enemies of the cross of Christ and persecutors of his disciples
For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

Let us commit ourselves to 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.

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.**

All stand for the anthems and final hymn.

The Anthems

Anthem 1

Celebrant 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.**

Celebrant 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.**

Celebrant 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 2

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

Celebrant 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 3

Celebrant 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.**

HYMN: #172 Were you there when they crucified my Lord?

Were You There

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

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

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

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

Celebrant And now, as our Savior Christ hath taught us, we are bold to say,

People and Celebrant

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 service concludes with the following prayer.

The Concluding Prayer

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 for ever. **Amen.**

THE SERVICE ENDS IN SILENCE.

There is no blessing or dismissal this day. The people may pray for as long as desired or may leave silently.

See the note on the inside cover of the bulletin regarding our Good Friday Offering.

Those wishing to stay for the Veneration of the Cross are encouraged to come forward and kneel at the altar rail for a time after praying in their pew. You may wish to touch or kiss the cross.

The Prayers of the People is that part of our liturgy which offers intercessions and thanksgivings to God. **Worshippers, wherever they are in the church, are encouraged to offer aloud or silently their own such prayers during the appropriate part of the Prayers of the People.** As we pray, please remember those who are ill or with other needs: Julie Morse, EJ Albergotti, Alicia Wallace, Jeff, Betsy Thagard, Tawana Gibbs, and Chuck King.

Eucharistic Visitors share the Body and Blood of Christ with those who receive care from our Visitor Ministry. We thank God for the ministry of Clint Adams, Art Mack, Judy Petersen, Anita Reid, Stan Rogan, and Bill Taylor.

To Our Visitors: We welcome you with all our hearts! You are also invited to come forward at the time of Communion to receive the Sacrament or a blessing. All baptized Christians are encouraged to receive Communion, including infants and children. To receive Communion, simply come forward to kneel at the altar if you are able. Put one hand in the palm of the other and the Celebrant will share the Body of Christ with you. You may then intinct or drink from the Chalice. A gluten-free option is available upon request. If you are not baptized, please come forward and kneel at the altar while crossing your arms over your chest to receive a special blessing, and we invite you to talk to the priest at any time about entering discernment for being baptized. Won't you join with Christ and his Church on this journey of faith?

If you do not have a church home at this time, then we hope you will make St. John in the Wilderness your church family. We find that through sharing life together as the Body of Christ, we are made whole and renewed daily. Talk to an usher or member of the clergy about joining this parish, or you are welcome to simply fill out a card in your pew and put it in the offering plate. We welcome you!

THANK YOU FOR SERVING IN WORSHIP

	Good Friday April 3		Easter Sunday April 5	
	12:00pm	5:30pm	8:45am	11:00am
Lay Readers/ Eucharistic Ministers	Bill Taylor	Will Rodriguez	Judy Petersen	Candace Lewis
Acolytes	N/A	N/A	Danielle Pharr Joey Saltz Sofia Ridgeway	Anita Reid Arlo Stephens Emily Ann Caldwell
Ushers	Lisa Kauffman George Grzenda	S. Gulbrandsen Bettie Orr	Jodi Sundeen Jim Spry	Bettie Orr Lisa Kauffman Ned Curtis
Greeters			Worth Gordon Cathryn Harrell	
Cart Drivers	Scott Bell	Jill Owen	Jim Vint	John Knapp
Videography (Service)	BJ McKee	N/A	Jennifer Shelton	N/A
Videography (Formation)	N/A		N/A – Breakfast/Egg Hunt	
Altar Guild	Diane Skelton Brenda Hillyer	Candace Lewis Kathy Newbold	Candace Lewis Kathy Newbold Gibson Sims (Brass)	Laurie Morris Becky Petersen Elaine Harris (Sat.) Cathryn Harrell (Sat.)
Flower Guild	Lenten Branches		Flower Guild & Friends	
Opening Gatekeeper	N/A		George Grzenda & BJ McKee	
Closing Gatekeeper	N/A		Lynne Miller	

	The Second Sunday of Easter April 12	
	8:45am	11:00am
Lay Readers/ Eucharistic Ministers	Mark Delk	Will Rodriguez
Acolytes	Laura Teel	Stan Rogan
Ushers	Debby Staton George Grzenda	D. Christenbury Karen Conley
Greeters	Annabelle Hurd Lois Karcher	
Cart Drivers	Marlin Sanders	Chris Kanipe
Videography (Service)	N/A	
Videography (Formation)	BJ McKee	
Altar Guild	Brenda Hillyer Laurie Morris (Sat.) Slava Morris (Brass)	Lynn Savage Lucie Earhart
Flower Guild		
Opening Gatekeeper	George Grzenda & BJ McKee	
Closing Gatekeeper	Lynne Miller	



THE EPISCOPAL CHURCH OF ST. JOHN IN THE WILDERNESS

Church: 1895 Greenville Highway | Office: 1905 Greenville Highway

Mailing: PO Box 185, Flat Rock, NC 28731

828-693-9783 | www.stjohnflatrock.org

*In the case of a pastoral emergency, call the Parish Office and dial **

Worship Services: 8:45 & 11:00am | Office Hours: 9:00am-4:00pm M-F

Sunday School for Adults, Youth, and Children: 10:00am

Holy Eucharist & Healing Service: Wednesdays 10:30am in the Wilderness Room

The Rt. Rev. José McLoughlin, Bishop

The Rev. Josh Stephens, Rector: rector@stjohnflatrock.org

The Rev. Dr. Kathy Hulin, Associate Rector for Formation & Pastoral Care: associate@stjohnflatrock.org

Ed Tompkins, Director of Music & Organist: music@stjohnflatrock.org

Mims Yeargin, Director of Parish Communication & Administration: officeadmin@stjohnflatrock.org

Stacy Knapp, Financial Administrator: finance@stjohnflatrock.org

Missy Izard, Director of Christian Education: missy@stjohnflatrock.org

Kevin Hunt, Sexton: sexton@stjohnflatrock.org

VESTRY MEMBERS

Jill Owen, *Senior Warden (2026)*
Jim Cooper, *Junior Warden (2027)*

2026

Jon Fitzpatrick
Sandy Skelton

2027

Kitty Olson
Catherine Popp
Steve Sittnick

2028

Liz Carson
Mark Delk
Worth Gordon
Lynne Miller

PARISH OFFICERS

Marlin Sanders &
Bill Williams, *Treasurers*

Kim Sanders, *Clerk*

STANDING COMMITTEES

Appointments: Carol Rector

Buildings and Grounds Committee: Jerry Tanner

By Laws, Canons & Insurance: Jim Olson

Christian Formation: Missy Izard

Communications & Publicity: Joey Popp

Finance: Gary German

Historic Churchyard Committee: Sandy Rex

New Member Ministry: Brenda Hillyer & Judy Petersen

Outreach: Jennifer Shelton

Personnel: Margaret Barker

Stewardship: Jim and Jann Cooper

OTHER COMMITTEES AND MINISTRIES

Acolytes: Laura Teel

Altar Guild: Cathryn Harrell, Laurie Morris

Chefs of St. John: Jim Vint

Churchyard Trustees: Pete Petersen

Docents: Polly Morrice & Scott Bell

Endowment Trustees: Mike Teel

Episcopal Church Women: Jan Tanner

Flower Guild: Patrice German

Flower Memorials: Gaston Motes

Funeral Reception Ministry: Brenda Hillyer

Garden Guild: Jerry Tanner

Gatekeepers: BJ McKee

Golf Cart Ministry: Jill Owen

Good News Gardeners: Cathy & David Burge

Greeters: Worth Gordon & Carmen Curtis

Heritage, Archives & Gift Committee: John Barker

Holy Hikes-WNC: Cynthia Easterling

Lay Readers: Mark Delk

Meal Ministry: Catherine Popp

Needle Work Ministry: Judy Petersen

Sustainability: Elizabeth Christenbury

Ushers: Clint Adams & Bettie Orr

Visitor Ministry: Clint Adams

Wedding Coordinator: Elaine Howe