



Good Friday

Solemn Liturgy with Communion from Reserved Sacrament
April 3, 2026 at Noon

Please stand as you are able, the altar party enters in silence.

Opening Acclamation

Presider Blessed be our God.
All **For ever and ever. Amen.**

Collect of the Day

Presider 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.

All **Amen.**

Please be seated.

First Reading

Isaiah 52:13-53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his

future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The Word of the Lord.

All **Thanks be to God.**

Psalm 22 (*spoken together*)

- 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-herd;
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.**
- 18 Be not far away, O LORD; *
you are my strength; hasten to help me.**
- 19 Save me from the sword, *
my life from the power of the dog.**
- 20 Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.**
- 21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.**
- 22 Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.**
- 23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.**
- 24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.**

- 25 The poor shall eat and be satisfied,
and those who seek the LORD shall praise him: *
"May your heart live for ever!"**
- 26 All the ends of the earth shall remember and turn to the LORD, *
and all the families of the nations shall bow before him.**
- 27 For kingship belongs to the LORD; *
he rules over the nations.**
- 28 To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.**
- 29 My soul shall live for him;
my descendants shall serve him; *
they shall be known as the LORD's for ever.**
- 30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.**

Second Reading

Hebrews 4:14-16; 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

The Word of the Lord.

All **Thanks be to God.**

Please stand as you are able.

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
 4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
 2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
 3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
 4 sor - row, and thy life's ob - la - tion; thy death of an - guish
 5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.
 2 I it was de - nied thee: I cru - ci - fied thee.
 3 while we noth - ing heed - ed, God in - ter - ced - ed.
 4 and thy bit - ter pas - sion, for my sal - va - tion.
 5 and thy love un - swerv - ing, not my de - serv - ing.

Words: Johann Heermann (1585–1647); tr. Robert Seymour Bridges (1844–1930), alt.; Music: Herzliebster Jesu, Johann Cruger (1598–1662), alt.; Public Domain

Please be seated.

The Passion According to John for Good Friday

Several changes have been made to the text of the Passion. Please see the note on page 20 for more details.

NARRATOR: The Passion of our Lord Jesus Christ according to John.

NARRATOR: 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,

JESUS: "Whom are you looking for?"

NARRATOR: They answered,

GUARDS: "Jesus of Nazareth."

NARRATOR: Jesus replied,

JESUS: "I am he."

NARRATOR: 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,

JESUS: "Whom are you looking for?"

NARRATOR: And they said,

GUARDS: "Jesus of Nazareth."

NARRATOR: Jesus answered,

JESUS: "I told you that I am he. So if you are looking for me, let these men go."

NARRATOR: 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,

JESUS: "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

NARRATOR: So the soldiers, their officer, and the Judean guards 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 Judean leaders 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,

WOMAN: "You are not also one of this man's disciples, are you?"

NARRATOR: He said,

PETER: "I am not."

NARRATOR: Now the slaves and the guards 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,

JESUS: "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Judeans 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."

NARRATOR: When he had said this, one of the guards standing nearby struck Jesus on the face, saying,

GUARDS: "Is that how you answer the high priest?"

NARRATOR: Jesus answered,

JESUS: "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?"

NARRATOR: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

GUARDS: "You are not also one of his disciples, are you?"

NARRATOR: He denied it and said,

PETER: "I am not."

NARRATOR: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

SLAVE: "Did I not see you in the garden with him?"

NARRATOR: 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,

PILATE: "What accusation do you bring against this man?"

NARRATOR: They answered,

PRIESTS AND GUARDS: "If this man were not a criminal, we would not have handed him over to you."

NARRATOR: Pilate said to them,

PILATE: "Take him yourselves and judge him according to your law."

NARRATOR: The Judean leaders replied,

PRIESTS AND GUARDS: "We are not permitted to put anyone to death."

NARRATOR: (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,

PILATE: "Are you the King of the Judeans?"

NARRATOR: Jesus answered,

JESUS: "Do you ask this on your own, or did others tell you about me?"

NARRATOR: Pilate replied,

PILATE: "I am not a Judean, am I? Your own nation and the chief priests have handed you over to me. What have you done?"

NARRATOR: Jesus answered,

JESUS: "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 Judeans. But as it is, my kingdom is not from here."

NARRATOR: Pilate asked him,

PILATE: "So you are a king?"

NARRATOR: Jesus answered,

JESUS: "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."

NARRATOR: Pilate asked him,

PILATE: "What is truth?"

NARRATOR: After he had said this, he went out to the Judean leaders again and told them,

PILATE: "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 Judeans?"

NARRATOR: They shouted in reply,

CROWD: "Not this man, but Barabbas!"

NARRATOR: 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,

SOLDIERS: "Hail, King of the Judeans!"

NARRATOR: and striking him on the face. Pilate went out again and said to them,

PILATE: "Look, I am bringing him out to you to let you know that I find no case against him."

NARRATOR: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

PILATE: "Here is the man!"

NARRATOR: When the chief priests and the guards saw him, they shouted,

All **"Crucify him! Crucify him!"**

NARRATOR: Pilate said to them,

PILATE: "Take him yourselves and crucify him; I find no case against him."

NARRATOR: The Judean leaders answered him,

CROWD: "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

NARRATOR: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

PILATE: "Where are you from?"

NARRATOR: But Jesus gave him no answer. Pilate therefore said to him,

PILATE: "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?"

NARRATOR: Jesus answered him,

JESUS: "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."

NARRATOR: From then on Pilate tried to release him, but the Judean leaders cried out,

CROWD: "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

NARRATOR: 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 Judean leaders,

PILATE: "Here is your King!"

NARRATOR: They cried out,

All: "Away with him! Away with him! Crucify him!"

NARRATOR: Pilate asked them,

PILATE: "Shall I crucify your King?"

NARRATOR: The chief priests answered,

PRIESTS: "We have no king but the emperor."

NARRATOR: Then he handed him over to them to be crucified.

Please stand as able.

NARRATOR: 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. 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 Judeans 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 Judeans said to Pilate,

PRIESTS: "Do not write, 'The King of the Judeans,' but, 'This man said, I am King of the Judeans.'"

NARRATOR: Pilate answered,

PILATE: "What I have written I have written."

NARRATOR: 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,

SOLDIERS: "Let us not tear it, but cast lots for it to see who will get it."

NARRATOR: 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,

JESUS: "Woman, here is your son."

NARRATOR: Then he said to the disciple,

JESUS: "Here is your mother."

NARRATOR: 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),

JESUS: "I am thirsty."

NARRATOR: 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,

JESUS: "It is finished."

NARRATOR: Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Judean leaders 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 Judeans leaders, 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.

Homily

The Rev. Bryan Cones
Trinity Episcopal Church

Following the sermon, we will hold a short period of silence, begun and ended with the ringing of a bell. As with all things in our liturgy, we do not expect perfection and celebrate that the Holy Spirit meets us wherever we are--be it in stillness or in the joyful presence of children in our midst.

Please stand as you are able.

Hymn

Go to dark Gethsemane

Hymnal 171

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#) and the time signature is 4/4. The melody is written in the treble staff, and the bass line is in the bass staff. Below the treble staff, there are three lines of lyrics, each starting with a number (1, 2, 3). The lyrics are: 1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power; 2 Fol - low to the judg - ment hall; view the Lord of life ar-raigned; 3 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,.



your Re-deem-er's con-flict see, watch with him one bit-ter hour;
 O the worm-wood and the gall! O the pangs his soul sus-tained!
 mark the mir-a-cle of time, God's own sac-ri-fice com-plete;

turn not from his griefs a-way, learn of Je-sus Christ to pray.
 Shun not suf-fering, shame, or loss; learn of him to bear the cross.
 "It is fi-nished!" hear him cry; learn of Je-sus Christ to die.

Words: James Montgomery (1771–1854); Music: Petra, Richard Redhead (1820–1901); Public Domain

The Solemn Collects

Intercessor 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.

You may remain standing or kneel as you are able

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 Paula, our Bishop, and all the people of this diocese
 For all Christians in this community
 For those about to be baptized, particularly Dominic

That God will confirm the Church in faith, increase it in love,
 and preserve it in peace.

Silence

Presider 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.

All **Amen.**

Intercessor 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

Presider 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.

All **Amen.**

Intercessor Let us pray for the Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom;

For continued faithfulness to God's covenant with them;
For their flourishing in peace as witnesses to God's sustaining love;
For safety from all malice and harm;
For the fullness of redemption for the sake of God's Name.

That unity and concord may exist between Jews and Christians, in obedience to God's will.

Silence

Presider O God of Abraham, you planted your people Israel as the root and grafted Gentiles as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. Bless the children of your covenant, so that together we may attain the fullness of your blessing for the world.

All **Amen.**

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

For those who are hungry, homeless, destitute, and oppressed;
For those who are ill or disabled, in body, mind, or spirit
For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair
For those who are sorrowful and bereaved
For prisoners, refugees, and captives,
For victims of war, genocide, and trafficking, and all those in mortal danger

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

Silence

Presider 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.

All **Amen.**

Intercessor Let us pray for those who have not embraced God's redemptive love;

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

Presider Merciful God, the source of life and fountain of mercy, let the Gospel of your Son Jesus Christ be preached with grace and love; turn the hearts of the followers of Jesus who have harmed others in his name; lead all to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you.

All **Amen.**

Intercessor 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

Presider 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.

All **Amen.**

Veneration of the Cross

A wooden cross is brought into the Sanctuary in the sight of the people. After a time of silence the following prayers are said.

Anthem

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

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

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

Please be seated.

Anthem at the Veneration

What Have We Done, Hal Hopson

During the hymn the People may come forward at the direction of the ushers to stand or kneel before the Cross.

Hymn

Cross of Jesus

Hymnal 160

The image shows a musical score for the hymn "Cross of Jesus". It consists of three systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are written below the vocal line. The first system has four verses of lyrics. The second system has two verses. The third system has two verses. The music is in a simple, hymn-like style with a key signature of one flat (B-flat) and a common time signature (C).

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

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

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

Please stand or kneel as you are able.

Presider Let us confess our sins against God and our neighbor.

Confession of Sin

All **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.**

Absolution

Presider 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.

All **Amen.**

The Lord's Prayer

Presider And now, as our Savior Christ has taught us, we are bold to say,

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

Holy Communion from the Reserved Sacrament

Ushers will guide you to the front of the congregation, where you will have the option to receive regular or gluten-free bread.

We offer two options for receiving wine. If you wish to drink directly from the common cup, please proceed to the communion ministers holding chalices, directly next to the bread stations. If you wish to receive by intinction (dipping the bread into the wine), please proceed to the external communion stations, where you will find Eucharistic ministers holding intinction bowls.

Communion Hymn

Were you there when they crucified my Lord?

Hymnal 172

1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed him to the tree? Were you
 3 Were you there when they pierced him in the side? Were you
 4 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,

The musical score consists of three systems, each with a vocal line and a piano accompaniment line. The key signature is one sharp (F#) and the time signature is 4/4. The first system contains the first four lines of the hymn. The second system contains the chorus and the beginning of the final verse. The third system contains the final verse. The piano accompaniment features a steady bass line and chords that support the vocal melody.

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?

Words: African-American spiritual; Music: Were you There, Afro-American spiritual; harm. Charles Winfred Douglas (1867–1944)

The "Good Friday Offering" is designated for the Episcopal Church in Jerusalem and the Middle East. There will be no formal collection during today's service. Please leave your donation in the plate at the back of the Sanctuary as you leave.

Please stand as you are able.

Closing Prayer

Presider 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.

All **Amen.**

Please leave the church in silence.

A note from the Rector about the Gospel that is read today:

In recent years, the use of John's Passion on Good Friday has come under heavy scrutiny for its deep legacy of association with the anti-Semitism that continues to plague our world. The 2022 General Convention of the Episcopal Church authorized for trial use several changes to the Good Friday liturgy in an attempt to address our complicity with this legacy of anti-Semitism, and these changes are reflected in today's liturgy, notably in the Passion Gospel and in the Solemn Collects.

Traditionally, the Church has used a translation of John's Passion that describes Jesus' accusers as "the Jews." In our text we have used "the Judeans" or "the Judean leaders." The rationale for this change is that, in the Gospel text, this group is to be understood as Judean leaders hostile to the Johannine community. The leaders are not to be interpreted as representatives the Jewish faith or race throughout all of history. Many, including Church officials, have promoted and justified anti-Semitism using a literal interpretation of these texts. They have erred profoundly. As Christians, we understand ourselves both as those who perpetrate "crucifixion" in all ages, and as those saved by the power of the cross of Jesus of Nazareth.

This is not a perfect translation. There are valid scholarly arguments both for and against making this change. More importantly, the harm done to the Jewish community over millennia cannot be undone by a few edits to our sacred texts. But we cannot change what we refuse to address and we cannot heal what we keep hidden.

On this holy day, we pray for all people of faith throughout the world, especially our Jewish siblings. And we pray for an end to anti-Semitism and all forms of religious violence.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Observing Holy Week

This week trains us spiritually to know that every emotion we have has already been felt by Christ. It reminds us that when we fall into the depth of those experiences ourselves that Jesus has been in them, and is in them with us. It also reminds us that none of the painful experiences or emotions are the final word--not even death. At the end of Holy Week, we live the truth of the resurrection. We begin Holy Week with the Palm Sunday procession and enter into the mystery of the Passion. This year, we will continue that procession throughout the week--just as Jesus journeyed to the cross, so we also will journey from place to place to experience this most holy week in new ways with our partner congregations.

What an honor it will be to take this sacred journey with our partner congregations!

HOLY WEEK & EASTER



St. Lawrence
Episcopal Church

stlawrencechurch.org

Palm Sunday - March 29

Eucharist with procession in Cook Park at 9 AM onsite and online at St. Lawrence

Maundy Thursday - April 2

Eucharist with foot washing and Agape meal at 6:30 PM onsite and online at St. Gregory's, Deerfield

Good Friday - April 3

Sacrament of Reconciliation (Confession) - available on a drop-in basis in the St. Lawrence Sanctuary from 9 - 10:30 AM

Solemn Liturgy with Communion from Reserved Sacrament at Noon onsite and online at St. Lawrence

Solemn Liturgy with Communion from Reserved Sacrament at 7 PM onsite and online at Trinity, Highland Park

Holy Saturday - April 4

Holy Saturday Morning Prayer at 9 AM onsite at St. Lawrence

Great Easter Vigil with Holy Baptism - The primary liturgy of our church year - Eucharist at 7 PM onsite at St. Lawrence. Reception to follow

Easter Morning - April 5

Festival Eucharist - 9 AM onsite and online at St. Lawrence
Egg Hunt and Coffee Hour

Please check your weekly email for live stream connections.

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