

The Church of the Holy Trinity

Rittenhouse Square

Good Friday

Liturgy for Good Friday

12:00 pm



April 3, 2026

Welcome! We are glad you are with us today.

You can find more information on the back of the bulletin.

Our Vivid Vision

This was created in 2022 in collaboration with the Rectors, Wardens & Vestry and is intended to describe where we will be in 3 years.

The church is bursting with life. Outside the building, people are talking, resting, and enjoying the weather. Inside, people are coming and going – staff and volunteers connecting and welcoming. Families, students, working professionals, retirees and neighbors mingle with each other, finding resources they need: safety and support, education, and creative outlets. Visitors and members alike find a place to make a difference and share their gifts with each other. The smell of delicious food wafts through the air as the chefs prepare the community meal for the day. Visitors from all over the world are marveling at the beautiful interior of the sanctuary. Worshipers are laughing, singing, praising, and just enjoying being together. The delicate sounds of violin mingle with the robust organ and the echoes of voices. We are more than just a place on the Square. We are an integral part of the neighborhood.

Core Values

Inclusion/Welcome

We believe that no one should feel left out or alone. We embrace our differences and respect each person within our community. This allows everyone to bring their unique and authentic gifts to further the mission of the church.

Innovation

We are not afraid of trying new things or changing when necessary. If things do not work out, we are open to re-evaluate, learn from our mistakes, and try again.

Collaboration

We listen to and support one another, working and evolving together. We build upon each other's strengths and lift up each other's gifts.

Community Mindedness

Church is not an individual endeavor, but a community experience. We believe that we cannot each succeed or be whole, unless everyone finds success and wholeness.

Culture

Joyful

We are hopeful, optimistic, and have fun together. Being part of this community gives us joy, and our joy spreads to others and makes us want to share joy with them.

Fearless

We are innovative, purposeful and adaptable. We believe that with God all things are possible and that with prayer and connection to God we will always have enough. We are not afraid of trying new things or of failing. We learn from our mistakes. We reach out to others drawing them in, not waiting for them to find us.

Embracing

We love others, because God loves us. This means that we are accepting, welcoming, open, genuine, and empathetic. We speak the truth in love.

Engaged

Our connection to this organization is full of energy. We give without expectation of return. We continuously learn about the community and our neighbors and adapt our connections as needed. We all contribute our time, money and skills to make our community better.

A NOTE ABOUT THE GOSPEL READING & SOLEMN COLLECTS

You may notice a few changes in Gospel Reading and Solemn Collects, which are traditionally used on Good Friday. In conversation with our friends and family and neighbors, and in light of all that is happening in the Middle East, we decided to make these changes to retain the meaning of the reading without the use of words that throughout history have been used in hatred against our Jewish siblings and to justify antisemitic actions and rhetoric. We have also incorporated the alternative Solemn Collects put forth by General Convention in 2024, which incorporates more inclusive and expansive language and prayers for all of God's people.

ABOUT THIS SERVICE

The liturgy of Good Friday is the second service of the Triduum, the three holy days leading up to Easter, which began with the observance of Maundy Thursday yesterday evening. At that service, the chancel was stripped of all adornment and the remaining sacrament reserved. On Good Friday, we commemorate Christ's Passion as told in the Gospel of John: his betrayal, trial, crucifixion, and burial. Collective veneration of the cross is described as early as fourth-century Jerusalem, when fragments of what was believed to be the true cross were presented so that worshippers could kiss the sacred wood. There is no celebration of the Holy Eucharist at this service; instead, we extend solemn intercessions used only on this day of the church year.

THE TRIDUUM: THE LITURGY *for* GOOD FRIDAY

The people assemble in silence.

At the indication of the clergy, the people rise in body or in spirit.

The Collect of the Day

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

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.

People **Amen.**

All may be seated.

THE WORD OF GOD

The First Lesson: Isaiah 52:13-53: 12

Sally Griffith

Reader A reading from the prophet Isaiah.

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

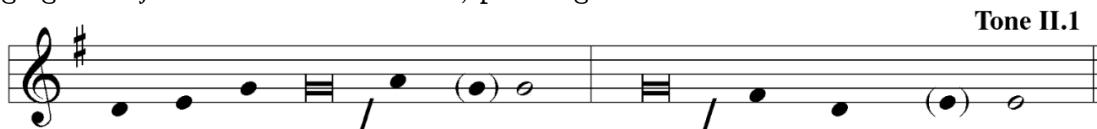
Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors. Yet he bore the sin of many, and made intercession for the transgressors.

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 22 *Deus, Deus meus*

The congregation joins on the bold verses, pausing at the asterisk.



1 **My God, my God, why have you for/saken 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 de/livered;*
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 de/liver 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.

Reader A reading from the letter to the Hebrews.

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.

Reader The Word of the Lord.

People **Thanks be to God.**

All rise in body or in spirit to sing

1 There is a green hill far a - way, out - side a ci - ty wall,
 2 We may not know, we can - not tell, what pains he had to bear,
 *3 He died that we might be for - given, he died to make us good,
 *4 There was no o - ther good e - nough to pay the price of sin,
 5 O dear - ly, dear - ly has he loved! And we must love him too,

1 where our dear Lord was cru - ci - fied who died to save us all.
 2 but we be - lieve it was for us he hung and suf - fered there.
 3 that we might go at last to heaven, saved by his pre - cious blood.
 4 he on - ly could un - lock the gate of heaven and let us in.
 5 and trust in his re - deem - ing blood, and try his works to do.

The Passion Gospel: John 18:1-19:42

Narrator: The Passion of Our Lord Jesus Christ according to John.

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,

ALL: "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,

ALL: "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 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 religious 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 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,

Jesus: "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jewish faithful 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 police standing nearby struck Jesus on the face, saying,

ALL: "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,

ALL: "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,

ALL: "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,

ALL: "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 religious authorities replied,

ALL: "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 religious authorities. 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 religious authorities 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,

ALL: "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,

ALL: "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 police 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 religious authorities answered him,

ALL: "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 religious authorities cried out,

ALL 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 religious authorities,

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,

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

Narrator: 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.

The people rise in body or in spirit for the conclusion of the Passion.

Narrator: 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 Judeans." 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 said to Pilate,

ALL: "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,

ALL: "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.

A brief silence is kept.

Narrator: Since it was the day of Preparation, the religious authorities 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 religious authorities, 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 Jewish faith. 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 day of Preparation, and the tomb was nearby, they laid Jesus there.

Meditation

The Rev. John Gardner

Silence.

Anthem

O vos omnes

Pablo Casals

<i>O vos omnes</i>	<i>O all you</i>
<i>qui transitis per viam,</i>	<i>who walk by on the road,</i>
<i>attendite et videte:</i>	<i>pay attention and see:</i>
<i>Si est dolor similis</i>	<i>if there be any sorrow</i>
<i>sicut dolor meus.</i>	<i>like my sorrow.</i>

The Solemn Collects

Celebrant 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 may kneel or sit.

Presider 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 Sean, our Presiding Bishop; for Daniel, Bishop in this Diocese; 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

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. **Amen.**

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

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.**

Presider Let us pray for the Jewish people, who by the grace of their eternal covenant with God were delivered from bondage into freedom;
For their continued faithfulness
For their flourishing in peace as witness to God's sustaining love;
For their safety from all malice and harm
For their liberation from all forms of antisemitism and hatred
For the fullness of redemption for the sake of God's Name.
That unity and concord may exist between the Jewish people and Christians,
in obedience to God's will.

Silence

Presider O God of Abraham and Sarah and Hagar, you planted your people Israel as the root and grafted all peoples 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. **Amen.**

Celebrant Let us pray for all who suffer and are afflicted in body or in mind;
For the hungry and those without a home, for the destitute and the
oppressed
For those who are ill in body, mind or spirit.
For those who are lonely, fearful or anguished
For those who face temptation, doubt, and despair
For those who are sorrowful and bereaved
For those who are victims of war, genocide, and trafficking; and all those
in mortal danger
For those who are persecuted for the sake of Christ.
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

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.**

Presider Let us pray for all 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 persecutors of Christ's 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, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you; let your Good News of your salvation 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.**

Celebrant 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

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. **Amen.**

All keep a period of silence after which the choir sings

Anthem 1 We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross joy has come to the whole world.

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.
Let your ways be known upon earth, your saving health among all nations.

Let the peoples praise you, O God; let all the peoples praise you.
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 We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

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

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

Anthem 3 O Savior of the world,
who by thy cross and precious blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.

All rise in body or in spirit to sing

1. Faith - ful cross, a - bove all o - ther: one and on - ly
 2. Bend thy boughs, O tree of glo - ry! Thy re - lax - ing
 3. Praise and hon - or to the Fa - ther, praise and hon - or

no - ble tree! None in fol - iage, none in blos - som,
 sin - ews bend; For a - while the an - cient ri - gor
 to the Son, praise and hon - or to the Spi - rit,

none in fruit thy peer may be: sweet - est wood and
 that thy birth be - stowed, sus - pend; and the King of
 ev - er Three and ev - er One: one in might and

sweet - est i - ron, sweet - est weight is hung on thee.
 heaven - ly beau - ty gent - ly on thine arms ex - tend.
 one in glo - ry while e - ter - nal a - ges run.

Words: Venantius Honorius Fortunatus (540-600?) tr. ver. *Hymnal* 1982 after John Mason Neale (1818-1866). Music: *Monrovia*, Randall Giles (b. 1950).

All may be seated.

Welcome

Offertory Sentence

Suffering Redeemer, we bring these offerings with trembling hands, aware that they are mere tokens before the weight of the cross. And yet, even here—in sorrow and silence—you receive our gifts and turn them into healing. Take what we offer: our treasure, our time, and our trembling faith. Use it to tell the story that still saves, to serve the ones you love, and to bear hope even in the shadow of death. We give, not to explain the mystery, but to live into it—until the story is told in full and grace has the final word. Amen. (*John 18:1-19:42*)

The Offertory

During the Anthem a collection will be taken. On Good Friday, the offering received goes to support the Episcopal Church in Jerusalem. We invite you to read the insert to learn more about this tradition and the church in Jerusalem.

Anthem

Crucifixus

Antonio Lotti

Crucifixus etiam pro nobis,
sub Pontio Pilato,
passus et sepultus est.

*He was crucified for us
under Pontius Pilate,
he suffered and was buried.*

The people rise in body or in spirit.

THE HOLY COMMUNION

The service continues with the administration of the Reserved Sacrament. The bread and wine have been blessed over the week and held in reserve for today's service. We do not celebrate the Eucharist on Good Friday.

The Confession of Sin

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

A brief silence is kept.

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.

The Absolution

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

Celebrant 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.

Communion Invitation

Celebrant The gifts of God for the people of God, take them in remembrance that Christ died for you. And feed on him in your hearts by faith with thanksgiving.

Distribution of Communion

If you wish to receive communion, please follow the directions of the ushers and come to the altar rail at the front of the church. We will bring communion to anyone who is more comfortable staying in their pew. If you need a gluten-free wafer or prefer a blessing, please let the priest know.

Communion Hymn 585

Bingham



1	Morn - ing	glo - ry,	star - lit	sky,	soar - ing
2	O - pen	are the	gifts of	God,	gifts of
3	Love that	gives, gives	ev - er	more,	gives with
4	Drained is	love in	mak - ing	full,	bound in
5	There - fore	he who	shows us	God	help - less
6	Here is	God: no	mon - arch	he,	throned in



1	mu - sic,	schol - ars'	truth,	flight of	swal - lows,
2	love to	mind and	sense;	hid - den	is love's
3	zeal, with	ea - ger	hands,	spares not,	keeps not,
4	set - ting	o - thers	free,	poor in	mak - ing
5	hangs up - on	the	tree;	and the	nails and
6	eas - y	state to	reign;	here is	God, whose



1 au - tumn leaves, mem - ory's trea - sure, grace of youth:
2 a - go - ny, love's en - deav - or, love's ex - pense.
3 all out - pours, ven - tures all, its all ex - pends.
4 man - y rich, weak in giv - ing power to be.
5 crown of thorns tell of what God's love must be.
6 arms of love ach - ing, spent, the world sus - tain.

Anthem

Were You There?

Traditional Spiritual

arr. Bob Chilcott

Were you there when they crucified my Lord?
Oh! Sometimes it causes me to tremble, tremble, tremble!

Were you there when they laid him in the tomb?
Oh! Sometimes it causes me to tremble, tremble, tremble!

All kneel or remain seated.

Concluding Prayer

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

People **Amen.**

The ministers leave in silence.

The congregation is invited to remain for silent meditation in the nave and then leave in silence.

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PARTICIPANTS

Sally Griffith & Jeannie Welsh, *Lectors*

Margaret Dowling, *Narrator*

Shreve Simpson, *Jesus*

Andy Gutknecht, *Pilate/Peter*

Jeannie Welsh, *Woman*

Helena Cochrane & Margaret Dowling,

Ushers

About this service...

Service: Everything you need for the service is in this bulletin. If you have questions or need assistance, please ask one of the ushers (who handed you this bulletin) or a neighbor in your pew.

Children are always welcome in our worship service and we love to hear their joyful sounds and see their wiggly ways! We have books for all ages and activity bags in the back for children who wish to stay with their families during the service. We also have the “Pew Pen” in the front of the church for those we need a little more space to move around.

Restrooms are located at the front of the church. Walk down the left aisle toward the door with the EXIT sign. Go through the door and turn left. Men’s room is straight ahead, women’s to the right. If you prefer a gender-neutral bathroom, please ask our ushers to show you where this is.

Offering: Halfway through the service you will notice that we pass a plate around to collect the offering. On Good Friday, the offering goes to the Anglican Church in Jerusalem. Please see the insert for more information.

Holy Week & Easter Schedule

April 4, 2026

Holy Saturday

9:00 am in the Prayer Corner*

**Decorate the church after service*

The Great Vigil of Easter

8:00 pm

April 5, 2026

Easter Sunday

11:00 am

Easter Egg hunt to follow