



12 PM

GOOD FRIDAY

April 3, 2026



TRINITY CHURCH
IN THE CITY OF BOSTON





TrinityEvents

Whether you're new among us or you've been here for years, we look forward to helping you make a home for faith at Trinity.



Complete the short Welcome Form at trinitychurchboston.org/welcome (or scan the QR code) so we can get to know you better.



HOLY WEEK

Learn more about our Holy Week plans and how to join in by scanning the QR code or visit trinitychurchboston.org/holyweek

4.2 Maundy Thursday

Maundy Thursday Worship, 7 pm

Gethsemane Watch, 8-10 pm; then online 10 pm-6 am.

Sign up at trinitychurchboston.org/gethsemane

4.3 Good Friday

Gethsemane Watch, 6-10 am

Easter Preparations, 10 am-11:45 am and 1:30 pm-4 pm

Open for Prayer 10 am - 12 pm

Good Friday Worship, 12 noon (livestreamed)

Open for Prayer 1:30 - 4:30 pm

4.4 Holy Saturday

Easter Preparations, 10 am-2 pm

Easter Gardens, 10 am-12 pm, for children, parents & caregivers

Easter Vigil Worship, 6 pm

4.5 Easter Day

Easter Worship, 8 am, 10 am (livestreamed), 12 pm

LOOKING AHEAD

Family Ministry Night

Wed, 4/29, 5:45 pm, Commons

Think Outside the Bin Night is an upcycled art sculpture contest **for children, youth, and their families.** Celebrate Earth Day and think creatively about the items that we normally throw away! We will have recycled materials (feel free to bring your own clean and non-sharp materials as well) to use in art sculptures and crafts to remind ourselves to take care of creation. RSVP at trinitychurchboston.org/craftnight

Community Breakfast: Taco Time

Sun., 5/3, 9 am, Commons

Our monthly free Community breakfast is at 9 am, between the 8 and 10 am services. **In May, we are pleased for the return of our Breakfast Tacos!** This is a parish-wide gathering and a fantastic way to meet new folks. Mark your calendar and make plans to join us! We always need a few helping hands to pull the breakfast together. Sign up and see all volunteer opportunities at trinitychurchboston.org/volunteer

20s and 30s Game Night

Tues., 5/5, 6:30-8:30 pm, Ferris Library

Looking for a fun way to **connect with friends and meet new people?** Join the 20s and 30s ministry for Game Night and pizza. Bring your favorite board games or card games. You can always bring a friend. Come for the games and food, stay for the fellowship. Learn more and RSVP at trinitychurchboston.org/20s30s

MUSIC



Isabelle Demers, Organist, in Concert

Fri., 4/24, 7:30 pm, Church, Free and open to all

With playing described as having "bracing virtuosity" (Chicago Classical Review) and being "fearless and extraordinary" (Amarillo-Globe News), Canadian-American organist Isabelle Demers has enraptured critics, presenters, and audience members around the globe for her exhilarating performances. Don't miss **one of the finest organists in the world's performance** at Trinity. Co-sponsored by the Boston Chapter of the American Guild of Organists.

No 11:15 am Formation through Sun., 4/12.
Adult Formation Hour returns on Sun., 4/19.



Follow @trinitychurchboston on Facebook, Instagram, and YouTube

Trinity Church
in the City of Boston
206 Clarendon Street, Boston, MA 02116
617-536-0944 + trinitychurchboston.org



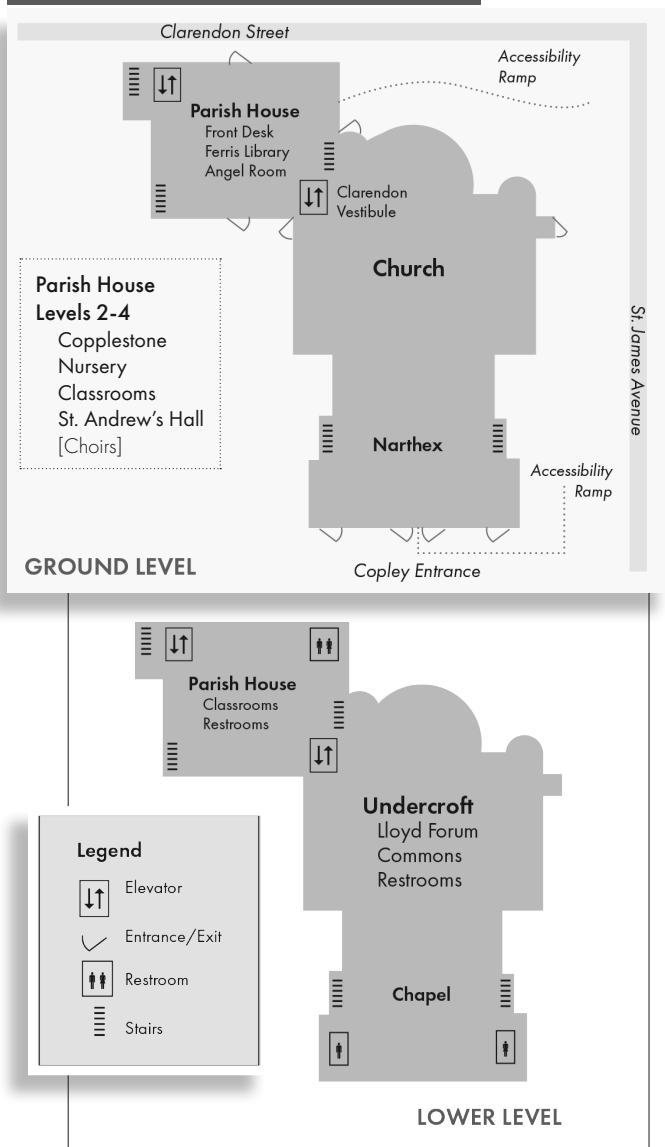
WELCOME



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FINDING YOUR WAY



Statement of Affirmation

Trinity Church in the City of Boston is a congregation of the Episcopal Diocese of Massachusetts and welcomes and honors everyone. In accordance with our baptismal covenant, we affirm the inherent worth and dignity of every person. We strive to include all persons without regard to sexual orientation, race, nationality, gender, family configuration, ethnic background, economic circumstances, difference in ability, culture, or age. Our love and acceptance of each other embody our commitment to unity with God and each other in Christ.

HOURS & INFORMATION

Sunday Schedule

- 8 am** Holy Eucharist, Rite II, spoken
- 9 am** Coffee & Community Hour, full "Community Breakfast" on the first Sunday of most months
- 10 am** Holy Eucharist, Rite II, with organ, choristers, and choir. Includes Children's Homily & Nursery. at trinitychurchboston.org/live-worship and [facebook.com/trinitychurchboston](https://www.facebook.com/trinitychurchboston)
- 11:15 am** Formation for All Ages returns 4/26
- 5 pm** Holy Eucharist, Rite II, with organ & choir

Weekday Worship at Trinity

- Tues.** returns 4/14
- 12:15 pm** Holy Eucharist
- Tues/Thurs.** returns 4/7
- 8:30 pm** Online Compline via Zoom join us at trinitychurchboston.org/compline or dial in with 1-646-558-8656 and enter Meeting ID 206 654 379
- Wed.** returns 4/15
- 5:45 pm** Choral Evensong

Vestry

- Chris Allen ('27) • Gaye Bok ('29) • Matt Diver ('29) • Josh Fiala ('27) • Sukaina Garcia ('28) • Tim Kelly ('28) • Tim Martin ('27) • David McFerrin ('28) • Kathy Moon ('29) • Chuks Chijioko Okoli ('28) • Constance Perry ('28) • Peter Renner ('28) • Mary Roetzel ('27) • Peter Smiledge ('29) • Katie Wisley Shelby ('28)



Liturgy

Clergy

The Rev. Morgan S. Allen, *Rector* • The Rev. Brandon Ashcraft, *Priest for Outreach* • The Very Rev. Dr. Michael Battle, *Theologian-In-Community* • The Rev. Dr. Karen Coleman, *Assisting Priest* • The Rev. Paige Fisher, *Priest for Hospitality and Care* • The Rev. Kit Lonergan, *Priest for Parish Care* • The Rev. Abigail W. Moon, *Senior Associate*

Music

Jerrick Cavagnaro, *Associate Director of Music* • Colin Lynch, *Director of Music*

Vestry bios can be found at trinitychurchboston.org/vestry
Clergy & Staff can be reached at trinitychurchboston.org/staff

Tours

Wed- Sat
10 am-5 pm

Trinity Church offers self-guided, docent-led, and audio tours. Considered one of ten buildings that changed America, Trinity Church is an architectural masterpiece including its unique collection of stained-glass windows by designers such as Edward Burne-Jones, William Morris, and John La Farge, its murals, wood carvings and more. The price is \$10. Children younger than 14 are free. Learn more at trinitychurchboston.org/tours

THE WORD OF GOD

Opening Acclamation and Collect

Blessed be our God,

For ever and ever. Amen.

Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

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.

Thanks be to God.

Our Holy Week worship continues with the liturgy for Good Friday from The Book of Common Prayer, pp. 276-282.

Today's service begins with all kneeling for silent prayer.

Worship at Trinity

Please note that our use of the BCP text may vary slightly to incorporate gender-expansive language when appropriate.

*When the text of this worship booklet is in **bold**, it is spoken or sung by all.*

Though the Presider's posture (standing, sitting, or kneeling) will cue many in the pews, we invite you to participate as you are able and as your piety prefers.

Assistive listening devices are available upon request from any Usher.



My God, my God, why have / you forsaken me? *
and are so far from my cry
and from the / words of my distress?

**O my God, I cry in the daytime, but you / do not answer; *
by night as well, / but I find no rest.**

Yet you / are the Holy One, *
enthroned upon the / praises of Israel.

**Our forefathers / put their trust in you; *
they trusted, and / you delivered them.**

They cried out to you and / were delivered; *
they trusted in you and / were not put to shame.

**But as for me, I am a / worm and no man, *
scorned by all and de-/spised by the people.**

All who see me laugh / me to scorn; *
they curl their lips and / wag their heads, saying,
**“He trusted in the Lord; let / him deliver him; *
let him rescue him, if / he delights in him.”**

Yet you are he who took me out / of the womb, *
and kept me safe u-/pon my mother’s breast.

**I have been entrusted to you ever since / I was born; *
you were my God when I was still / in my mother’s womb.**

Be not far from me, for trou-/ble is near, *
and / there is none to help.

**Many young / bulls encircle me; *
strong bulls of / Bashan surround me.**

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

(18:1–19:42)

*The customary responses before
and after the Gospel are omitted.*

After Jesus had spoken these words, he 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 guards 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 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, “You are not also one of this man’s disciples, are you?” He said, “I am not.” 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, “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.”

When he had said this, one of the guards 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 Judean leaders 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 Judeans?” Jesus answered, “Do you ask this on your own, or did others tell you about me?” Pilate replied, “I am not a Judean, 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 Judeans. 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 Judean leaders 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 Judeans?”

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 Judeans!” 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 guards 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 Judean leaders 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 Judean leaders 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 Judean leaders, “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. 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.”

*At the mention of Golgotha,
all stand.*

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, “Do not write, ‘The King of the Judeans,’ but, ‘This man said, I am King of the Judeans.’” 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.”

So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. A jar full of sour wine was standing there. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

*At the mention of Jesus’ death,
the congregation keeps silence.*

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 Judean 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.

As able, all remain standing as silence is kept for a time.

Hymn 168 'O sacred head, sore wounded'

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,
 *4 What lan - guage shall I bor - row to thank thee, dear - est friend,
 *5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2 thy power is all ex - pir - ed, and quenched the light of light.
 3 with thee for my sal - va - tion up - on the cross to die.
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?
 5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife

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, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

THE SOLEMN COLLECTS

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 stand.

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; Julia, our Bishop;

and all the people of this diocese

For all Christians in this community

For those about to be baptized: Ryan Andrew Chan, David Mathew Hocker, Jessica Ann Ripton, Siddhardh Chandra Morampudi, and Francis Theodore Dobbs-Padgett.

That God will confirm the 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 those who are hungry and homeless, destitute and oppressed
For those who are ill or hurting, 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 those who are persecuted for the sake of Christ
For prisoners, refugees, and captives
For victims of war, genocide, and trafficking,
and all those in mortal danger

That the merciful, Holy One 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

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 those who do not know God's redemptive love;

For those the word of salvation has not reached
For those who have lost their faith
For those hardened by sin and 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

Merciful God, the source of life and fountain of mercy, let the Gospel of 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.

Amen.

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

Amen.

DEVOTIONS BEFORE THE CROSS

Invitation

Cantor Behold the wood of the cross, on which hung the salvation of the world.
Choir Come, let us adore.

All stand. The cross is borne into the church, and the cantor sings "The Invitation" three times.

Anthem 'Good Friday Anthems'

Russell Schulz-Widmar (b. 1944)

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 all 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.

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.

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.

As the anthems begin, all kneel.

Hymn 172 'Were you there'

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,

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?

Confession & Absolution

Let us confess our sins against God and our neighbor.

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 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.

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.

Offertory

Anthem ‘Crucifixus’

Antonio Lotti (1667-1740)

Crucifixus etiam pro nobis:

sub Pontio Pilato, passus, et sepultus est.

For our sake he was crucified:

Under Pontius Pilate, he suffered death, and was buried.

TEXT: THE ORDINARY OF THE MASS

The Presentation

All things come of Thee, O Lord.

And of Thine own, have we given Thee.

All we have and all we are is of God, and everyone has a faithful offering to make. All gifts received today will support ministry in the Diocese of Jerusalem.

To make a gift online, please click [here](#) or use the QR code below to be taken to the secure form on our website.



Alternatively, you may also give in-person via the plates passed during the Offertory.

The Lord's Prayer

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

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 of the People

The eucharist is not celebrated on Good Friday. The Bread and Wine we share this day was reserved following last night's liturgy for Maundy Thursday. The sacrament has been kept prayerfully in the chapel, on the Altar of Repose.

The sacrament will be distributed in silence. The simplicity of the act intends to hold both the bleakness of this occasion and the affirmation of God's presence even in our darkest hours.

Anthem 'O vos omnes'

Carlo Gesualdo (1566-1613)

*O vos omnes, qui transitis per viam,
attendite, et videte.*

Si est dolor similis sicut dolor meus.

*Attendite, universi populi,
et videte dolorem meum.*

O ye people who pass by on your journey,
behold and see, look upon me.

Could there be any sorrow like mine?

Behold and see, all ye people come, give heed,
and consider my grief and sorrow.

TEXT: LAMENTATIONS 1:12

Concluding Collect

Lord Jesus Christ, child 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 Creator and the Holy Spirit you live and reign, one God, now and for ever.

Amen.

After the Collect, all may leave in silence or remain in prayer.

Our Holy Week worship continues with the Easter Vigil tomorrow at 6 pm.