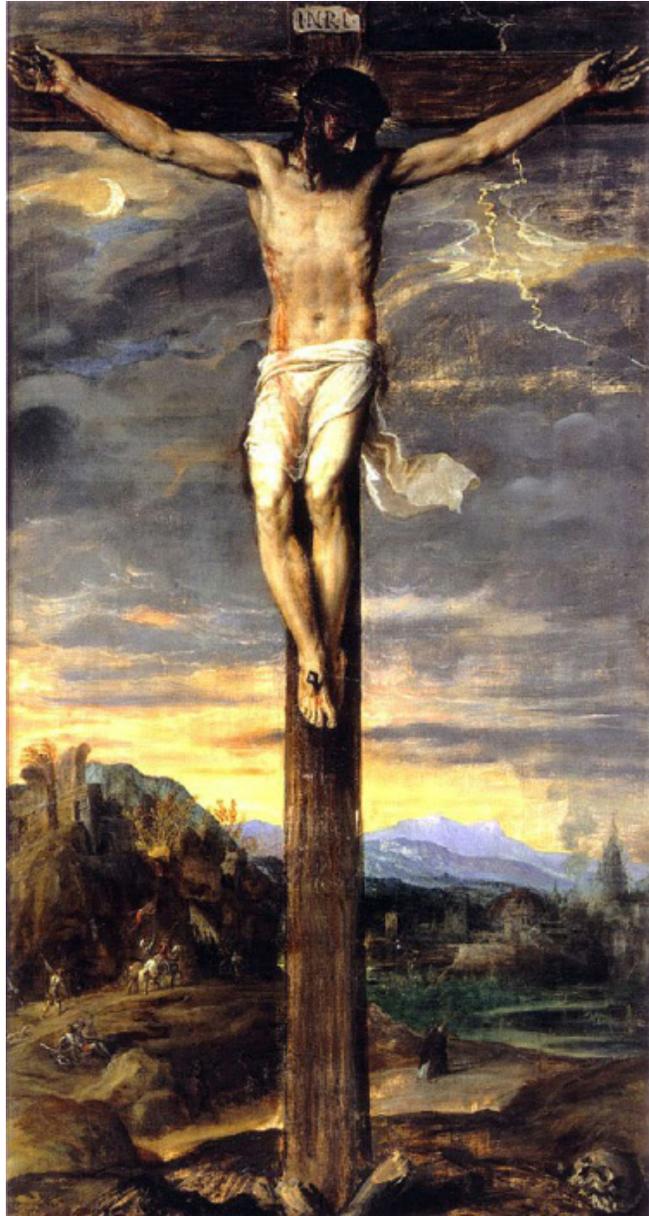


GOOD FRIDAY

*Sing,
my
tongue,
the
glorious
battle*



APRIL 3, 2026 AT 12 & 7 PM

THE LITURGY OF THE LORD'S DEATH

We welcome you to Christ Church and to this service. All are welcome to venerate the Cross and to receive Holy Communion today if this is your custom. We hope that this commemoration of the Lord's death is a meaningful part of your observance of Holy Week and Easter.

Good Friday is the second of the "Great Three Days" (in Latin, *Triduum sacrum*), and it is the most somber and desolate day of the Christian calendar. As a reminder of this desolation, the clergy and people kneel to begin the liturgy. The sanctuary is completely bare. The liturgical color is red, which is the color of blood and martyrdom, for today we remember Jesus, the greatest of martyrs. Good Friday teaches us that we must die with Jesus, who died for us.

The Good Friday Liturgy is one of mourning, watching, and waiting, and the components of this day's service are ancient. The readings, especially of the Passion, and the Solemn Prayers; the veneration of the Cross; and the reception of Holy Communion from consecrated Bread and Wine from the previous day are all practices that go back to the earliest days of the Church. We have a unique document, written by a woman named Egeria, who made a pilgrimage to Jerusalem in the fourth century, who tells of the rites of Holy Week in the Holy City at that time in great detail. Egeria describes the veneration of the Cross, which was held by the Bishop for the faithful to kiss. In our own day, the practice of veneration has broadened to include touching with the hand, genuflecting (that is, kneeling), or a simple bow; but all three actions are signs of reverence and thanksgiving for our Lord's self-giving on our behalf.

Traditionally, in the Church in the West, the Eucharist is not celebrated on Good Friday and Holy Saturday. These are days when we feel God's absence and when we wait in expectation of God's new work. Only after sundown on Holy Saturday does the time become "Easter Eve," and the Eucharist is celebrated again. Yet for many centuries Christians have desired that intimacy with Jesus today that only Holy Communion brings. So the practice arose of administering Holy Communion from Bread and Wine that was consecrated on Maundy Thursday. This is the same Sacrament before which we kept watch last night.

Ash Wednesday and Good Friday are the two days of the year when Christians are encouraged to fast as rigorously as their health and circumstances permit, as a further devotion to our Lord.

A bell sounds and all stand as the ministers enter in silence. When the ministers are in place before the altar, all kneel as they are able, for an extended period of silent prayer.

OPENING ACCLAMATION

Celebrant Blessed be our God.

People **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.

People **Amen.**

The people are seated for the readings.

THE 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.

People **Thanks be to God.**

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 despised 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 upon 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 trouble is near, *
and there is none to help.
Many young bulls encircle me; *
strong bulls of Bashan surround me.
They open wide their jaws at me, *
like a ravening and a roaring lion.
I am poured out like water; all my bones are out of joint; *
my heart within my breast is melting wax.
My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.
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.
They stare and gloat over me; *
they divide my garments among them; they cast lots for my clothing.
Be not far away, O LORD; *
you are my strength; hasten to help me.
Save me from the sword, *
my life from the power of the dog.

Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.

I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.

Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.

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.

My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.

The poor shall eat and be satisfied, and those who seek the LORD shall praise him: *
"May your heart live for ever!"

All the ends of the earth shall remember and turn to the LORD, *
and all the families of the nations shall bow before him.

For kingship belongs to the LORD; *
he rules over the nations.

To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.

My soul shall live for him; my descendants shall serve him; *
they shall be known as the LORD's for ever.

They shall come and make known to a people yet unborn *
the saving deeds that he has done.

THE SECOND READING

Hebrews 10:16-25

The Holy Spirit also testifies to us, for after saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds", he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching."

The Word of the Lord.

People **Thanks be to God.**

The people stand.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

Plainsong

Narrator The passion of Our Lord Jesus Christ, according to John.

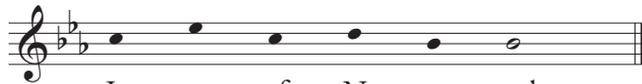
The people are seated and stand where indicated.

The people sing the passages marked "crowd."

At that time, 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,



Crowd Je - sus of Na - za - reth.

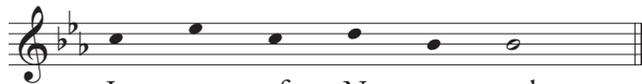
Narrator Jesus replied,

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,



Crowd Je - sus of Na - za - reth.

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 Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter,

Bystander 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 Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.

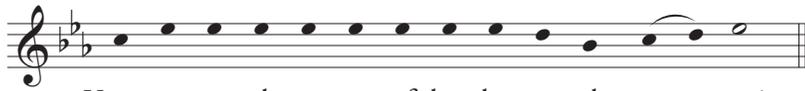
Narrator When he had said this, one of the police standing nearby struck Jesus on the face, saying,

Police 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,



Crowd You are not al - so one of his dis - ci - ples, 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,

Bystander 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,



Crowd If this man were not a cri - mi - nal, we would not have hand - ed him o - ver to you.

Narrator Pilate said to them,

Pilate Take him yourselves and judge him according to your law.

Narrator The Jews replied,



Crowd We are not per - mit - ted to put a - ny - one 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 Jews?

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 Jew, 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 Jews. 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 was I 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 Jews 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 Jews?

Narrator They shouted in reply,



Crowd Not this man, but Bar - ab - bas!

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 Jews.

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!

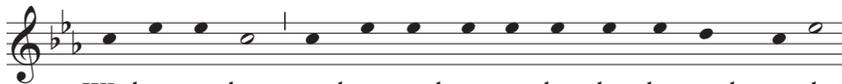
Narrator When the chief priests and the police saw him, they shouted,

Chief Priest Crucify him! Crucify him!

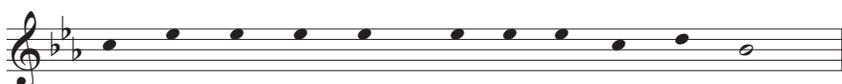
Narrator Pilate said to them,

Pilate Take him yourselves and crucify him; I find no case against him.

Narrator The Jews answered him,



Crowd We have a law, and ac-cord-ing to that law he ought to die



be - cause 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 Jews cried out,



Crowd If you re-lease this__ man, you are no friend of the em-per-or.



Ev-ry-one who claims to be a king sets him-self a-against the em-per-or.

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 the Hebrew 'Gabbatha.' Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews,

Pilate Here is your King!

Narrator They cried out,



Crowd A-way with him! A-way with him! Cru-ci-fy him!

Narrator Pilate asked them,

Pilate Shall I crucify your King?

Narrator The chief priests answered,

Chief Priest 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 stand.

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate,

Chief Priest Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'

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 this 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.

The people kneel. After a short pause, the narrator continues.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, ‘None of his bones shall be broken.’ And again another passage of scripture says, ‘They will look on the one whom they have pierced.’ After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

John 18:1-40; 19:1-42

Silence is kept.

The people are seated at the invitation of the preacher.

THE SERMON

Dr. Garwood P. Anderson

A period of silent reflection follows the sermon.

The people stand for the hymn.

HYMN

AH, HOLY JESUS, HOW HAST THOU OFFENDED

Herzliebster Jesu

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.

THE SOLEMN COLLECTS

The people remain standing.

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.

The people kneel.

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service

For Sean, our presiding bishop, and for all bishops and other ministers and the people whom they serve

For Bonnie, our bishop, and all the people of this diocese

For all Christians in this community

For N., and all those about to be baptized

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

Silence

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

People **Amen.**

Intercessor 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

For peace among all nations

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.

People **Amen.**

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

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

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

Silence

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.

People **Amen.**

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

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

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

Silence

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

People **Amen.**

Intercessor 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

Celebrant O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquillity 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.

People **Amen.**

THE PROCESSION AND VENERATION OF THE CROSS

A cross is brought into the church and placed in the sight of the people.

During the Procession, all stand and sing the following hymn.

HYMN

SING, MY TONGUE, THE GLORIOUS BATTLE

Pange Lingua



1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews
 *6 Praise and hon - or to the Fa - ther, praise and hon - or to the



1 sing; tell the tri - umph of the vic - tim, to his
 2 filled, born for this, he meets his pas - sion, this the
 3 reed; from that ho - ly bo - dy bro - ken blood and
 4 tree! None in fo - liage, none in blos - som, none in
 5 bend; for a - while the an - cient ri - gor that thy
 6 Son, praise and hon - or to the Spi - rit, ev - er



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
 2 Sa - vior free - ly willed: on the cross the Lamb is
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and
 4 fruit thy peer may be: sweet - est wood and sweet - est
 5 birth be - stowed, sus - pend; and the King of heaven - ly
 6 Three and ev - er One: one in might and one in



1 deem - er from that cross now reigns as King.
 2 lift - ed, where his pre - cious blood is spilled.
 3 o - cean, by that flood from stain are freed.
 4 i - ron! sweet - est weight is hung on thee.
 5 beau - ty gent - ly on thine arms ex - tend.
 6 glo - ry while e - ter - nal a - ges run.

When the cross is set in place, the Celebrant says:

Behold the wood of the Cross, on which hung the Savior of the world.

People **Come, let us worship.**

The people are seated. The Celebrant venerates the Cross, followed by the Congregation. All who wish to do so may come forward and venerate the Cross by kissing, touching, or bowing to it as a sign of devotion to Jesus' death on Calvary. Those who have carried nails throughout Holy Week are invited to place them at the foot of the cross.

THE REPROACHES

*Tomás Luis de Victoria
(1548-1611)*

Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.

Quia eduxi te de terra Aegypti: parasti crucem Salvatori tuo.

*Agios O Theos. Sanctus Deus. Agios ischyros. Sanctus fortis. Agios athanatos, eleison imas.
Sanctus et immortalis, miserere nobis.*

*Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi in
terram satis optimam: parasti crucem Salvatori tuo. Agios O Theos...*

*Quid ultra debui facere tibi, et non feci? Ego quodam plantavi te vineam meam
speciosissimam: et tu facta es mihi nimis amara: aceto namque sitim meam potasti: et
lancea perforasti latus Salvatori tuo. Agios O Theos...*

O my people, what have I done to you? Or in what way have I afflicted you?
Answer me.

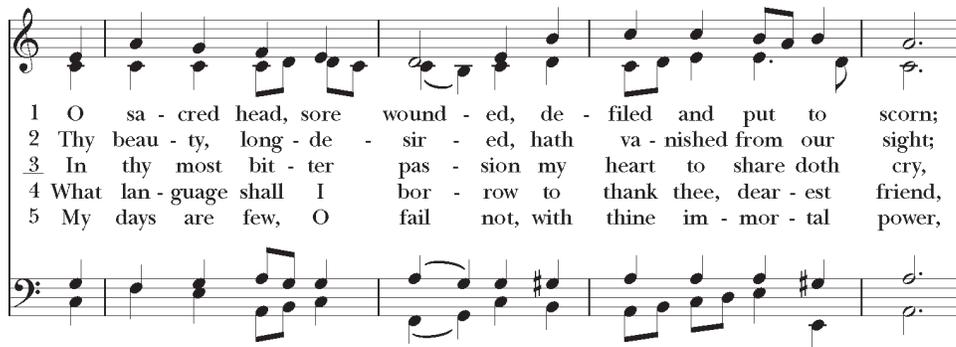
For I led you out of the land of Egypt: and you have prepared a cross for thy Savior.
Holy God. Holy God. Holy and mighty. Holy and mighty. Holy and immortal.
Holy and immortal.
Have mercy on us.

For I led you through the desert for forty years and fed you with manna: and led
you to a land of all delights: and you have prepared a cross for your Savior. Holy
God...

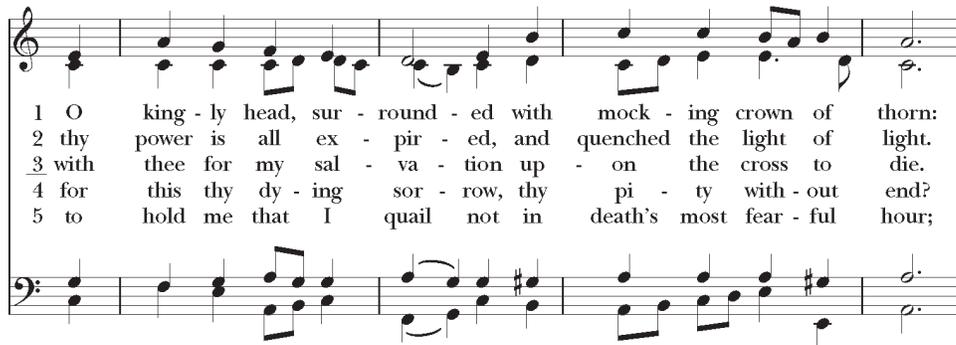
What more should I have done for you and what did I fail to do? Moreover, I
planted for you my most beautiful vineyard and you have become excessively bitter
to me: and you slaked my thirst with vinegar and pierced your Savior's side with a
lance. Holy God...

The people stand for the hymn.

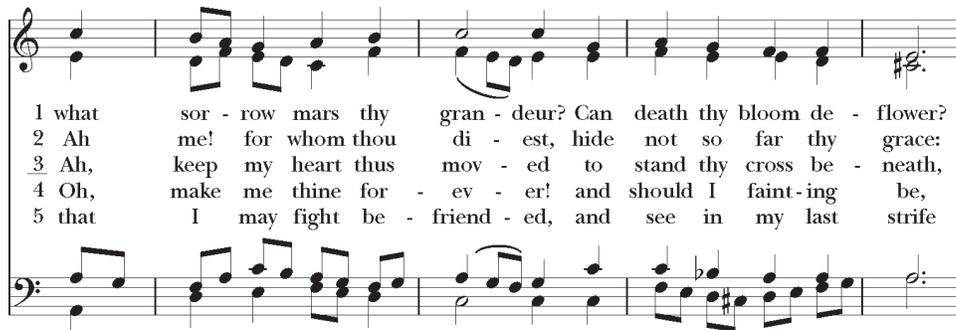
During the hymn, the altar is prepared for Holy Communion.



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 HOLY COMMUNION

The people kneel as the Celebrant and assisting ministers, bearing the Blessed Sacrament, process to the High Altar from the Chapel of Repose.

THE CONFESSION AND ABSOLUTION

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

A brief period of silence is observed.

People **Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

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

People **Amen.**

THE LORD'S PRAYER

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

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

The Celebrant breaks the consecrated Bread in silence.

THE COMMUNION OF THE PEOPLE

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.

The people are seated.

To receive Communion, come to the Altar Rail at the direction of the ushers. If you wish to receive a blessing rather than Communion, cross your arms over your chest—this will alert the priest of your request. Gluten free wafers are available upon request.

ANTHEM

CIVITAS SANCTI TUI

*William Byrd
(1543-1623)*

Civitas sancti tui facta est deserta. Sion deserta facta est, Jerusalem desolata est.

Your sacred cities have become a desert; even Zion is a desert, Jerusalem a desolation.

Isaiah 64:10

THE CONCLUDING PRAYER

The people kneel.

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 for ever.

People **Amen.**

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?

The people remain kneeling until the bell has been tolled thirty-three times, signifying the number of years of Jesus' life. After the final bell, the people depart in silence.

*THERE ARE ALMS BASINS AT EACH DOOR TO RECEIVE YOUR GRACIOUS GIFT AS YOU LEAVE.
 THE GOOD FRIDAY OFFERING WILL GO TO SUPPORT THE CHURCH IN JERUSALEM.*



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