

# ST. THOMAS'S EPISCOPAL CHURCH

## THE LITURGY OF GOOD FRIDAY

March 30, 2018

7 P.M.

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### If you are new or visiting ...

**Welcome!** To follow along with the service all you need is this service bulletin.

**Wireless access in the Sanctuary** is accessible by connecting to wireless network STEC – Guest. Your device will open a web browser and St. Thomas's website. Sunday bulletins are posted on the website's Bulletin Archive. We aim to reduce printing by encouraging worshippers to use their smart devices to follow the order of service.

**Restrooms for men and women** are located on the second floor. Go through the red double doors at the front of the church, up the stairs to the left, and to the far end of the hallway. An **all-gender restroom (with baby changing table)** in the Vesting Room, located opposite the red double doors at the front of the church.

**All are invited to receive Holy Communion.** Baptism is not required; church membership is not required. For this service, only wafers containing gluten and wine containing alcohol are available.

**To receive Holy Communion** hold out your hands, and the server will place bread in them. If you wish to receive wine, please sip it from the common cup, using both hands to guide the chalice to your lips.

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### ST. THOMAS'S EPISCOPAL CHURCH & DAY SCHOOL

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### ABOUT THE LITURGY

Good Friday is the day on which the Church commemorates the crucifixion and death of Jesus. It is a time of fasting, special acts of discipline, and self-denial. Good Friday is the second day of the Triduum (from the Latin meaning “three days”). We are “in worship” from the beginning of the Maundy Thursday service until the end of the Great Vigil of Easter. Therefore our Good Friday worship begins without an acclamation and it ends without a dismissal. The liturgy of the day includes John's account of the Passion gospel, a form of intercession known as the solemn collects (dating from ancient Rome), and devotions before the cross (commonly known as the veneration of the cross). The Eucharist is not celebrated on Good Friday, but Holy Communion from the reserved sacrament consecrated on Maundy Thursday will be administered.

*[Adapted from the Society of St. John the Evangelist]*

*As you wait for the service to begin, please maintain quiet for those who wish to pray or reflect. Please stand as the Choir and Ministers enter in silence through the Vestry doors. All then sit or kneel for silent prayer. After brief announcements, the Presider invites the People to stand.*

**Presider:** Blessed be our God.

**People:** For ever and ever. Amen.

*Presider*

Let us pray.

### **COLLECT FOR GOOD FRIDAY**

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.**

*All are seated.*

### **FIRST READING**

ISAIAH 52:13-53:12

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

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

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

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

Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall

divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Reader: The Word of the Lord.

People: **Thanks be to God.**

**PSALM 40:1-14** (*sung by the Choir*)

*Expectans, expectavi*

- 1 I waited patiently upon the Lord; \*  
he stooped to me and heard my cry.
- 2 He lifted me out of the desolate pit, out of the mire and clay; \*  
he set my feet upon a high cliff and made my footing sure.
- 3 He put a new song in my mouth, a song of praise to our God; \*  
many shall see, and stand in awe, and put their trust in the Lord.
- 4 Happy are they who trust in the Lord! \*  
they do not resort to evil spirits or turn to false gods.
- 5 Great things are they that you have done, O Lord my God!  
how great your wonders and your plans for us! \*  
there is none who can be compared with you.
- 6 Oh, that I could make them known and tell them! \*  
but they are more than I can count.
- 7 In sacrifice and offering you take no pleasure \*  
(you have given me ears to hear you);
- 8 Burnt-offering and sin-offering you have not required, \*  
and so I said, "Behold, I come.
- 9 In the roll of the book it is written concerning me: \*  
'I love to do your will, O my God; your law is deep in my heart.'"
- 10 I proclaimed righteousness in the great congregation; \*  
behold, I did not restrain my lips; and that, O Lord, you know.
- 11 Your righteousness have I not hidden in my heart;  
I have spoken of your faithfulness and your deliverance;\*  
I have not concealed your love and faithfulness from the great congregation.
- 12 You are the Lord; do not withhold your compassion from me;\*  
let your love and your faithfulness keep me safe for ever.
- 13 For innumerable troubles have crowded upon me;  
my sins have overtaken me, and I cannot see; \*  
they are more in number than the hairs of my head, and my heart fails me.
- 14 Be pleased, O Lord, to deliver me; \*  
O Lord, make haste to help me.

**SECOND READING**

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

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

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

Reader: The Word of the Lord.

People: **Thanks be to God.**

*All remain seated for the first part of the Passion Gospel. All stand for the arrival at Golgotha.*

**THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN**

*Sung to a setting for choir and congregation by Mark Howe (2008)*

**VERSE 1 ONLY (sung by all)**

1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;  
 2 Fol - low to the judg - ment hall; view the Lord of life ar - rained;  
 3 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,

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

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

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, "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?"

VERSE 2 ONLY (sung by all)

1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;  
2 Fol - low to the judg - ment hall; view the Lord of life ar - rained;  
3 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,

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

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

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 that it was better to have one person die for the people.

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

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

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

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

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

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

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they

shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The people 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 people 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 people, "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.

**VERSE 3 ONLY (sung by all)**

1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;  
 2 Fol - low to the judg - ment hall; view the Lord of life ar-raigned;  
 3 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,

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

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

*All stand.*

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the people 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 people said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

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

And that is what the soldiers did.

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

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

Since it was the day of Preparation, the religious 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 shall 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 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.



*After a period of silence, the Choir concludes the Passion by singing the following hymn, by Orlando Gibbons (1583-1625).*

Drop, drop, slow tears,  
And bathe those beauteous feet  
Which brought from Heaven  
The news and Prince of Peace.

In your deep floods  
Drown all my faults and fears;  
Nor let His eye  
See sin, but through my tears.

Cease not, wet eyes,  
His mercy to entreat;  
To cry for vengeance  
Sin doth never cease.

*All are seated.*

## THE SERMON

*After the Sermon, there follows a short period of silent reflection. Then all stand to sing the following hymn.*

## HYMN

Hymn 168: O sacred head, sore wounded, *The Hymnal 1982*

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.

Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930);  
 st. 4, tr. James Waddell Alexander (1804-1859), alt.; Music: *Herzlich tut mich verlangen* [*Passion Chorale*], Hans Leo Hassler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

*All remain standing.*

## THE SOLEMN COLLECTS

*Prsider:* 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.

*Intercessor:* 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 Ian and Laura our Bishops, 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*

*Prsider:* 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.**

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

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

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

*Silence*

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

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

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

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

*Silence*

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

in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

*All are seated. The service continues with the Veneration of the Cross. The Presider will kneel before the Cross. You may join the Veneration by either sitting or kneeling in place, or by proceeding to the Cross to touch it or to kneel before it.*

**ANTHEMS** *(said responsively)*

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.**

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.**

**ANTHEM** *(sung by the Choir)*

*Crux fidelis, inter omnes  
arbor una nobilis:  
nulla silva talem profert,  
fronde, flore, germine.  
Dulce lignum, dulces clavos,  
dulce pondus sustinet. Amen.*

Crux fidelis

Faithful cross, above all other,  
One and only noble tree:  
None in foliage, none in blossom,  
None in fruit thy peer may be.  
Sweetest wood and sweetest iron,  
Sweetest weight is hung on thee! Amen.

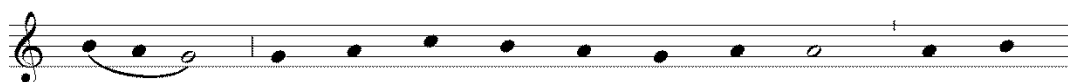
*A period of silence is kept. At the Presider's signal, the People stand to sing the following hymn. During the hymn, the Ministers bring the reserved sacrament from the Lady Chapel and prepare the altar.*

**HYMN**

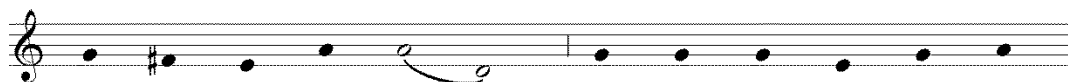
Hymn 166: Sing, my tongue, the glorious battle, *The Hymnal 1982*



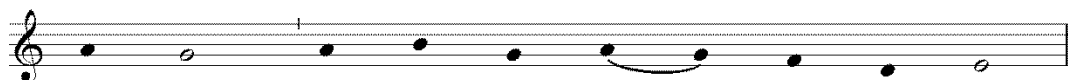
1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict  
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -  
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and  
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble  
 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.

Words: Venantius Honorius Fortunatus (540?-600?); ver. *Hymnal 1982*, after John Mason Neale (1818-1866);  
 Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.; acc. David Hurd (b. 1950); alt. acc. *Hymnal 1940*

*All remain standing.*

**CONFESSION OF SIN**

*Priest*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Priest and 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.**

*Presider*

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

## **THE LORD'S PRAYER**

*Presider and 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,  
forever and ever. Amen.**

## **DISTRIBUTION OF HOLY COMMUNION**

*All are invited to receive Holy Communion at God's table in this church. Communion is served from previously consecrated bread and wine. Only gluten-containing wafers and regular wine are available at this service. After all have received Communion, the Ministers clear the altar and return the reserved sacrament to the Lady Chapel. When they return to their places behind the altar, please stand.*

## **CONCLUDING COLLECT**

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

*At the end of the service, there is no dismissal. After the Ministers and Choir leave the Nave, the people depart in silence. You are invited to observe a time of reflection or prayer at the Altar of Repose in the Lady Chapel.*

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### **This Evening's Servers**

**Presider:** The Rev. Keri Aubert  
**Preacher:** Sara Misgen  
**Seminarian Intern:** Matthew Babcock  
**Organist & Choirmaster:** Simon Jacobs  
**Instrumentalists:** Isabel Dunlap, The Rev. Jakki Flanagan  
**Lectors:** Jami Carlacio, Thomas Hogan  
**Usher/Greeter:** Gary Robison



### **This Evening's Offering**

On Good Friday, offerings are invited from across The Episcopal Church to support the four dioceses in the Province of Jerusalem and the Middle East. Funds are used to promote peace and mutual understanding through pastoral care, health care, and educational programs throughout the region.



### **Holy Saturday ♦ March 31, 7 p.m. ♦ The Great Vigil of Easter**

This service concludes the Triduum. The first part of the liturgy includes the kindling of the new fire, the singing of the Exsultet, and the Hebrew Scripture readings of salvation history interspersed with plainsong chants and canticles. The service continues with the renewal of our baptismal covenant, and then a full service of Holy Communion. While this service is long, it's also beautiful and intimate, a moving and joyful way to welcome the resurrected Christ.

### **Easter Sunday ♦ April 1, 10 a.m. ♦ Festal Eucharist**

Easter Sunday, the Sunday of the Resurrection, is the most important Sunday of the Church year. The St. Thomas's Choir will sing *This joyful Eastertide* (Wood), *Blessed be the God and Father* (Wesley), and *If ye be risen again with Christ* (Orlando). The congregation will join the Choir in singing favorite Easter hymns.

