

# Trinity Episcopal Church

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The Rev'd Julia E. Whitworth, Officiant  
The Rev'd Rebecca B. Kirkpatrick, Preacher  
The Rev'd Adam Pierce, Deacon

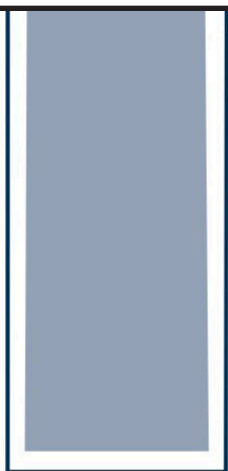
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## THE GOOD FRIDAY LITURGY

with Veneration of the Cross

**March 29, 2024 | 12 PM**

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*Alms basins are located in the rear of the church.*

*All offerings received on this day will support the Episcopal Churches in Jerusalem and the Middle East.*

*Portions of this service are taken from the Proposed Trial Use Liturgy of the Episcopal Church for Good Friday.  
Text for the Reproaches is from the Book of Alternative Services (Anglican Church of Canada).*

# GOOD FRIDAY

## 12 pm • The Liturgy of the Day

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*As the ministers enter, the People stand. All then kneel for silent prayer, as the ministers lay prostrate.*

*Officiant* Blessed be our God.

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

*Officiant* Let us pray.

### The Collect of the Day

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.**

*The People sit for*

### The Lesson

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.

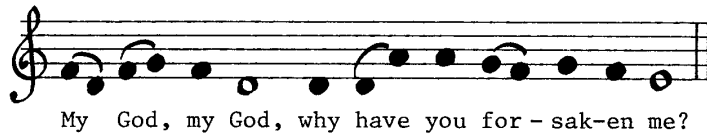
Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have 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.

*After the reading* The Word of the Lord.

*People* **Thanks be to God.**

**Psalm 22:1-2, 7-8, 14-21** *The People sing the refrain.*



- 1 My God, my God, why have you forsaken me? \*  
and are so far from my cry and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; \*  
by night as well, but I find no rest.
- 7 All who see me laugh me to scorn; \*  
they curl their lips and wag their heads, saying,
- 8 “He trusted in the LORD; let him deliver him; \*  
let him rescue him, if he delights in him.” REFRAIN
- 14 I am poured out like water; all my bones are out of joint; \*  
my heart within my breast is melting wax.
- 15 My mouth is dried out like a pot-sherd;  
my tongue sticks to the roof of my mouth; \*  
and you have laid me in the dust of the grave.
- 16 Packs of dogs close me in, and gangs of evildoers circle around me; \*  
they pierce my hands and my feet; I can count all my bones.
- 17 They stare and gloat over me; \*  
they divide my garments among them; they cast lots for my clothing. REFRAIN
- 18 Be not far away, O LORD; \*  
you are my strength; hasten to help me.
- 19 Save me from the sword, \*  
my life from the power of the dog.
- 20 Save me from the lion’s mouth, \*  
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren; \*  
in the midst of the congregation I will praise you. REFRAIN

**The Epistle**

Ephesians 1:3-14

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he lavished on us. With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance towards redemption as God’s own people, to the praise of his glory..

*After the reading*    The Word of the Lord.

*People*                    **Thanks be to God.**

## **The Passion of our Lord Jesus Christ according to John [18:1–19:42]**

*The People are seated after the announcement. At the verse which mentions the arrival at Golgotha all stand.*

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 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.

*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 Judeans.” Many of the Judeans read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests 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.” 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.

*Silence is kept.*

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.

**The Homily**

The Rev'd Rebecca B. Kirkpatrick, Associate Rector

*The People stand and sing*

Hymn 168 (stanzas 1-3) – O sacred head, sore wounded

*Herzlich tut mich verlangen*

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 People stand for*

### **The Solemn Collects**

*Deacon* 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 all bishops and other ministers and the people whom they serve

For Jennifer, our Bishop, and all the people of this diocese

For all Christians in this community

For those about to be baptized

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

*Silence*

*Officiant* 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.**

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

For Joe, 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*

*Officiant* 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 tranquillity your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

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

For continued faithfulness to God's covenant with them;

For their flourishing in peace as witnesses to God's sustaining love;

For safety from all malice and harm;

For the fullness of redemption for the sake of God's Name.

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

*Silence*

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

*Deacon* 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 disabled, in body, mind, or spirit

For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair

For those who are sorrowful and bereaved

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

*Silence*

*Officiant* 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.**

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

For those who have never heard the word of salvation

For those who have lost their faith

For those hardened by sin or indifference

For the contemptuous and the scornful

For those who are 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*

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

*Deacon* 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*

*Officiant* 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. **Amen.**

*The People remain kneeling and sing*

Hymn 166 – 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.

## Veneration of the Cross

*A wooden cross is brought into the church and placed in the sight of the People.*

*The Ministers stop three times with the cross in the aisle and say:*

Behold the wood of the Cross whereon hung the world's salvation.

*The People respond* **O come, let us worship.**

*After the Clergy and Ministers venerate the Cross, the People are invited to approach the cross with their own expressions of adoration, by touching, kissing, or kneeling before it.*

*The choir sings the Reproaches.*

Is it nothing to you, all you who pass by?

Look and see if there is any sorrow like my sorrow

which was brought upon me,

which the Lord inflicted on the day of his fierce anger.

*Holy God, holy and mighty, holy and immortal one, have mercy upon us.*

O my people, O my Church,

What have I done to you,

or in what have I offended you?

Testify against me.

I led you forth from the land of Egypt,

and delivered you by the waters of baptism,

but you have prepared a cross for your Saviour.

*Holy God, holy and mighty, holy and immortal one, have mercy upon us.*

I led you through the desert forty years,

and fed you with manna.

I brought you through tribulation and penitence,

and gave you my body, the bread of heaven,

but you have prepared a cross for your Saviour.

*Holy God, holy and mighty, holy and immortal one, have mercy upon us.*

What more could I have done for you

that I have not done?

I planted you, my chosen and fairest vineyard,

I made you the branches of my vine;

but when I was thirsty, you gave me vinegar to drink,

and pierced with a spear the side of your Saviour.

*Holy God, holy and mighty, holy and immortal one, have mercy upon us.*

I went before you in a pillar of cloud,

and you have led me to the judgement hall of Pilate.

I scourged your enemies and brought you to a land of freedom,

but you have scourged, mocked, and beaten me.

I gave you the water of salvation from the rock,

but you have given me gall and left me to thirst.

*Holy God, holy and mighty, holy and immortal one, have mercy upon us.*

I gave you a royal sceptre, and bestowed the keys to the kingdom,  
but you have given me a crown of thorns.

I raised you on high with great power,  
but you have hanged me on the cross.

*Holy God, holy and mighty, holy and immortal one, have mercy upon us.*

My peace I gave, which the world cannot give,  
and washed your feet as a sign of my love,  
but you draw the sword to strike in my name,  
and seek high places in my kingdom.

I offered you my body and blood,  
but you scatter and deny and abandon me.

*Holy God, holy and mighty, holy and immortal one, have mercy upon us.*

I sent the Spirit of truth to guide you,  
and you close your hearts to the Counsellor.  
I pray that all may be as one in the Father and me,  
but you continue to quarrel and divide.

I call you to go and bring forth fruit,  
but you cast lots for my clothing.

*Holy God, holy and mighty, holy and immortal one, have mercy upon us.*

I grafted you into the tree of my chosen Israel,  
and you turned on them with persecution and mass murder.

I made you joint heirs with them of my covenants,  
but you made them scapegoats for your own guilt.

*Holy God, holy and mighty, holy and immortal one, have mercy upon us.*

I came to you as the least of your brothers and sisters;

I was hungry and you gave me no food,

I was thirsty and you gave me no drink,

I was a stranger and you did not welcome me,

naked and you did not clothe me,

sick and in prison and you did not visit me.

*Holy God, holy and mighty, holy and immortal one, have mercy upon us.*

*The People stand and sing*

Hymn 164 – Alone thou goest forth, O Lord

*Bangor*

1 A - lone thou go - est forth, O Lord, in  
2 Our sins, not thine, thou bear - est, Lord; make  
3 This is earth's dark - est hour, but thou dost  
4 Grant us with thee to suf - fer pain that,

sac - ri - fice to die; is this thy sor - row  
us thy sor - row feel, till through our pit - y  
light and life re - store; then let all praise be  
as we share this hour, thy cross may bring us

nought to us who pass un - heed - ing by?  
and our shame love an - swers love's ap - peal.  
giv - en thee who liv - est ev - er - more.  
to thy joy and re - sur - rec - tion power.

### **The Lord's Prayer**

Let us 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.**

### **Closing Prayer**

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.**

*The clergy and choir depart in silence.*



*Communion from the reserved Sacrament will be available immediately after this service in the Chapel of the Holy Innocents. On Good Friday, Communion is administered in silence, without the traditional words of administration.*

*The Church and Chapel will be open for prayer and silent devotion until 3pm.*

*The Sacramental Rite of Reconciliation of a Penitent will be available at the altar rail until 3pm.*

**Trinity Episcopal Church**  
3243 N Meridian Street, Indianapolis, IN 46208  
317 926 1346  
[trinitychurchindy.org](http://trinitychurchindy.org)

Restrooms are located off the hall connecting the Cloister Room and kitchen.  
Please ask an usher for directions.