



The Solemn Liturgy of Good Friday

April 3, 2026 • Noon

HOLY SPIRIT EPISCOPAL CHURCH

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service, is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

We acknowledge that our worship is taking place in the aboriginal territories of the Salish and Kalispel people.

OPENING ACCLAMATION

On this day the ministers enter in silence with a wooden cross. Please kneel as able as they process by with the cross. The cross is placed in a stand in front of the altar. The ministers then kneel for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.

Immediately before the Collect, the Celebrant may say

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

THE COLLECT FOR GOOD FRIDAY

The collect is the prayer appointed for each day that "collects" or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

Celebrant Let us pray.

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

The people are seated for the Lessons.

THE FIRST READING: Isaiah 52:13–53:12

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

A Reading from the book of the prophet Isaiah.

¹³See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

¹⁴Just as there were many who were astonished at him
—so marred was his appearance, beyond human semblance,
and his form beyond that of mortals—

¹⁵so 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.

^{53:1}Who has believed what we have heard?
And to whom has the arm of the LORD been revealed?

²For 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.

³He 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.

⁴Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.

⁵But 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.

⁶All 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.

⁷He 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.

⁸By 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.

⁹They 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.

¹⁰Yet 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.

¹¹Out 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.

¹²Therefore 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.**

Silence is kept. The people remain seated.

THE PSALM

The psalms are prayers that Jesus used and cover every mood of humanity's relationship and God and one another.

Reader Our response to the first reading is Psalm 22. Please pray it with me.

Psalm 22

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.
³**Yet you are the Holy One, ***
enthroned upon the praises of Israel.
⁴**Our forefathers put their trust in you; ***
they trusted, and you delivered them.
⁵**They cried out to you and were delivered; ***
they trusted in you and were not put to shame.
⁶**But as for me, I am a worm and no man, ***
scorned by all and despised by the people.
⁷**All who see me laugh me to scorn; ***
they curl their lips and wag their heads, saying,
⁸**“He trusted in the LORD; let him deliver him; ***
let him rescue him, if he delights in him.”
⁹**Yet you are he who took me out of the womb, ***
and kept me safe upon my mother's breast.
¹⁰**I have been entrusted to you ever since I was born; ***
you were my God when I was still in my mother's womb.
¹¹**Be not far from me, for trouble is near, ***
and there is none to help.
¹²**Many young bulls encircle me; ***
strong bulls of Bashan surround me.
¹³**They open wide their jaws at me, ***
like a ravening and a roaring lion.
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.
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.
²²**Praise the LORD, you that fear him; ***
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.
²³**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.
²⁴**My praise is of him in the great assembly; ***
I will perform my vows in the presence of those who worship him.
²⁵**The poor shall eat and be satisfied,**
and those who seek the LORD shall praise him: *
"May your heart live for ever!"
²⁶**All the ends of the earth shall remember and turn to the LORD, ***
and all the families of the nations shall bow before him.
²⁷**For kingship belongs to the LORD; ***
he rules over the nations.
²⁸**To him alone all who sleep in the earth bow down in worship; ***
all who go down to the dust fall before him.
²⁹**My soul shall live for him;**
my descendants shall serve him; *
they shall be known as the LORD's for ever.
³⁰**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

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

The people remain seated.

A Reading from Paul's Letter to the Hebrews.

[After the Holy Spirit says,] ¹⁶“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,”

¹⁷he also adds,

“I will remember their sins and their lawless deeds no more.”

¹⁸Where there is forgiveness of these, there is no longer any offering for sin.

¹⁹Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, ²⁰by the new and living way that he opened for us through the curtain (that is, through his flesh), ²¹and since we have a great priest over the house of God, ²²let 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. ²³Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. ²⁴And let us consider how to provoke one another to love and good deeds, ²⁵not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Reader The Word of the Lord.

People **Thanks be to God.**

Silence may follow.

THE PASSION GOSPEL: JOHN 18:1—19:42

Today's Gospel recounts Jesus' trial, crucifixion, and death. The customary responses before and after the Gospel are omitted.

*The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (John 19:17) all stand. The congregation is invited to join in at the **bold** parts marked "Crowd."*

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

Narrator: 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,

Jesus: "Whom are you looking for?"

Narrator: They answered,

Soldiers: "Jesus of Nazareth."

Narrator: Jesus replied,

Jesus: "I am he."

Narrator: Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again Jesus asked them,

Jesus: "Whom are you looking for?"

Narrator: And they said,

Soldiers: "Jesus of Nazareth."

Narrator: Jesus answered,

Jesus: "I told you that I am he. So if you are looking for me, let these men go."

Narrator: This was to fulfill the word that he had spoken,

Jesus: "I did not lose a single one of those whom you gave me."

Narrator: 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 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,

Woman: “You are not also one of this man’s disciples, are you?”

Narrator: Peter 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 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.”

Narrator: When he had said this, one of the guards 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 also one of his disciples, are you?”**

Narrator: He denied it and said,

Peter: “I am not.”

Narrator: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

Slave: “Did I not see you in the garden with Jesus?”

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 criminal, we would not have handed him over to you.”**

Narrator: Pilate said to them,

Pilate: “Take him yourselves and judge him according to your law.”

Narrator: The Judean leaders replied,

***Crowd:* “We are not permitted to put anyone to death.”**

Narrator: (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,

Pilate: “Are you the King of the Judeans?”

Narrator: Jesus answered,

Jesus: “Do you ask this on your own, or did others tell you about me?”

Narrator: Pilate replied,

Pilate: “I am not a Judean, am I? Your own nation and the chief priests have handed you over to me. What have you done?”

Narrator: Jesus answered,

Jesus: “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Judeans. But as it is, my kingdom is not from here.”

Narrator: Pilate asked him,

Pilate: “So you are a king?”

Narrator: Jesus answered,

Jesus: “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”

Narrator: Pilate asked him,

Pilate: “What is truth?”

Narrator: After Pilate had said this, he went out to the Judean leaders again and told them,

Pilate: “I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Judeans?”

Narrator: They shouted in reply,

***Crowd:* “Not this man, but Barabbas!”**

Narrator: Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

Soldiers: “Hail, King of the Judeans!”

Narrator: and striking him on the face. Pilate went out again and said to them,

Pilate: “Look, I am bringing him out to you to let you know that I find no case against him.”

Narrator: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate: “Here is the man!”

Narrator: When the chief priests and the guards saw him, they shouted,

***Crowd:* “Crucify him! Crucify him!”**

Narrator: Pilate said to them,

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

Narrator: The Judean leaders answered him,

Chief Priests: “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”

Narrator: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate: “Where are you from?”

Narrator: But Jesus gave him no answer. Pilate therefore said to him,

Pilate: “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?”

Narrator: Jesus answered him,

Jesus: “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.”

Narrator: From then on Pilate tried to release Jesus, but the Judean leaders cried out,

Chief Priests: “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”

Narrator: When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Judean leaders,

Pilate: “Here is your King!”

Narrator: They cried out,

***Crowd:* “Away with him! Away with him! Crucify him!”**

Narrator: Pilate asked them,

Pilate: “Shall I crucify your King?”

Narrator: The chief priests answered,

Chief Priests: “We have no king but the emperor.”

Narrator: Then Pilate handed him over to them to be crucified.

The people stand as able.

Narrator: 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,

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

Narrator: Pilate answered,

Pilate: “What I have written I have written.”

Narrator: When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another,

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 that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

Jesus: “Woman, here is your son.”

Narrator: Then he said to the disciple,

Jesus: “Here is your mother.”

Narrator: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),

Jesus: “I am thirsty.”

Narrator: A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,

Jesus: “It is finished.”

Narrator: Then he bowed his head and gave up his spirit.

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.

A period of silent reflection follows the Passion.

The people are seated at the invitation of the preacher.

THE SERMON

The Rev. Terri Ann Grotzinger

The people stand as able at the introduction to the hymn.

HYMN • #158

Ah, holy Jesus, how hast thou offended

Sung by all

Herzliebster Jesu

THE HYMN MAY BE FOUND ON THE NEXT PAGE.

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 Solemn Collects, consisting of a series of biddings to prayer, silence, and a collect that gathers the people's prayers, are derived from some of the most ancient forms of prayer of the Church and likely date to sometime before the fifth century.

All standing as able, the Deacon, or other person appointed, says to the people

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 as able or sit.

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 Marty, our Bishop, and all the people of this diocese
For all Christians in this community
For those about to be baptized (particularly _____)

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

Silence

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

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

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

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

Silence

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

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

For 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

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

Let us pray for 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

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 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.**

THE VENERATION OF THE CROSS

The Cross stands at the heart of the Good Friday liturgy. As we offer our corporate devotions, let the prayers wash over you and enter your heart. Use the Cross as the focus for your silent reflections and bring before our Savior our world's griefs and sufferings, its failures and transgressions, its anger and its violence, and ask of him healing, forgiveness, and peace.

All are invited to gather around the wooden Cross in front of the altar, or they may kneel as able or be seated. As we reflect on Jesus' suffering and death, all who wish to venerate the Cross may come forward for a time of silent prayer or may wish to express their devotion by touching the Cross.

HYMN AT THE VENERATION • #168

O sacred head, sore wounded

Sung by all Herzlich tut mich verlangen (Passion Chorale)

THE HYMN AT THE VENERATION MAY BE FOUND ON THE NEXT PAGE.

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 FROM THE RESERVED SACRAMENT

On Good Friday we fast from celebrating the Eucharist, but not from Communion itself. While there is no offering of bread and wine and no Eucharistic prayer, we receive the Body and Blood of the Risen Christ in the consecrated bread and wine reserved from Maundy Thursday's Eucharistic celebration. Even as we dwell at the foot of the Cross, the Good Friday liturgy feeds us with the spiritual food that will sustain us as we journey toward our celebration of the first Eucharist of Easter at tomorrow night's Easter Vigil.

The people may kneel as able or be seated.

CONFESSION OF SIN

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister 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.**

The Priest stands and says

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

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

People and Celebrant

**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.**

THE COMMUNION

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. Wine is also available, and you may drink from the common cup or dip your wafer in the intinction cup. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

FINAL PRAYER

The service concludes with the following prayer, said by all. No blessing or dismissal is added.

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.

All are invited to linger at the Cross before departing in silence.



Participants in the service

| | |
|--|--|
| <i>Presider and Preacher</i> | <i>The Rev. Terri Ann Grotzinger</i> |
| <i>Deacon</i> | <i>The Ven. Dorcie Dvarishkis</i> |
| <i>Director of Music</i> | <i>Dr. Nancy Cooper</i> |
| <i>Lectors/Lay Eucharistic Ministers</i> | <i>Torian Donohoe, Scott Jourdonnais</i> |
| <i>Passion Gospel Readers</i> | <i>Torian Donohoe, Glenn Hladek, Jesse Jaeger, Scott Jourdonnais, The Ven. Dorcie Dvarishkis</i> |
| <i>Altar Guild</i> | <i>TBD</i> |
| <i>Ushers</i> | <i>Clem Work, Keith Kuhn</i> |
| <i>Videographer</i> | <i>PJ Willett</i> |

SERVICE SCHEDULE FOR EASTER VIGIL AND EASTER SUNDAY

Our in-person service for Easter Vigil will take place at 7:30 p.m. on Saturday evening. Our in-person Easter Sunday services will take place at 9 a.m. and 11 a.m. at the church. The 11 a.m. Easter Sunday service will be livestreamed on the church YouTube channel [here](#). Can't watch at that time? The services will be archived on that same page.

THE GOOD FRIDAY OFFERING

The history of the Good Friday Offering reaches back to 1922 when, in the aftermath of World War I, The Episcopal Church sought to create new relationships with and among the Christians of the Middle East. From these initial efforts which focused on a combination of relief work and the improvement of ecumenical and Anglican relations, the Good Friday Offering was created.

Through the years many Episcopalians have found the Good Friday Offering to be an effective way to express their support for the ministries of the three dioceses of the Province of Jerusalem and the Middle East. Pastoral care, education and health care continue to be primary ministries through which the reconciling spirit of the Christian faith serves all in need. Participation in this ministry is welcome. The generous donations of

Episcopalians help the Christian presence in the Land of the Holy One to be a vital and effective force for peace and understanding among all of God’s children.

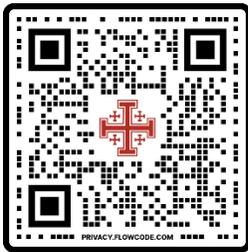
For 104 years, Episcopalians have generously shared their love, compassion, and financial gifts to support the ministry of the Anglican Communion Province of Jerusalem and the Middle East. These gifts have made an astounding difference in the lives of many people in the homeland of Jesus and beyond. By supporting life-giving ministries in the Anglican Province of Jerusalem and the Middle East, including St. George’s, Baghdad; the eye clinic in Ras Morbat, Yemen; the Al Ahli Arab Hospital in Gaza; and numerous other institutions identified by their dioceses, you are ensuring that our siblings in Christ are not forgotten.



- Al Ahli Arab Hospital in Gaza City provides critical medical care to all people, in peacetime and wartime alike.
- St. George’s is the only Anglican church in Iraq, serving local Indigenous communities and displaced people through worship, schools, and medical care.
- Christ Church in Aden, Yemen, serves as the grounds of Ras Morbat Eye Clinic, providing critical medical care for all in a war-torn country.
- The Christian National Kindergarten at St. Philip’s Episcopal Church, Nablus, in the West Bank, provides high-quality early education to all kindergartners, regardless of religion.

Please make a gift to the Good Friday Offering in one of the following ways:

- Scan the QR code here:



- Place your contribution in the offering plate at today’s service. Put “Good Friday Offering” in the memo field.
- Give securely online at iam.ec/goodfridayoffering
- To give via phone or for gifts of stock call (212) 716-6022.
- You can also still send your check contribution by mail to:
The Episcopal Church (DFMS)
P.O. Box 958983
St. Louis, MO 63195-8983

Make your check payable to: The Episcopal Church with “Good Friday Offering” in the memo field.

HOLY SPIRIT VESTRY

The Rev. Gretchen Strohmaier, Co-Rector
The Rev. Terri Ann Grotzinger (retired), Co-Rector
Molly Bowler, Senior Warden
Charlie Swannack, Junior Warden
Leslie McShane, Clerk of Vestry
James Wiley, Treasurer

Vestry Members, listed with the year their terms expire:

| 2026 | 2027 | 2028 |
|------------------|------------------|-----------------------|
| Molly Bowler | Julie Benson | Patti Beckley |
| Lance Collister | Keith Kuhn | Anne Geiger |
| Glenn Hladek | Beverley Sherman | Mary Beth Jourdonnais |
| Charlie Swannack | Jim Taylor | Leslie McShane |

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Ah, holy Jesus, how hast thou offended, Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930). Music: *Herrliebster Jesu*, Johann Cruger (1598-1622), alt. Public Domain. *O sacred head, sore wounded*, Words: Paul Gerhardt (1607-1676); sts. 1-3 and 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 (1864-1612); adapt. and harm. Johann Sebastian Bach (1685-1750) Public Domain.

Our Good Friday worship service is livestreamed via video for our online congregation. By participating in this service, you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.