

*St. Mary's*  
EPISCOPAL CHURCH  
Called to **serve, heal, and love** in the light of God.

YEARS  
**95**



"Crucifixion of Jesus Christ" by  
Vasili Golinsky

# GOOD FRIDAY

## SOLEMN COLLECTS & THE VENERATION OF THE CROSS

March 29, 2024  
7:00pm • Service with Choir

The Rev. Lester V. Mackenzie, AHC  
*Presider & Preacher*



# Welcome to St. Mary's

We are glad you are here!

Here in the Episcopal Church, we truly welcome everyone. Please sign a visitor's card (or scan the QR in this box) and introduce yourself to Fr. Lester after the service.



If you'd like more information about St. Mary's, membership, baptism, serving as a youth acolyte, confirmation, etc., contact us at 949-494-3542. Thank you for worshipping with us today!

Candida TerBush leads our Welcome and Engagement ministries at St. Mary's and she would love the opportunity to connect and answer any questions you may have. Contact her at [candidarivera25@yahoo.com](mailto:candidarivera25@yahoo.com).

## OUR MISSION

To be open to God's love and guidance.  
To embrace all in the name of Christ.

## OUR VISION

An inclusive community called to **serve, heal,**  
and **love** our neighbors in the Light of God.

## PARISH PRAYER LIST FOR THE DEPARTED

Nancy Guthrie, Ralph Root, Blake Franklin, Bill Ford, Jose Chavez, John Lever

## FOR HEALING, COMFORT & OTHER REQUESTS

JoAnn, Kayla K, Mary H, Josephine, Pamela, Joe, Terry, Sara, Jerry, Terrie, Nancy, Carol, Phoebe, Ralph, Hampton, Mimi, Francesca, Grace, Josh, John P., Tanya, Daniel, Tom, Jan, Karen, Lynn, Gregory, Naomi, Bill & Sara, Nick J, Cynthia, Don, Barbara, Erin, Ashley, Kady, Beau and Erika, Mike L, Erin, Tina, Milana, Kathleen, Rev. John Mennel, John, Sandy, Linda, Kenedy, Charlie, Jill, John, Chris, Richard, Sarah, Corrie, Pat, Lauren, Judy, Jan

## FOR ALL OTHERS IN NEED

Those affected by natural & environmental disasters, all affected by recent mass shootings, all in fear in Ukraine, Ethiopia, Sudan, Kongo, Israel and Palestine.

## FOR OUR CITY OF LAGUNA BEACH

*Prayer concern cards can be found in the Narthex. Please fill out and indicate if you would like the prayer request to be public or confidential. Return card to an usher or to the Parish Office.*

## WAYS TO GIVE

*Gratitude for your financial support of St. Mary's.  
Please consider giving to help us continue our ministry here  
in Laguna Beach and beyond.*



During the offering  
on Sunday



Online through  
Give Lively platform



Mail offering & pledges  
to Parish Office

# GOOD FRIDAY 7PM

Triduum Part 1 Maundy Thursday | Triduum Part 2 Good Friday | Triduum Part 3 Holy Saturday

The people **kneel or sit as are able.**

## SILENT PROCESSION

*Celebrant:* Blessed be our God.

*People:* **Forever and ever. Amen.**

## COLLECT OF 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.

*People:* **Amen.**

The people **sit** for the Word of God.

# THE WORD OF GOD

Our opening lesson is the poem of the Lord's servant who suffers and bears the sins of many. The passage is the fourth and last of the "servant songs" that form a portion of the Book of Isaiah written when the exile was coming to an end. The servant is sometimes thought to be an historical individual, or is understood as an idealization of the faithful of Israel. This "man of sorrows," who was "despised and rejected," "wounded for your transgressions," and one whom the Lord at last vindicates, is perceived by Christians to be a pre-figurement of Jesus.

## THE FIRST 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

Continued on the next page.



the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The Word of the Lord. **Thanks be to God.**

A psalm of lamentation and a plea for deliverance by one who feels deserted and pressed in on every side, expressing final confidence in God and God's goodness.

### **THE PSALM • 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.**

## THE SECOND LESSON • Hebrews 10:16-25

The Holy Spirit testifies saying,

“This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

The Word of the Lord. **Thanks be to God.**

### GRADUAL HYMN • *Ah Holy Jesus*

#158

Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to  
Who was the guil - ty? Who brought this up - on thee? A - las, my  
For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal

judge thee hath in hate pre - tend - ed? By foes de -  
treason, Je - sus, hath un - done thee. 'Twas I, Lord  
sor - row, and thy life's ob - la - tion; thy death of

rid - ed, by thine own re - ject - ed, O most af - flict - ed.  
Je - sus, I it was de - nied thee: I cru - ci - fied thee.  
an - guish and thy bit - ter pas - sion, for my sal - va - tion.

Words: Johann Heermann - Music: *Herzliebster Jesu*, Johann Crüger

In this reading we hear that God has established the promised new covenant through which our sins are forgiven and God's laws are written on our hearts. Given such confidence, we are to be unswerving in our hope and strong in our encouragement of one another.

The people **stand** at the introduction of the Gradual Hymn for the Holy Gospel.

## THE PASSION OF OUR LORD • *John 18:1-19:42*

Because of the length of today's Gospel, the people may be seated until otherwise indicated to stand or kneel/sit.

Our gospel is the story of Jesus' trials before the Jewish council and Pilate, followed by his final sufferings and death.

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

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with 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?"

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

Continued on the next page.

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 Jews 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 crowd, "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.

**(Please stand)**

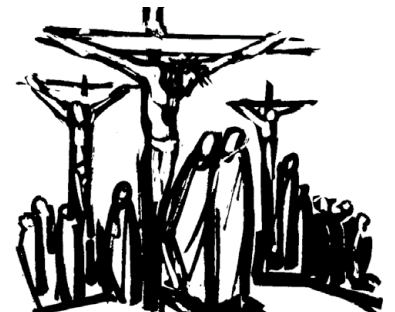
So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many 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 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.

**(Please kneel as you are able)**

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.

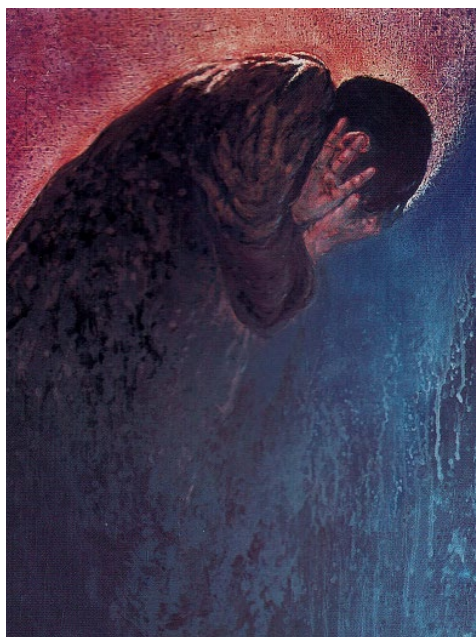
After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, “It is finished.”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

*Silence is kept.*

### **(Pleases stand)**

Since it was the day of Preparation, per the Jewish custom, the community 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 chief priests 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.



*"Peter's Denial"*  
Frank Wesley, 1923-2002

The Passion of the Lord.  
**Praise to you, Lord Christ.**

The people sit for the Homily.

**THE HOMILY** • *The Rev. Lester V. Mackenzie*

## THE SOLEMN COLLECTS

The people sit or kneel as are able for The Solemn Collects.

**HYMN** • *O Sacred Head, Sore Wounded (verses 1, 3 & 5)*

#168

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.

*Celebrant:* Dear people of God: our loving God sent Jesus Christ into the world, not to condemn the world but that the world through Christ might be saved; that all who believe in Christ might be delivered from the power of sin and death, and become heirs with Christ of everlasting life.

Let us pray, therefore, for people according to their needs.

*Intercessor:* Let us pray for the holy catholic Church of Christ throughout the world; for its unity in witness, for all bishops and other ministers and the people whom they serve.

For Michael, our Presiding Bishop, John our Bishop, and all the people of this Diocese. For all Christians in this community, and for those about to be baptized that you, Lord God, will confirm your Church in faith, increase it in love, and preserve it in peace.

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

*People:* **Amen.**

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

For 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 your help Lord God,  
that they may seek justice and truth, and live in peace and accord.

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

*People:* **Amen.**

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

The Solemn Collects are derived from the most ancient western form of the prayers of the people. The biddings date from the third or fourth century, and the collects date from the fifth century. The ancient solemn collects appear in the Gelasian and Gregorian sacramentaries. The practice of kneeling for the bidding and standing for the collect dates from the sixth century. The BCP states that the people may be directed to stand or kneel for the solemn collects. The 1549 BCP included two collects that were derived from the ancient solemn collects. The 1979 BCP is the first Prayer Book to restore the solemn collects to the Good Friday liturgy.

Solemn Collects continued on the next page.

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

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

*People:* **Amen.**

*Intercessor:* Let us pray for all who have not received the Gospel of Christ;  
For those who have never heard the word of salvation  
For those who have lost their faith  
For those hardened by sin or indifference  
For the contemptuous and the scornful  
For those who are enemies of the cross of Christ and persecutors  
of his disciples  
For those who in the name of Christ have persecuted others  
  
Praying that you, Lord God, will open their hearts to the truth,  
and lead them to faith and obedience.

*Celebrant:* 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.

*People:* **Amen.**

*Celebrant:* O God of unchangeable power and eternal light: Look  
favorably on your whole Church that wonderful and sacred  
mystery; by the effectual working of your providence, carry  
out in 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 the one through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

*People:* **Amen.**

## **VENERATION OF THE CROSS**

*Celebrant:* This is the wood of the cross, on which hung the Savior of the world.

*People:* **Come, let us worship.**

All are invited forward to venerate the Cross with a gesture of one's choice.

## **CHORAL ANTHEM**

## **GOOD FRIDAY INTERCESSION**

*Celebrant:* Like sheep we have gone astray; we have turned every one to our own way; and the Lord has laid on him the iniquity of us all. 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, whom the Lord has afflicted.

## **THE CONFESSION OF SIN**

*Celebrant:* Let us confess our sins to God:

*People:* **God of all mercy,  
we confess that we have sinned against you,  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves, and in the world you have created.  
We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.  
Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love  
and serve only your will.  
Amen.**

The Confession of Sin is an acknowledgment of sin, as in Psalm 51: "Against you only have I sinned and done what is evil in your sight." Confessions of sin during the liturgy are general, made by all the people.

## **ABSOLUTION**

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

*People:* **Amen.**

When Jesus taught his disciples this prayer it was a summary of all prayers. Placed in our liturgy at this place it again becomes the summation of our prayers to God in blessing the Bread and Wine.

Regardless of the tradition you come or where you are in your spiritual journey, you are welcome to receive Communion at the Lord's Table.

When it is time for you to go forward to the altar rail, an usher will direct your row. Proceed to the altar rail and you may stand or kneel. Fold your right hand on top of your left, palms facing up, and receive the wafer. You may immediately eat the wafer or wait for the wine and take communion by intinction\*. To sip the wine from the chalice, guide it to your lips with your hand on the base of the chalice. Receiving just the bread or wine alone is considered full communion. When you are finished receiving, you can return to your seat. If you are unable to come forward, please let an usher know, and we will bring Communion to you. You may also go to the altar during Communion to receive a blessing without taking Communion. Proceed to the altar just as you would for Communion but cross your arms across your chest to indicate to the priest that you would like to receive a blessing in place of Communion.

## THE LORD'S PRAYER

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

## INVITATION TO COMMUNION FROM THE RESERVED SACRAMENT

**Celebrant:** The Gifts of God for the People of God.  
Holy Food for Holy people.

**COMMUNION HYMNS** • *Here, O My Lord*  
*As The Deer*

#318

## POST COMMUNION PRAYER

**People:** **Lord, we thank you that in your passion you offer forgiveness and invite us to be with you where hunger is no more and death has no dominion: may the broken bread of life fracture our stony hearts for the sake of another world. Amen.**

## CLOSING PRAYER

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

# CLOSING HYMN • *Were You There?*

#172

The people sit or kneel as are able for the Closing Hymn.

Were you there when they cru - ci - fied my Lord? Were you  
 Were you there when they nailed him to the tree? Were you  
 Were you there when they pierced him in the side? Were you  
 Were you there when they laid him in the tomb? Were you

there when they cru - ci-fied my Lord? Oh!  
 there when they nailed him to the tree? Oh!  
 there when they pierced him in the side? Oh!  
 there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble, trem-ble...  
 Some-times it caus - es me to trem-ble, trem-ble, trem-ble...  
 Some-times it caus - es me to trem-ble, trem-ble, trem-ble...  
 Some-times it caus - es me to trem-ble, trem-ble, trem-ble...

— Were you there when they cru - ci - fied my Lord?  
 — Were you there when they nailed him to the tree?  
 — Were you there when they pierced him in the side?  
 — Were you there when they laid him in the tomb?

Words: African-American Spiritual - Music: *Were You There*, harm. Charles Winfred Douglas

**PLEASE DEPART IN SILENCE.**

# GOOD FRIDAY OFFERING

**By walking the way of the cross, Jesus of Nazareth showed us what a life of sacrificial love is all about and left behind footsteps that we are called to follow. The selfless way of the cross enables us to live authentic Christian lives.**

**This Good Friday, I invite you into that selfless way of living through your part in the Good Friday Offering.**

**-Presiding Bishop Michael Curry**



**GIVE**

**Give generously to ministries that make a substantial difference in the lives of our siblings in the Middle East.**

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

**1 Scan the QR code here:**



**2 Give securely online at:**  
[iam.ec/goodfridayoffering](https://iam.ec/goodfridayoffering)

**3 To give via phone or for gifts of stock, call (800) 334-7626 x6002**

**4 Send check to:**

DFMS-Protestant Episcopal Church US  
P.O. Box 958983  
St. Louis, MO 63195-8983

Make your check payable to: The Domestic and Foreign Missionary Society with "Good Friday Offering" in the memo field.

.....  
**Thank you. The Good Friday Offering affirms the dignity of the poor, the war-torn, and those in desperate need as God's ministry is done. Thank you for spreading hope's message through your gifts and prayers.**

This service conforms to Holy Eucharist: Rite Two, which begins on page 355 of the Book of Common Prayer (BCP). Scripture readings are appointed by the Common English Bible and are excerpted from the New Revised Standard Version of the Bible. Psalm texts are taken from the Book of Common Prayer. Hymns are from The Hymnal 1982.