



**12 PM**

THE PASSION OF  
OUR LORD JESUS CHRIST

Friday, April 7, 2023

*Good Friday*

TRINITY CHURCH  
IN THE CITY OF BOSTON





# TrinityEvents

**New to Trinity? Whether you're new among us or you've been here for years, we look forward to helping you make a home for faith at Trinity.**



Complete the short Welcome Form at [trinitychurchboston.org/welcome](http://trinitychurchboston.org/welcome) (or scan the QR code) so we can get to know you better.

## HOLY WEEK

### Holy Week Sermon Series Continues

How do we make sense of a world that crucifies God? And how do we understand a God who submits to crucifixion? Rector Morgan Allen will draw on the work of English theologian Leslie Weatherhead and explore God's will in three Sunday sermons:

Sun., 4/2 (Palm Sunday): **"The Intentional Will of God"**

Thurs., 4/6 (Maundy Thursday): **"The Circumstantial Will of God"**

Sun., 4/9 (Easter Day): **"The Ultimate Will of God"**

The Rev. Leslie Weatherhead served as minister of City Temple, London, from 1936-1960. During World War II, Weatherhead wrestled with the collision of a loving God and the reality of war, and he published *The Will of God* in 1944.

### Help Out + More Holy Week Plans at [trinitychurchboston.org/news](http://trinitychurchboston.org/news)

Just like the women going to the tomb in the wee hours of Easter morning, all of us have an opportunity to come and prepare the space for our celebration of the Resurrection. Please consider how you might be called to be a part of the team!

Scan the QR code or visit [trinitychurchboston.org/news](http://trinitychurchboston.org/news) to sign up to pitch in — or see all of our plans for Holy Week.

### Flowering of the Cross

Sun., Apr. 9, at each Easter Day Service, West Porch

On the West Porch (facing Copley Square), we invite all to share in the flowering of the same cross borne into the church on Good Friday. We welcome worshippers to bring a bloom or spray of green from their home windowsills, gardens, and lawns.

4/6	<b>Maundy Thursday Gethsemane Watch</b>	7 pm 8 pm
4/7	<b>Good Friday</b>	12 noon
4/8	<b>Easter Vigil</b>	5 pm
4/9	<b>Easter Day</b>	8 am, 10 am*, 12 noon

\*Can't make it to Copley Square? Join our 10 am Sunday Worship via Facebook Live, or find the livestream and recordings at [trinitychurchboston.org/worship](http://trinitychurchboston.org/worship)



Check out the sermon recordings at [trinitychurchboston.org/sermons](http://trinitychurchboston.org/sermons)



## LOOKING AHEAD

### Sermon Series Discussions

Sundays, 11:15 am, Forum

Building on our Holy Week sermon series, join us in the Forum and Commons on Easter Sundays for small-group discussions of *The Will of God*:

Sun., 4/23: *The Intentional Will of God*

Sun., 4/30: *The Circumstantial Will of God*

Sun., 5/14: *The Ultimate Will of God*

Following presentations by Trinity's Rector, Morgan Allen, we will gather at round tables for prompted conversations.

PDF copies of Leslie Weatherhead's *The Will of God* can be found online, and many versions of the text are in print. Presentation page numbers and references will be drawn from Abingdon Press' 1999 edition.

### Free 'Sacred Concert' by Duke Ellington

Sun., Apr. 30, 5 pm, Church, Free

Join the Trinity Choirs in collaboration with Berklee College of Music for "A Sacred Concert" by Duke Ellington. Scored for jazz big band, choir, and vocal soloists, the work combines elements of jazz, classical music, choral music, spirituals, gospel, blues and dance. In the words of Ellington himself: "This music is the most important thing I've ever done or am ever likely to do." Free and open to all.

WORSHIP




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Trinity Church  
in the City of Boston  
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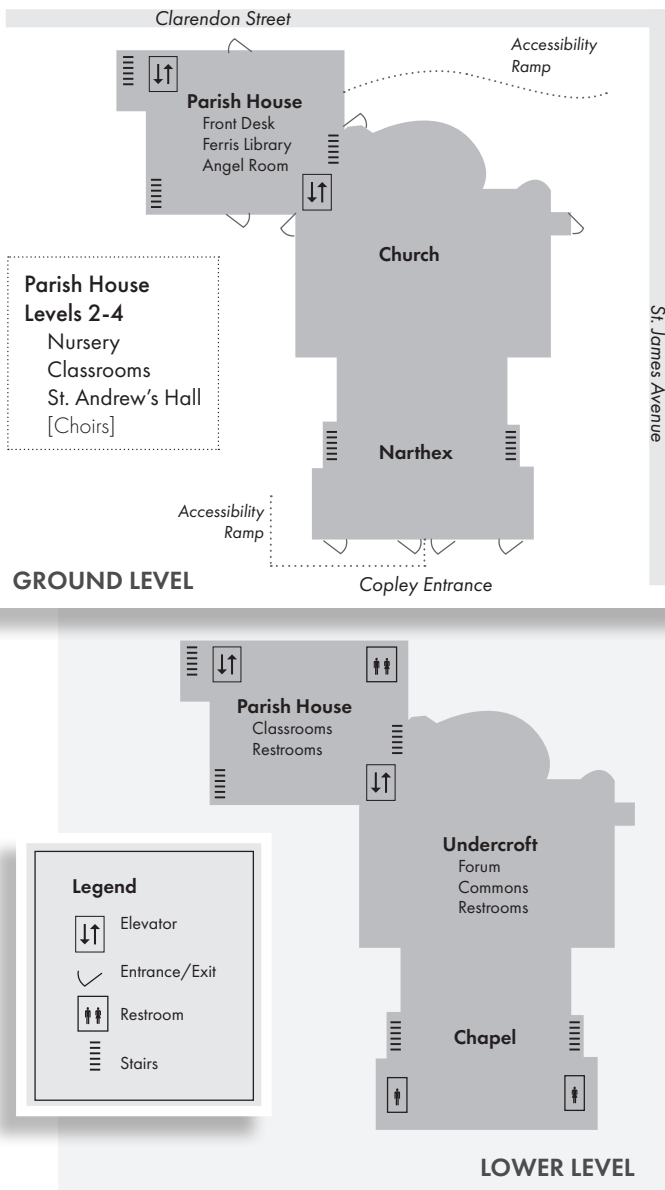
## WELCOME



 Whether you're new among us or you've been worshipping here for years, we look forward to helping you make a home for faith at Trinity.

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## FINDING YOUR WAY



### Statement of Affirmation

Trinity Church in the City of Boston is a congregation of the Episcopal Diocese of Massachusetts and welcomes and honors everyone. In accordance with our baptismal covenant, we affirm the inherent worth and dignity of every person. We strive to include all persons without regard to sexual orientation, race, nationality, gender, family configuration, ethnic background, economic circumstances, difference in ability, culture, or age. Our love and acceptance of each other embody our commitment to unity with God and each other in Christ.

## HOURS & INFORMATION

### Sunday Schedule (returns 4/16)

- 8 am** Holy Eucharist, Rite II, *spoken*
- 9 am** Coffee & Community Hour, full "Community Breakfast" on the first Sunday of most months
- 10 am** Holy Eucharist, Rite II, with organ, choristers, and choir. Includes Children's Homily & Nursery. Morning Prayer last Sunday of most months. online at [trinitychurchboston.org/live-worship](http://trinitychurchboston.org/live-worship) and [facebook.com/trinitychurchboston](https://www.facebook.com/trinitychurchboston)
- 11:15 am** Formation for All Ages
- 5 pm** Holy Eucharist, Rite II

### Weekday Worship at Trinity

#### Tues/Thurs.

- 8:30 pm** Online Compline (no Compline on 4/6) join us on Zoom at [bit.ly/tcbTTcompline](https://bit.ly/tcbTTcompline) or dial in with 1-646-558-8656 and enter Meeting ID 206 654 379

#### Weds.

- 5:45 pm** Choral Evensong (returns 4/26) in the Church, led by the Trinity Choristers

### Vestry

Chris Allen ('27) • Christine Arcese ('26) • Christopher Atwood ('26) • Barbara Dortch-Okara ('25) • Josh Fiala ('27) • Richard Henderson ('26) • Vincent W. James ('24) • Tim Martin ('27) • Niven Narain ('26) • Chuks Chijioke Okoli ('25) • Constance Perry ('24) • Peter Renner ('25) • Mary Roetzel ('27) • Olaf J. Thorp ('24) • Pam Waterman ('25) • Katie Wisley Shelby ('24)

### Clergy

The Rev. Morgan S. Allen, *Rector* • The Very Rev. Dr. Michael Battle, *Theologian-In-Community* • The Rev. Dr. Karen Coleman, *Assisting Priest* • The Rev. Paige Fisher, *Associate for Community Life* • The Rev. Kit Lonergan, *Priest for Welcome and Care* • The Rev. Abigail W. Moon, *Senior Associate*

Vestry can be reached at [bit.ly/TrinityVestry](https://bit.ly/TrinityVestry)

Clergy and Staff can be reached at [bit.ly/TrinityStaff](https://bit.ly/TrinityStaff)



### Tours

**Weds - Sat**  
**10 am - 4:30 pm**

Trinity Church offers self-guided, docent-led, and audio tours. Considered one of ten buildings that changed America, Trinity Church is an architectural masterpiece including its unique collection of stained-glass windows by designers such as Edward Burne-Jones, William Morris, and John La Farge, its murals, wood carvings and more. The price is \$10. Children younger than 12 are free.

# THE WORD OF GOD

## Opening Acclamation and Collect

Blessed be our God,  
**for ever and ever. Amen.**

Let us pray.

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

**Amen.**

## Reading Wisdom 2:1,12-24

For [the ungodly] reasoned unsoundly, saying to themselves, ‘Short and sorrowful is our life, and there is no remedy when a life comes to its end, and no one has been known to return from Hades... ‘Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training. He professes to have knowledge of God, and calls himself a child of the Lord. He became to us a reproof of our thoughts; the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange. We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father. Let us see if his words are true, and let us test what will happen at the end of his life; for if the righteous man is God’s child, he will help him, and will deliver him from the hand of his adversaries. Let us test him with insult and torture, so that we may find out how gentle he is, and make trial of his forbearance. Let us condemn him to a shameful death, for, according to what he says, he will be protected.’

Thus they reasoned, but they were led astray, for their wickedness blinded them, and they did not know the secret purposes of God, nor hoped for the wages of holiness, nor discerned the prize for blameless souls; for God created us for incorruption, and made us in the image of his own eternity, but through the devil’s envy death entered the world, and those who belong to his company experience it.

The Word of the Lord.

**Thanks be to God.**

*Our Holy Week worship continues with “Good Friday” from The Book of Common Prayer, pp. 276-282.*

*Today’s service begins with all kneeling for silent prayer.*

## Worship at Trinity

*Please note that our use of the BCP text may vary slightly to incorporate gender-neutral language when appropriate.*

*When the text of this worship booklet is in **bold**, it is spoken or sung by all.*

*Though the Presider’s posture (standing, sitting, or kneeling) will cue many in the pews, we invite you to participate as you are able and as your piety prefers.*



# THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

(18:1–19:37)

*The customary responses before  
and after the Gospel are omitted.*

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons.

Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground.

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

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.”

Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

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

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



Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover.

So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over. 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 Passover crowds 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. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, "Hail, king of the Jews!" And they slapped him in the face.

Once more Pilate came out and said to the crowds gathered there, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him." When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!" As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!"

But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him." The Temple leaders insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."

When Pilate heard this, he was even more afraid, and he went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer.

"Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?" Jesus answered, "You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin."

From then on, Pilate tried to set Jesus free, but the leaders kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar." When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of the Passover; it was about noon.

“Here is your king,” Pilate said to the Passover crowds. But they shouted, “Take him away! Take him away! Crucify him!”

“Shall I crucify your king?” Pilate asked.

“We have no king but Caesar,” the chief priests answered. Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus.

Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).

*At the mention of Golgotha,  
all stand.*

There they crucified him, and with him two others—one on each side and Jesus in the middle.

Pilate had a notice prepared and fastened to the cross. It read: Jesus of Nazareth, the King of the Jews. Many read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin, and Greek. The chief priests protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.” Pilate answered, “What I have written, I have written.”

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. “Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.” This happened that the scripture might be fulfilled that said, “They divided my clothes among them and cast lots for my garment.”

So this is what the soldiers did. Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “Woman, here is your son,” and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Temple leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken,” and, as another scripture says, “They will look on the one they have pierced.”

*As able, all remain standing as silence is kept for a time.*



Hymn 168 'O sacred head, sore wounded'

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,

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?

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,

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.

## THE SOLEMN COLLECTS

*All stand.*

Dear People of God: the creator of heaven and earth sent his Chosen One 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.

Let us pray for Christ's holy, catholic, Church throughout the world;

For its unity in witness and service

For bishops, for the ministry of all the baptized,  
and for those we serve

For 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.

*A period of silence follows  
each bidding, (which begins,  
"That God ...").*

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 our vocations and ministries we 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 Joseph, the President of the United States

For the Congress and the Supreme Court

For members and representatives of global partnerships

For Episcopal Relief and Development and all humanitarian organizations  
who seek peace and serve the common good

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

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, mind or spirit;  
For those who are deprived and oppressed  
For all who are sick or wounded,  
For those in darkness, in doubt and in despair, in loneliness and in fear,  
For prisoners, captives and refugees,  
For the victims of false accusations and violence,  
For all at the point of death and those who watch beside them,  
That God in his mercy will sustain them with the knowledge of his love.

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 encountered the love of God;  
For those who still seek, but have not found a relationship with Christ;  
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 the faithful;  
For those who in the name of Christ have persecuted others:  
That God will be in their hearts to open them to truth, and lead them to faith.

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 are separated from you, and bring home to your fold those who have gone astray; that all may receive the gracious care of the Good 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.

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.**

# DEVOTIONS BEFORE THE CROSS

## Invitation

*Cantor* Behold the wood of the cross,  
*Choir* Whereon was hung the world's salvation.

*Sung three times as the cross is  
borne into the church.*

## Good Friday Anthems

We glory in your cross, O Lord, and praise and glorify your holy resurrection;  
for by virtue of your cross joy has come to the whole world.

May God be merciful to us and bless us,  
show us the light of his countenance, and come to us.

Let your ways be known upon earth, your saving health among all nations.  
Let all the peoples praise you, O God; let all the peoples praise you.

We glory in your cross, O Lord, and praise and glorify your holy resurrection;  
for by virtue of your cross joy has come to the whole world.

We adore you, O Christ, and we bless you,  
because by your holy cross you have redeemed the world.

If we have died with him, we shall also live with him;  
if we endure, we shall also reign with him.

We adore you, O Christ, and we bless you,  
because by your holy cross you have redeemed the world.

O Savior of the world, who by thy cross and precious blood hast redeemed us:  
Save us and help us, we humbly beseech thee, O Lord.

**MUSIC: RUSSELL SCHULZ-WIDMAR (B. 1944)**

*As the anthems begin, all kneel.*

Hymn 172 'Were you there'

1 Were you there when they cru - ci - fied my Lord? Were you  
 2 Were you there when they nailed him to the tree? Were you  
 \*3 Were you there when they pierced him in the side? Were you  
 4 Were you there when they laid him in the tomb? Were you

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

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

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

## Confession & Absolution

Let us confess our sins against God and our neighbor.

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.**

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.**

## Offertory

Anthem *'In manus tuas'*

Thomas Tallis (c. 1505-1585)

*In manus tuas, Domine, commendo spiritum meum.*

*Redemisti me Domine, Deus Veritatis*

Into your hands, O Lord, I commend my spirit.

You have redeemed me, O Lord, O God of truth.

## The Presentation

All things come of Thee, O Lord.

**And of Thine own, have we given Thee.**

All we have and all we are is of God, and everyone has a faithful offering to make. All gifts received today will support ministry in the Diocese of Jerusalem.

To make a gift online, please [click here](#) or use the QR code below to be taken to the secure form on our website.



Alternatively, you may also give in-person via the basket passed during the Offertory.



## The Lord's Prayer

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

## Communion of the People

*Good Friday is the one day of the year when the Eucharist may not be celebrated. The bread and wine we share this day was reserved following last night's liturgy for Maundy Thursday. The sacrament has been kept in prayer in the chapel, on the Altar of Repose.*

*The sacrament will be distributed in silence. The simplicity of the act intends to hold both the bleakness of this occasion and the affirmation of God's presence even in our darkest hours.*

## Communion Anthem *'Vinea mea electa'*

Francis Poulenc (1899-1963)

*Vinea mea electa, ego te plantavi:  
quomodo conversa es in amaritudinem,  
ut me crucifigures et Barrabbam dimitteres.*

*Sepivi te, et lapides elegi ex te,  
et edificavi turrim.*

O vineyard, my chosen one. I planted thee.  
How is thy sweetness turned into bitterness,  
to crucify me and take Barabbas in my place?

I protected thee; I took the hard stones away from thy path,  
and built a tower in thy defense.

## Concluding Collect

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

**Amen.**

*After the Collect, all may leave in silence or remain in prayer.*

The worship of Holy Week continues with the Easter Vigil tomorrow at 5 pm.