



Good Friday  
April 3, 2026 ~ 7 pm



## CONCERNING THE SERVICE

*Once you enter the church, please maintain the silence before the liturgy begins. In the Episcopal tradition, we use this time to pray, reflect, and prepare for worship.*

*“BCP” refers to the Book of Common Prayer.*

*The + symbol indicates an appropriate time to make the sign of the Cross. Many people when the Name of Jesus is said if they are standing instead of kneeling. These practices are not required, and they are noted as a convenience for those who choose to do so.*

## CHILDREN’S CHAPEL & NURSERY

*We love children! We are happy they are here and want them to know that God loves them, and that they are most welcome in the house of God. We have comic book Bibles, coloring sheets, and sensory kits available—just ask an usher.*

*We offer Children’s Chapel (worship for children) and Nursery (infants and toddlers) during the 9 am and 11:15 am Sunday services.*

## BROADCAST

*This service is being broadcast live and will be archived on our Facebook page, and by attending, you consent to this audio/video recording and its release and publication.*

*Please check your mobile devices to make sure  
that they are in silent mode before the service begins.*

*Hearing assist devices are available; please ask an usher,  
and they will be happy to provide you with one.*

# GOOD FRIDAY

*The ministers enter in silence.*

*All then kneel as they are able for silent prayer.*

THE COLLECT OF THE DAY

BCP 169

*(Kneeling or standing)*

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord *Jesus* Christ was contented to be betrayed, and given up into the hands of sinners, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. **Amen.**

*Please be seated.*

# THE WORD OF GOD

## 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 the land of the living,  
stricken for the transgression of my people.

They made his grave with the wicked  
and his tomb with the rich,  
although he had done no violence,  
and there was no deceit in his mouth.

Yet it was the will of the LORD to crush him with pain.

When you make his life an offering for sin,  
he shall see his offspring, and shall prolong his days;  
through him the will of the LORD shall prosper.

Out of his anguish he shall see light;  
he shall find satisfaction through his knowledge.

The righteous one, my servant, shall make many righteous,  
and he shall bear their iniquities.

Therefore I will allot him a portion with the great,  
and he shall divide the spoil with the strong;  
because he poured out himself to death,  
and was numbered with the transgressors;  
yet he bore the sin of many,  
and made intercession for the transgressors.

*Reader*     The Word of the Lord.

*People*     **Thanks be to God.**

Antiphon: They divide my garments among them;  
they cast lots for my clothing.

- 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.
- Antiphon: They divide my garments among them;  
they cast lots for my clothing.

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.

*Reader*     The Word of the Lord.

*People*     **Thanks be to God.**

*Please stand.*

SEQUENCE HYMN

*There is a green hill far away*

Hymnal #167

HORSLEY

*Please be seated until asked to stand.*

THE HOLY GOSPEL

John 18:1-19:42

*Please note: the term “the Jews” in the Gospel according to St. John refers to particular individuals, and not to the entire Jewish people. John himself, like Jesus, was a Jew. When you hear “the Jews” in today’s reading, it would be most appropriate for you to interpret that phrase as “the religious authorities.” Tragically, with the most terrible consequences, this lesson from the Gospel according to St. John has been used for millennia to stoke the fires of anti-Semitism, and we absolutely reject any anti-Semitic understanding of today’s text.*

*Reader*     The Passion of our Lord Jesus Christ  
                 according to Saint John.

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised 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, 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 head-quarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, “What accusation do you bring against this man?”

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

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

After he had said this, he went out to the 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 police saw him, they shouted, “**Crucify him! Crucify him!**” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” The Jews answered him, “**We have a law, and according to that law he ought to die because he has claimed to be the Son of God.**”

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the 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 Jews, "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 of the Jews 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 Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified *Jesus*, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it."

This was to fulfill what the scripture says,

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

And that is what the soldiers did.

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

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

Since it was the day of Preparation, the Jews 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 Jews, asked Pilate to let him take away the body of *Jesus*. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to *Jesus* by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of *Jesus* and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish Day of Preparation, and the tomb was nearby, they laid *Jesus* there.

THE SERMON

the Rev'd Anne Smith

ANTHEM

Trinity Choir

*O vos omnes*

Tomás Luis de Victoria (c. 1548–1611)

*O vos omnes  
qui transitis per viam,  
attendite et videte:  
Si est dolor similis  
sicut dolor meus.  
Attendite, universi populi,  
et videte dolorem meum:  
Si est dolor similis  
sicut dolor meus.*

*O all you,  
who walk on the road,  
pay attention and see:  
If there be any sorrow  
like my sorrow.  
Pay attention, all people,  
and look at my sorrow:  
If there be any sorrow  
like my sorrow.*

Words: Lamentations 1:12

*Please stand.*

THE SOLEMN COLLECTS

*The Anglican Service Book*

Dearly beloved brethren, let us pray for the holy Church of God: that the Lord our God may vouchsafe to preserve it throughout all the world in unity, peace, and safety: making subject unto it all Principalities and Powers: and that he may grant unto us to dwell in such quiet and tranquility that we may duly show forth the glory of God the Father Almighty.

Let us pray. Let us bow the knee.

*(Silence)*

Arise.

Almighty and everlasting God, who hast in Christ made manifest thy glory unto all mankind: we beseech thee that thou wouldest preserve those things which of thy mercy thou hast created; that thy Church, being spread abroad through all the world, may steadfastly abide in the confession of thy holy Name. Through the same Christ our Lord. **Amen.**

Let us pray likewise for Sean, our chief Bishop: that like as the Lord our God hath appointed him to the office of Bishop, so he may preserve him in all peace and safety for the governance of God's holy People.

Let us pray. Let us bow the knee.

*(Silence)*

Arise.

Almighty and everlasting God, whose judgment upholdeth all things both in heaven and earth: we beseech thee mercifully to have respect unto our prayers, that like as thou hast appointed this thy servant to be our bishop so thou wouldest of thy mercy defend him against all adversities; and that all Christian peoples, acknowledging thee alone to be their author and governor, may so prosper by his care that they may duly increase in bringing forth the fruits of their profession. Through Christ our Lord. **Amen.**

Let us pray likewise for all Bishops, Priests, and Deacons; for all Subdeacons, Acolytes, Readers, Doorkeepers: and for all God's holy People.

Let us pray. Let us bow the knee.

*(Silence)*

Arise.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church; that every member of the same in his vocation and ministry may truly and godly serve thee. Through Christ our Lord. **Amen.**

Let us pray likewise for Donald, the President of the United States, and all in Civil Authority; that they, knowing whose ministers they are, may above all things seek God's honor and glory: and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honor them.

Let us pray. Let us bow the knee.

*(Silence)*

Arise.

Almighty and everlasting God, our Governor, whose glory is in all the world: we commend this nation to thy merciful care, that being guided by thy Providence, we may dwell secure in thy peace. Grant to the President of the United States, and to all in authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear. Through Christ our Lord. **Amen.**

Let us pray likewise for all them that are catechumens: that the Lord our God may open the ears of their hearts that they may enter in at the gate of his mercy; that by the washing of regeneration they may obtain the remission of all their sins, and be found faithful servants of our Lord, Christ *Jesus*.

Let us pray. Let us bow the knee.

*(Silence)*

Arise.

Almighty and everlasting God, who dost ever increase thy Church with the abundance of a new generation: we beseech thee that thou wouldest multiply in faith and understanding them that are being taught in thy holy word; that being renewed in the water of Baptism they may be numbered among the sons of thine adoption. Through Christ our Lord. **Amen.**

Dearly beloved brethren, let us pray likewise to God the Father Almighty, that he would vouchsafe to cleanse the world from all false doctrine: to deliver it from pestilence and famine: to open all prisons: and to set free them that are in captivity: granting unto pilgrims a safe return; to the sick healing; and to them that travel to attain unto the haven that they desire.

Let us pray. Let us bow the knee.

*(Silence)*

Arise.

Almighty and everlasting God, the comforter of them that mourn, the strength of them that travail: We beseech thee to hear the prayers of them that in any necessity make their supplications unto thee; that in all their troubles and adversities they may rejoice in the present succor of thy loving-kindness. Through Christ our Lord. **Amen.**

Let us pray likewise for all them that are in heresy and schism: that the Lord our God may deliver them from all false doctrines, and vouchsafe to restore them to their holy Mother the Catholic and Apostolic Church.

Let us pray. Let us bow the knee.

*(Silence)*

Arise.

Almighty and everlasting God, who wouldest not that any should perish, but rather that they should be saved: we beseech thee mercifully to look upon them that are deceived by the crafts of the devil; that the hearts of them which have gone astray may be delivered from their perversities and restored to the way of truth and to the unity of thy holy Church. Through Christ our Lord. **Amen.**

Let us pray likewise for those who do not yet believe in Christ, that the light of the Holy Spirit may fill them and bring them into the way of salvation.

Let us pray. Let us bow the knee.

*(Silence)*

Arise.

Almighty and everlasting God, who desirest not the death of a sinner but rather that he should turn from his wickedness and live: Mercifully accept our prayers; that all who know thee not as thou art revealed in the Gospel of thy Son may be delivered from the worship of their idols, and by confession of the true faith be united to thy holy Church to the honor and glory of thy Name. Through the same *Jesus* Christ our Lord. **Amen.**

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

Let us pray. Let us bow the knee.

*(Silence)*

Arise.

O God of unchangeable power and eternal light: Look favorably upon thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy providence, carry out the work of man's 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 renewed unto the perfection of him through whom all things were made, thy Son our Lord *Jesus* Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated.*

MOTET

Schola Cantorum

*Popule meus*

Tomás Luis de Victoria (c. 1548–1611)

*Popule meus, quid feci tibi?  
Aut in quo contristavi te?  
Responde mihi.*

*My people, what have I done  
to you? Or in what have I  
grieved you? Answer me.*

*Quia eduxi te de terra Ægypti:  
parasti Crucem Salvatori tuo.*

*Because I led you out of the land  
of Egypt: you have prepared a  
Cross for your Savior.*

*Agios o Theos.  
Sanctus Deus.  
Agios Ischyros.  
Sanctus Fortis.  
Agios Athanatos,  
eleison hymas.  
Sanctus et immortalis,  
miserere nobis*

*Holy God.  
Holy God.  
Holy Strong One.  
Holy Mighty.  
Holy Immortal One,  
have mercy on us.  
Holy and Immortal One,  
have mercy on us.*

*Quia eduxi te per desertum  
quadraginta annis, et manna  
cibavi te, et introduxi te in  
terram satis bonam: parasti  
Crucem Salvatori tuo.*

*Because I led you through the  
desert, for forty years, and fed  
you with manna, and brought  
you into a land exceeding good,  
you have prepared a Cross for  
your Savior.*

*Agios o Theos.  
Sanctus Deus.  
Agios Ischyros.  
Sanctus Fortis.  
Agios Athanatos,  
eleison hymas.  
Sanctus et immortalis,  
miserere nobis*

*Holy God.  
Holy God.  
Holy Strong One.  
Holy Mighty.  
Holy Immortal One,  
have mercy on us.  
Holy and Immortal One,  
have mercy on us.*

*Quid ultra debui facere tibi, et  
non feci? Ego quidem plantavi  
te vineam meam  
speciosissimam:  
et tu facta es mihi nimis amara:  
aceto namque sitim meam  
potasti: et lancea perforasti  
latus Salvatori tuo.*

*Agios o Theos.  
Sanctus Deus.  
Agios Ischyros.  
Sanctus Fortis.  
Agios Athanatos,  
eleison hymas.  
Sanctus et immortalis,  
miserere nobis*

*Ego propter te flagellavi  
Ægyptum cum primogenitis  
suis: et tu me flagellatum  
tradidisti.*

*Popule meus, quid feci tibi?  
Aut in quo contristavi te?  
Responde mihi.*

*Ego te eduxi de Ægypto,  
demerso Pharaone in mare  
Rubrum: et tu me tradidisti  
principibus sacerdotum.*

*Popule meus, quid feci tibi?  
Aut in quo contristavi te?  
Responde mihi.*

*What more should I have done  
for you, and have I not done?  
I have indeed planted you, my  
most beautiful vineyard:  
and you have become exceeding  
bitter to me: for you have  
quenched my thirst with vinegar:  
and with a spear pierced the side  
of your Savior.*

*Holy God.  
Holy God.  
Holy Strong One.  
Holy Mighty.  
Holy Immortal One,  
have mercy on us.  
Holy and Immortal One,  
have mercy on us.*

*I scourged Egypt for your sake,  
with their firstborn: and you  
delivered me to be scourged.*

*My people, what have I done  
to you? Or in what have I  
grieved you? Answer me.*

*I brought you out of Egypt,  
drowning Pharaoh in the Red  
Sea: and you delivered me to the  
chief priests.*

*My people, what have I done  
to you? Or in what have I  
grieved you? Answer me.*

*Ego ante te aperui mare:  
et tu aperuisti lancea latus  
meum.*

*I opened the sea before you:  
and you opened my side with a  
spear.*

*Popule meus, quid feci tibi?  
Aut in quo contristavi te?  
Responde mihi.*

*My people, what have I done  
to you? Or in what have I  
grieved you? Answer me.*

*Ego ante te praeivi in columna  
nubis: et tu me duxisti ad  
praetorium Pilati.*

*I went before you in a pillar of  
cloud: and you led me to the  
judgment hall of Pilate.*

*Popule meus, quid feci tibi?  
Aut in quo contristavi te?  
Responde mihi.*

*My people, what have I done  
to you? Or in what have I  
grieved you? Answer me.*

*Ego te pavi manna in desertum:  
et tu me cedisti alapis et  
flagellis.*

*I fed you with manna in the desert:  
and you gave me over to blows  
and scourges.*

*Popule meus, quid feci tibi?  
Aut in quo contristavi te?  
Responde mihi.*

*My people, what have I done  
to you? Or in what have I  
grieved you? Answer me.*

*Ego te potavi aqua salutis de  
petra: et tu me potasti felle et  
aceto.*

*I gave you the water of salvation  
from the rock: and you gave me  
gall and vinegar to drink.*

*Popule meus, quid feci tibi?  
Aut in quo contristavi te?  
Responde mihi.*

*My people, what have I done  
to you? Or in what have I  
grieved you? Answer me.*

*Ego propter te Chananeorum  
reges percussi:  
et tu percussisti arundine caput  
meum.*

*For your sake I struck down the  
kings of the Canaanites:  
and you struck my head with a  
reed.*

*Popule meus, quid feci tibi?  
Aut in quo contristavi te?  
Responde mihi.*

*My people, what have I done  
to you? Or in what have I  
grieved you? Answer me.*

*Ego dedi tibi sceptrum regale:  
et tu dedisti capiti meo spineam  
coronam.*

*I gave you a royal scepter:  
and you have given my head a  
crown of thorns.*

*Popule meus, quid feci tibi?  
Aut in quo contristavi te?  
Responde mihi.*

*My people, what have I done  
to you? Or in what have I  
grieved you? Answer me.*

*Ego te exaltavi magna virtute:  
et tu me suspendisti in patibulo  
crucis.*

*I exalted you with great power:  
and you hung me on the gallows  
of the cross.*

*Popule meus, quid feci tibi?  
Aut in quo contristavi te?  
Responde mihi.*

*My people, what have I done  
to you? Or in what have I  
grieved you? Answer me.*

Words: Liturgy of the office of Good Friday; Micah 6:3; Jeremiah 2:21; Isaiah 5:2, 40; the Improperia ("Reproaches").

*Please stand.*

HYMN

*Sing, my tongue, the glorious battle*

Hymnal #166

PANGE LINGUA

*The people kneel or stand.*

THE LORD'S PRAYER

BCP 336

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

**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.**

THE CONCLUDING PRAYER

*The Anglican Service Book*

Lord *Jesus* Christ, Son of the living God, we pray thee to set thy passion, cross, and death between thy 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 thy holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit thou livest and reignest, one God, now and for ever. **Amen.**

*All leave in silence.*

*The congregation is invited, if they wish, to come to the altar rail for private devotions prior to leaving.*

## Trinity Episcopal Church

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