

Good Friday
April 3, 2026
12:00 noon

On this day, the ministers enter in silence.

All then kneel for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.

Immediately before the Collect, the Celebrant may say

Blessed be our God.

People For ever and ever. Amen.

Celebrant: Let us pray.

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

Old Testament 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.

Psalm 22 (BCP, page 610)

- 1 My God, my God, why have you forsaken me? *
and are so far from my cry and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.
- 3 Yet you are the Holy One, *
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; *
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, *
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
- 8 “He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him.”
- 9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother’s breast.
- 10 I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother’s womb.
- 11 Be not far from me, for trouble is near, *
and there is none to help.

- 12 Many young bulls encircle me; *
strong bulls of Bashan surround me.
- 13 They open wide their jaws at me, *
like a ravening and a roaring lion.
- 14 I am poured out like water; all my bones are out of joint; *
my heart within my breast is melting wax.
- 15 My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.
- 16 Packs of dogs close me in, and gangs of evildoers circle around me; *
they pierce my hands and my feet; I can count all my bones.
- 17 They stare and gloat over me; *
they divide my garments among them; they cast lots for my clothing.
- 18 Be not far away, O LORD; *
you are my strength; hasten to help me.
- 19 Save me from the sword, *
my life from the power of the dog.
- 20 Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.
- 22 Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.
- 23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.
- 24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied, and those who seek the LORD shall praise him: *
"May your heart live for ever!"
- 26 All the ends of the earth shall remember and turn to the LORD, *
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the LORD; *
he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.

- 29 My soul shall live for him; my descendants shall serve him; *
they shall be known as the LORD'S for ever.
- 30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

The Epistle: 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 Passion Gospel is announced in the following manner.

The Passion of our Lord Jesus Christ according to John. (John 18:1-19:42)

The customary responses are omitted.

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 guards from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he

had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the 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 Judean leaders that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the guards had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the 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 guards standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

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

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Judean leaders replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the 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 guards saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jewish leaders answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the 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.

The People shall stand as they are able.

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. Amy Spagna

Hymn 158 Ah, Holy Jesus, How Hast Thou Offended

1. Ah, holy Jesus, how hast thou offended,
that man to judge thee hath in hate pretended?
By foes derided, by thine own rejected,
O most afflicted.

2. Who was the guilty? Who brought this upon thee?
Alas, my treason, Jesus, hath undone thee.
'Twas I, Lord Jesus, I it was denied thee:
I crucified thee.

3. Lo, the Good Shepherd for the sheep is offered;
the slave hath sinned, and the Son hath suffered;
for our atonement, while we nothing heeded,
God interceded.

4. For me, kind Jesus, was thy incarnation,
thy mortal sorrow, and thy life's oblation;
thy death of anguish and thy bitter passion,
for my salvation.

5. Therefore, kind Jesus, since I cannot pay thee,
I do adore thee, and will ever pray thee,
think on thy pity and thy love unswerving,
not my deserving.

The Solemn Collects

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

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service
For all bishops and other ministers, and the people whom they serve
For Shannon, our Bishop, and all the people of this diocese
For all Christians in this community
For those about to be baptized (particularly_____)

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

Silence

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

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

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

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

Silence

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

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

For continued faithfulness to God's covenant with them;
For their flourishing in peace as witnesses to God's sustaining love;
For safety from all malice and harm;
For the fullness of redemption for the sake of God's Name.

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

Silence

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

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

For those who are hungry and homeless, destitute and oppressed
For those who are ill or disabled, in body, mind, or spirit
For those in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For those who are sorrowful and bereaved
For those who are persecuted for the sake of Christ
For prisoners, refugees, and captives
For victims of war, genocide, and trafficking, and those in mortal danger

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

Silence

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

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

For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin or indifference
For the contemptuous and the scornful
For those who are enemies of the cross of Christ and persecutors of his disciples
For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

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

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

Silence

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.*

Hymn 168 O Sacred Head, Sore Wounded (*Herzlich tut mich verlangen*)

1. O sacred head, sore wounded, defiled, and put to scorn;
O kingly head surrounded with mocking crown of thorn:
what sorrow mars thy grandeur? Can death thy bloom deflower?
O countenance whose splendor the hosts of heaven adore!

2. Thy beauty, long desired, hath vanished from our sight;
thy power is all expired, and quenched the light of light.
Ah me! for whom thou diest, hide not so far thy grace:
show me, O Love most highest, the brightness of thy face.

3. In thy most bitter passion my heart to share doth cry,
with thee for my salvation upon the cross to die.
Ah, keep my heart thus moved to stand thy cross beneath,
to mourn thee, well-beloved, yet thank thee for thy death.

4. What language shall I borrow to thank thee, dearest friend,
for this thy dying sorrow, thy pity without end?
Oh, make me thine for ever! And should I fainting be,
Lord, let me never, never, outlive my love for thee.

5. My days are few, O fail not, with thine immortal power,
to hold me that I quail not in death's most fearful hour;
that I may fight befriended, and see in my last strife
to me thine arms extended upon the cross of life.

The Lord's Prayer

**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 service concludes with the following prayer. No blessing or dismissal is added.

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

The church and the Zoom link will remain open for 30 minutes at the conclusion of the service for those who wish to pray. Please depart in silence out of respect for those who choose to remain.

A few notes on today's service:

Much of the text of this liturgy comes from the 1979 *Book of Common Prayer*. Some edits to the Solemn Collects have been made in light of the rise of anti-Semitism around the world.

The phrase "the Jews" within the Gospel reading is a translation of the Greek phrase *hoi Ioudaioi*. It does not refer to the Jewish people as a whole, but rather to what the New Testament scholar Harold W. Attridge describes as "the synagogue authorities of a particular time and place who were inimical to the Christian movement... in the community in which this Gospel was written." (*Introduction to the Gospel According to John* in the *HarperCollins Study Bible* (San Francisco: Harper Collins, 2006), 1814-15).

While the conflict between Jesus and these authorities is visible throughout John's Gospel, it categorically does not assign blame to the Jewish people for the events of Good Friday. It is important for us, living some 2000 years later, to remember that they took place against the backdrop of the complicated interactions among the Jewish authorities, their Roman colonizers, and the ordinary people living in and around Jerusalem. Unfortunately, over the centuries, taking John's frequent use of *hoi Ioudaioi* out of its proper historical and social context has given rise to anti-Jewish language and violence, making Good Friday a particularly dangerous day for Jewish communities. Such hatred and violence is antithetical to Jesus' own teaching that we are to love our neighbors as ourselves.

Historically, the Church has prayed on this day that the Jewish people would convert from their blindness and hardness of heart. While such a prayer has never been included in the American *Book of Common Prayer*, it is a legacy to which we are accountable, given that it at times inspired violence against Jews.

The Collect which affirms God's relationship with the Jewish people is modeled on similar prayers currently in use in the Anglican Church of Canada and the Church of England. It grounds God's redemptive work as beginning with the Jewish people, from whom Jesus Christ was born. It acknowledges this covenant has never been broken, and prays for their continued flourishing and safety as witnesses to God. It concludes with an acknowledgement of Christian harm done to the Jewish people and envisions a new life where Jews and Christians walk together in the life of God for the sake of the world.