

# TRINITY EPISCOPAL CHURCH

## GOOD FRIDAY

APRIL 7, 2023

7:00 PM

A PLACE OF WELCOME, HOPE & HEALING

**my god, my god,**



**why have you forsaken me?**

120 Sigourney Street, Hartford, Connecticut 06105-2796  
860.527.8133 [www.trinityhartford.org](http://www.trinityhartford.org)

## Welcome!

Whether this is your first time at Trinity, your first time in a long time, or if you're here every Sunday, we are delighted that you are worshiping with us today.

**WELCOME TO OUR GUESTS** If you are new to Trinity, we hope that you will introduce yourself and sign one of the guest books at either entrance to the Church. Restrooms are located in two places. Exit through the rear doors of the Sanctuary and go to your right. The white doors on your left are the restrooms. Restrooms can also be found if you exit the door at the front right of the Sanctuary and go down the hall toward the exit to the parking lot. The restrooms are on your right once you pass the fireplace.

**MASK POLICY** Masks at indoor services are strongly encouraged.

**NAMETAGS** In order to make it easier for us to get to know each other, we ask everyone to wear a nametag. If you do not have a reusable nametag, there are stickers and markers at each entrance. If you would like to have a reusable nametag made for you, please print your name on the clipboard next to the trays of reusable nametags.

**KIDS IN CHURCH** Copies of 'The Sunday Paper Junior' coloring sheets and crayons available at each Sanctuary entrance. Each week the coloring sheet will highlight some aspect of the Scripture for the day and includes notes to help parents talk to their kids about the theme. Please feel free to let your kids color and otherwise be themselves during the worship service. All are welcome as they are, including kids!

**ABOUT OUR WORSHIP** Most of the worship service is printed in this leaflet. Music that is not printed in the leaflet can be found in *The Hymnal 1982* (the red book on the shelf under the chair in front of you) or in *Lift Every Voice and Sing II* (the red, black, and green book found on a cart at each entrance). We stand, if able, for the hymns and stand or kneel, according to one's personal tradition, for prayer.

After silent prayer, the Officiant begins the liturgy with the following:

Please stand.

Officiant Blessed be our God.

People For ever and ever. Amen.

Officiant Let us pray.

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

People Amen.

## OPENING HYMN

## O Sacred Head Now Wounded

Hymnal 1982 #168

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;  
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;  
 3 In thy most bit - ter pas - sion my heart to share doth cry,  
 \*4 What lan - guage shall I bor - row to thank thee, dear - est friend,  
 \*5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:  
 2 thy power is all ex - pir - ed, and quenched the light of light.  
 3 with thee for my sal - va - tion up - on the cross to die.  
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?  
 5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?  
 2 Ah me! for whom thou di - est, hide not so far thy grace:  
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,  
 4 Oh, make me thine for - ev - er! and should I faint - ing be,  
 5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!  
 2 show me, O Love most high - est, the bright - ness of thy face.  
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.  
 4 Lord, let me nev - er, nev - er, out - live my love for thee.  
 5 to me thine arms ex - tend - ed up - on the cross of life.

*Please sit.*

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        Hear what the Spirit is saying to God's people.  
People        *Thanks be to God.*

*Please stand.*

PSALM 22

BCP 610



- 1 (My God, my) God, why have you for/saken 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 de/livered them.
- 5 They cried out to you and were de/livered; \*  
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 de/liver him; \*  
let him rescue him, if he de/lights 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 en/circle 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 a/round 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 as/sembly; \*  
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 un/born \*  
the saving deeds that / he has done.

*Please sit.*

THE SECOND LESSON

Hebrews 4:14-16; 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

Reader Hear what the Spirit is saying to God’s People.  
All *Thanks be to God.*

MUSICAL RESPONSE

Chorale Prelude on “O Haupt voll Blut und Wunden”  
(O Sacred Head Now Wounded)

Max Reger  
(1873-1916)

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 Judean guards arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Judean leaders that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, “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

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<sup>1</sup> “This version of the Gospel does not uniformly render the Greek *hoi Iudaioi* as “the Jews”. Traditionally, the repetition of “the Jews” has given rise to anti-Jewish language and violence, marking Good Friday as a historically dangerous time for Jewish communities living in Christian contexts.” Taken from *Proposed Trial use Liturgy for Good Friday with alternate Passion Translation approved by the 80<sup>th</sup> General Convention (2022) of the Episcopal Church*.



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 Judeans?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Judean, 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 Judeans. 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 Judeans 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 Judeans?" 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 Judeans!" 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 Judeans 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 Judeans leaders 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 Judean leaders, "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 Judeans." Many of the Judeans read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Judeans said to Pilate, "Do not write, 'The King of the Judeans,' but, 'This man said, I am King of the Judeans.'" 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 Judean leaders did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear, 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 Passion narratives have been used to incite lethal physical violence against Jewish communities by the Church and its ministers. They have also been used to craft violent, anti-Semitic theologies that blame Jews for the death of Jesus, demean and defame Judaism, and deem it failed and its covenants replaced. It is important to acknowledge that history, while repudiating it and repenting of it and affirming God's fidelity to all God's covenants and all God's peoples." ~The Rev. Dr. Wil Gafney*

*Silence for reflection.*

*Please stand or kneel.*

THE SOLEMN COLLECTS

BCP 27<sup>2</sup>

Officiant 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 Jeff and Laura, our Bishops, and all the people of this diocese  
 For all Christians in this community  
 For those about to be baptized

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

*Silence*

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

*People*

*Amen.*

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

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

That by God's help they may seek health for all, that they may work for 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.

*People*

*Amen.*

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<sup>2</sup> This alternate rite introduces a new collect for the Jewish people. The collect for those who suffer has been revised with person first language, an approach that ensures that those who experience various conditions are not defined by those exclusively. The bidding and conclusion of the final Solemn Collect has been revised. Taken from *Proposed Trial use Liturgy for Good Friday with alternate Passion Translation approved by the 80<sup>th</sup> General Convention (2022) of the Episcopal Church*.

Officiant 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 is peace as witness 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.

*People* *Amen.*

Officiant 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 the sick,  
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 the victims of war, genocide, and trafficking, and all those in mortal danger

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

*Silence*

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

*People* *Amen.*

Officiant Let us pray for all 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 persecutors of Christ's 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.

*People* Amen.

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

*Silence*

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

*People* Amen.

*Please sit.*

MUSICAL RESPONSE                      Were You There                      Chuck Marohnic

*Please stand.*

ANTHEM OF VENERATION OF THE CROSS                                              BCP 281

Officiant     We adore you, O Christ, and we bless you,  
*People*        ***because by your holy cross you have redeemed the world.***  
Officiant     If we have died with him, we shall also live with him;  
                    if we endure, we shall also reign with him.  
*People*        **We adore you, O Christ, and we bless you,**  
                    **because by your holy cross you have redeemed the world.**

*During the music that follows, you are invited to stand or kneel at the foot of the cross. You may also light a candle.*

*Please sit.*

MUSIC DURING VENERATION OF THE CROSS                                              Desseins Eternel (Eternal Purposes)                      Olivier Messiaen (1908-1992)

*Please stand.*

## CONFESSION AND ABSOLUTION

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

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

## THE LORD'S PRAYER

Officiant As our Savior Christ has taught us, we now pray,  
*All* Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins,  
as we forgive those  
who sin against us.  
Save us from the time of trial,  
And deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
Now and forever. Amen.

*Please sit.*

## COMMUNION FROM RESERVE SACRAMENT

*The people are invited to come forward to receive Communion (bread only) from the Reserve Sacrament. Gluten free wafers are available on request.*

*Verse 1 sung by George Chien, soloist.*

1. They cru - ci - fied\_ my Lord, and He nev - er said a mum - ba - lin'  
 2. They nailed Him to a tree, and He nev - er said a mum - ba - lin'

1. word; They cru - ci - fied\_ my Lord, and He nev - er said a mum - ba - lin'  
 2. word; They nailed Him to a tree, and He nev - er said a mum - ba - lin'

1. word. Not a word, not a word, not a word.  
 2. word; Not a word, not a word, not a word.

3. They pierced Him in the side.  
 4. The blood came streamin' down.  
 5. He hung His head and died.

*Please stand.*

Officiant 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 forever.

People *Amen.*

*The service ends in silence.*

**+ ASSISTING AT WORSHIP +**

**The Rev. D. Littlepage and The Rev. Horace Johnson – Officiants  
The Rev. D. Littlepage – Preacher**

**Readers**  
Martha Freimuth, Boo Morton

**Verger**  
Cathy Rowe

**Ministers of Communion**  
Suzanne Blancaflor, Jacqui Lucier

**Acolyte**  
Jon Garcia

**Director of Music**  
Michelle Horsley

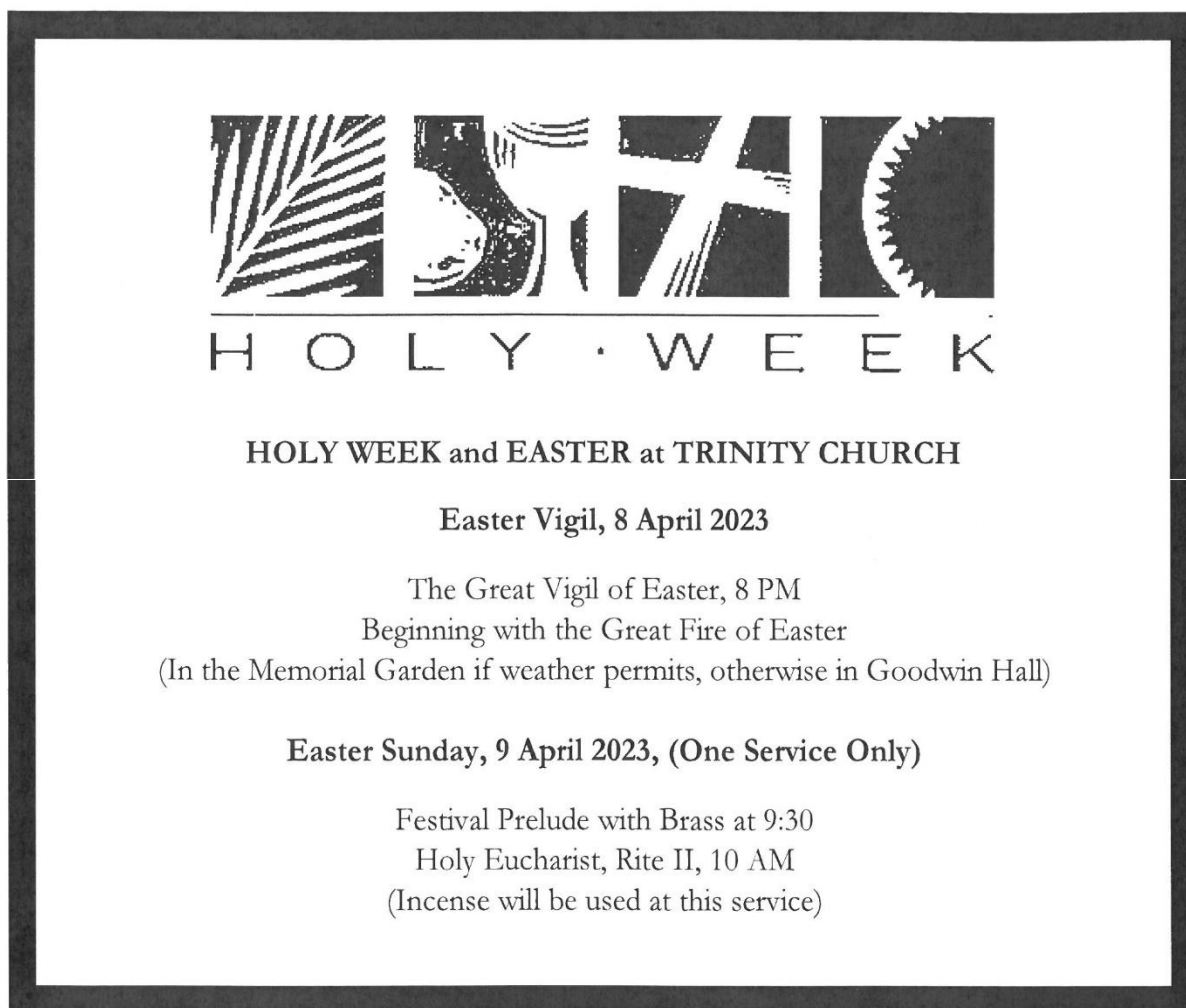
**Virtual Vergers**  
Casey Rousseau, Jake Troiano

The words of the service are taken from *The Book of Common Prayer*.

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**Cover Art:** We are grateful to The Rev. George Chien (UMC, MCC) for creating the artwork on the cover.



**H O L Y · W E E K**

**HOLY WEEK and EASTER at TRINITY CHURCH**

**Easter Vigil, 8 April 2023**

The Great Vigil of Easter, 8 PM  
Beginning with the Great Fire of Easter  
(In the Memorial Garden if weather permits, otherwise in Goodwin Hall)

**Easter Sunday, 9 April 2023, (One Service Only)**

Festival Prelude with Brass at 9:30  
Holy Eucharist, Rite II, 10 AM  
(Incense will be used at this service)