



This is the sign of the covenant that I make between me and you and every living creature

WELCOME TO OUR GUESTS

We are glad you're with us! If you are new to Trinity, please introduce yourself to the clergy and the greeters and sign one of the guest books at either entrance to the church.

COMMUNION

If you require a gluten-free communion wafer, please advise the priest or minister of communion and we will provide one for you. At communion, if you prefer consecrated grape juice rather than wine, after receiving the bread, proceed to the designated minister holding a ceramic chalice. If for whatever reason you do not wish to receive Communion today, you are invited to receive a blessing, indicating your wish by crossing your arms over your chest.

HEARING ASSISTIVE DEVICES

If you would like to borrow a hearing assistive device, please speak to an usher.

ABOUT OUR WORSHIP

We invite you to be a full participant in our worship of God. This service may include parts of the Order for the Holy Eucharist from the Book of Common Prayer (BCP), Enriching Our Worship (EOW), A New Zealand Prayer Book (NZPB) and music from The Hymnal 1982, Lift Every Voice and Sing and Wonder, Love and Praise hymnals. We stand, if able, for the hymns, and stand or kneel, according to one's personal tradition and ability, for prayer.

Trinity Episcopal Church
120 Sigourney Street, Hartford, Connecticut 06105-2796
860.527.8133 www.trinityhartford.org

Good Friday 2018

On this second day of the *Triduum Sacrum*, having observed Jesus' washing of the disciples' feet and His Last Supper on Maundy Thursday, we commemorate the Passion and Death of Jesus at the hands of Roman soldiers. While there is no celebration of the Eucharist on this day, we are invited to receive communion from the reserved sacrament consecrated on Maundy Thursday. The idea of receiving communion may seem unusual on Good Friday. Good Friday commemorates Jesus' complete brokenness for humankind. By breaking the bread and sharing the cup we commemorate Jesus' body being broken for us and our sharing in that brokenness as our source of healing in our own brokenness. The reception of Christ's Body and Blood on this day has special significance as we remember Christ's sacrifice for us and our sharing in that mystery of life into death, into new life.

Your Brother in Christ,

The Rev. Dr. Donald L. Hamer, Rector

+ ASSISTING AT WORSHIP

Verger:

Ray Wilson

Altar Guild:

Karin Peterson

Minister of Communion:

Ray Wilson

Usher:

Claire Blissett

Readers:

Boo Morton

Alan Rice

Lay Leader Host:

Richard Syracuse

7:30 P.M.

Please stand as the procession enters in silence.

All then kneel for silent prayer, after which the Officiant stands and begins the liturgy with the following:

Officiant Blessed be our God.
All For ever and ever. Amen.

THE COLLECT OF THE DAY

Officiant The Lord be with you.
All And also with you.

Officiant Let us pray.
All 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.

Please be seated.

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.
All Thanks be to God.

Please stand for the psalm.

PSALM 22

Tone 1



Cantor (My God, my) God, ♣ why have you for/saken me? *
 and are so far from my cry ♣
 and from the words of / my distress?

All O my God, I cry in the daytime, ♣ but you do not / answer; *
 by night as well, but I / find no rest.

Yet you are the / Holy One, *
 enthroned upon the / praises of Israel.



Our forefathers put their / trust in you; *
they trusted, and / you delivered them.
They cried out to you and were de/livered; *
they trusted in you and were not / put to shame.
But as for me, ♪ I am a worm and no / man, *
scorned by all and despised / by the people.
All who see me laugh me to / scorn; *
they curl their lips and wag / their heads, saying,
“He trusted in the LORD; ♪ let him de/liver him; *
let him rescue him, if / he delights in him.”
Yet you are he who took me out of the / womb, *
and kept me safe upon my / mother’s breast.
I have been entrusted to you ever since I was / born; *
you were my God when I was still in my / mother’s womb.
Be not far from me, ♪ for trouble is / near, *
and there is / none to help.

Please be seated.

THE SECOND READING: 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 The Word of the Lord.
All Thanks be to God.

ANTHEM: *Tenebrae factae sunt*

Michael Haydn

Darkness fell when we crucified Jesus:
and about the ninth hour Jesus cried with a loud voice:
“My God, my God, why hast thou forsaken me?”
And he bowed his head and gave up the ghost.
Jesus cried with a loud voice and said, “Father, into thy hands I commend my spirit.”
And he bowed his head and gave up the ghost.

The customary responses before and after the Gospel are omitted. The congregation remains seated until the arrival at Golgotha, when all stand.

Reader 3 The Passion of Our Lord Jesus Christ according to John.

Reader 2 After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,

Reader 1 “Whom are you looking for?”

Reader 3 They answered,

All “Jesus of Nazareth.”

Reader 3 Jesus replied,

Reader 1 “I am he.”

Reader 3 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,

Reader 1 “Whom are you looking for?”

Reader 3 And they said,

All “Jesus of Nazareth.”

Reader 1 “I told you that I am he. So if you are looking for me, let these men go.”

Reader 3 This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.”

Reader 2 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,

Reader 1 “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

Reader 2 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,

Reader 3 “Aren’t you also one of this man’s disciples?”

Reader 2 “No, I am not.”

Reader 3 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,

Reader 1 “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.”

Reader 3 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,

Reader 1 "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?"

Reader 3 Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

All "Aren't you too one of his disciples?"

Reader 3 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?"

Reader 2 NO!

Reader 3 And at that moment the cock crowed.

Interlude 1

Reader 3 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,

Reader 2 "What accusation do you bring against this man?"

All "If this man were not a criminal, we would not have handed him over to you."

Reader 2 "Take him yourselves and judge him according to your law."

All "We are not permitted to put anyone to death."

Reader 3 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,

Reader 2 "Are you the King of the Jews?"

Reader 1 "Do you ask this on your own, or did others tell you about me?"

Reader 2 "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?"

Reader 1 "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."

Reader 2 "So you are a king?"

Reader 1 "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."

Reader 2 "What is truth?"

Reader 3 After he had said this, he went out to the Jews again and told them,

Reader 2 "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?"

Reader 3 They shouted in reply,

All "Not this man, but Barabbas!"

Reader 3 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,

All “Hail, King of the Jews!”

Reader 3 and striking him on the face. Pilate went out again and said to them,

Reader 2 “Look, I am bringing him out to you to let you know that I find no case against him.”

Reader 3 So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Reader 2 “Here is the man!”

Reader 3 When the chief priests and the police saw him, they shouted,

All “Crucify him! Crucify him!”

Reader 2 “Take him yourselves and crucify him; I find no case against him.”

Reader 3 The Jews answered him,

All “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”

Reader 3 Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Reader 2 “Where are you from?”

Reader 3 But Jesus gave him no answer. Pilate therefore said to him,

Reader 2 “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?”

Reader 1 “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.”

Reader 3 From then on Pilate tried to release him, but the Jews cried out,

All “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”

Reader 3 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,

Reader 2 “Here is your King!”

Reader 3 They cried out,

All “Away with him! Away with him! Crucify him!”

Reader 2 “Shall I crucify your King?”

Reader 3 The chief priests answered,

All “We have no king but Caesar.”

Reader 3 Then he handed him over to them to be crucified.

Interlude 2

Please stand as you are able.

Reader 3 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,

All “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’”

Reader 2 “What I have written I have written.”

Reader 3 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.

Reader 2 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,

Reader 1 “Woman, here is your son.”

Reader 3 Then he said to the disciple,

Reader 1 “Here is your mother.”

Reader 3 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),

Reader 1 “I am thirsty.”

Reader 2 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,

Reader 1 “*It is finished.*”

Reader 3 . . . then he bowed his head and gave up his spirit.

Interlude 3

Reader 2 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.

Please be seated.

Silence for reflection.

HYMN: #158 Ah, Holy Jesus

Herzliebster Jesu

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
 4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
 2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
 3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
 4 sor - row, and thy life's ob - la - tion; thy death of an - guish
 5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.
 2 I it was de - nied thee: I cru - ci - fied thee.
 3 while we noth - ing heed - ed, God in - ter - ced - ed.
 4 and thy bit - ter pas - sion, for my sal - va - tion.
 5 and thy love un - swerv - ing, not my de - serv - ing.

THE SOLEMN COLLECTS

Please stand as you are able.

Leader 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.

Please stand or kneel as you are able.

Leader 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 Ian 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

Officiant 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.

All **Amen.**

Leader 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 justice and truth, and live in peace and concord.

Silence

Officiant 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.

All **Amen.**

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

For the hungry and the homeless, the destitute and the oppressed

For the sick, the wounded, and the crippled

For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair

For the sorrowful and bereaved

For prisoners and captives, and those in mortal danger

That 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

Officiant 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.

All **Amen.**

Leader Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation

For those who have lost their faith

For those hardened by sin or indifference

For the contemptuous and the scornful

For those who are enemies of the cross of Christ and persecutors of his disciples

For those who in the name of Christ have persecuted others

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

Silence

Officiant Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord.

All **Amen.**

Leader 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

Officiant 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.

All **Amen.**

ANTHEM 1

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

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

All **Let your ways be known upon earth,
your saving health among all nations.**

Officiant Let the peoples praise you, O God;
let all the peoples praise you.

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

ANTHEM 2

Officiant We adore you, O Christ, and we bless you,
All **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

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

ANTHEM 3

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

VENERATION OF THE CROSS

All are invited to come forward for veneration of the cross.

You are invited to take one of the spikes on the side table and drop it in the bucket next to the crosses, symbolizing the times when you have betrayed our Lord.

You may also bring one of the votive candles and place it as an offering of self on the platforms surrounding the cross. Simply come forward to touch the cross, kneel, offer a prayer, or make whatever gesture expresses your personal devotional piety.

MOTET: *Adoremus te, Christe*

Giovanni Palestrina

We adore Thee, O Christ,
and we bless Thee,
who by Thy Holy Cross
hast redeemed the world.
Thou, who hast suffered death for us,
O Lord, O Lord,
have mercy on us.

MOTET: *Crux Fidelis*

Reinhold Kuhnel

Faithful cross, true sign of triumph,
Be for all the noblest tree;
None in foliage, none in blossom,
None in fruit thine equal be;
Symbol of the world's redemption,
For the weight that hung on thee!

THE REPROACHES (according to the use of the Anglican Church of Canada, alt)

Plainsong

O my people, O my Church, What have I done to you,
or in what have I offended you? Answer me.
I led you forth from the land of Egypt, and delivered you by the waters of baptism,
but you have prepared a cross for your Saviour.
Holy God, holy and mighty, holy and immortal one, have mercy upon us.
I led you through the desert forty years, and fed you with manna.
I brought you through tribulation and penitence, and gave you my body,
the bread of heaven, but you have prepared a cross for your Saviour.
What more could I have done for you?
I planted you, my chosen and fairest vineyard, I made you the branches of my vine;
but when I was thirsty, you gave me vinegar to drink,
and pierced with a spear the side of your Saviour. †
I went before you in a pillar of cloud, and you have led me to the judgement hall of Pilate.
I scourged your enemies and brought you to a land of freedom,
but you have scourged, mocked, and beaten me.
I gave you the water of salvation from the rock,
but you have given me gall and left me to thirst.
I gave you a royal sceptre, and bestowed the keys to the kingdom,
but you have given me a crown of thorns.
I raised you on high with great power, but you have raised me high on a cross.
My peace I gave, which the world cannot give, and washed your feet as a sign of my love,
but you draw the sword to strike in my name, and seek high places in my kingdom.

I offered you my body and blood, but you scatter and deny and abandon me.
Holy God, holy and mighty, holy and immortal one, have mercy upon us.
Holy God, holy and mighty, holy and immortal one, have mercy upon us.
Holy God, holy and mighty, holy and immortal one, have mercy upon us.

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CONFESSIO

BCP p. 352

Leader Let us confess our sins against God and our neighbor.

Silence may be kept.

All Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

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.

All Amen.

THE LORD'S PRAYER

BCP p. 364

Officiant And now, as our Savior Christ has taught us, we are bold to say:

All 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 COMMUNION FROM THE RESERVED SACRAMENT

Please be seated.

If for whatever reason you do not wish to receive communion today, you are invited to come forward for a blessing by the priest, indicating this by crossing your arms over your chest.

God so loved the world, that he gave his only begotten Son,
that whoso believeth in him should not perish, but have everlasting life.
For God sent not his Son into the world to condemn the world;
but that the world through him might be saved.

Please stand as you are able.

All 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 clergy and assisting ministers leave in silence.

The congregation departs in silence. Please honor the silence in Goodwin Hall.

Scripture quotations are from the *New Revised Standard Version of the Bible* © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Holy Week and Easter 2018

Holy Saturday, March 31

Great Vigil of Easter / First Eucharist of Easter with Choirs in the Nave at 7:30 p.m. Our friends from Grace Lutheran and Emanuel Lutheran Churches (ELCA) will join us. Service begins with the kindling of the Easter Fire in the Memorial Garden (weather permitting).

Easter Day, Sunday, April 1

Festival Eucharist of Easter at 8:00 and 10:00 a.m.
(Musical prelude with choirs at 9:30 a.m.)

Child care will be available at the Easter Vigil, and Easter Day services.

Staff

The Rev. Dr. Donald L. Hamer, *Rector*
Jackson Merrill, *Director of Music Ministries*
Benjamin Wyatt, *Seminarian*
Pamela Haddad, *Assistant to the Rector*
Fran Times-Mack, *Parish Financial Manager*
Vincent J. Pacileo, *Property Manager*
Clement Mogor and Kate Rousseau,
*Church School Coordinators**
Katherine Wilson, *Voice Editor**
Liz Kirkpatrick, *Archivist**

Assisting Clergy

The Rev. George A. Chien,
Associate for Digital Ministries
The Rev. Thomas J. Furrer, *Pastoral Visitor*
The Rev. Dr. Frank G. Kirkpatrick*
The Rt. Rev. Andrew D. Smith*
The Rev. William J. Eakins, *Rector Emeritus**

Ministry Quadrant Leaders*

Peter Green, *Worship*
Lily Miller, *Outreach*
Clement Mogor, *Christian Formation*
Jo-Ann Sadosky, *Parish Care*

Vestry*

Martha Freimuth, J. Alan Rice, *Wardens*
Kathleen Peterson, *Clerk*
Janet Wilkinson, *Treasurer*
Casey Rousseau, *Assistant Treasurer*
Claire Blissett, Marcus Clark
Jacob Troiano, Timothy Watt
Georges Annan Kingsley
Ruth Rose, Jannel Thomas
Kevin Chick, Richard Syracuse
Katherine Wilson, Steven Zhitnik

The Episcopal Church in Connecticut

The Rt. Rev. Ian T. Douglas, Ph. D., *Bishop*
The Rt. Rev. Dr. Laura J. Ahrens, *Bishop Suffragan*

* *Indicates non-stipended ministries*