

Solemn Liturgy of Good Friday

April 3, 2026
12:00 p.m.

CONCERNING THE LITURGY

Today's liturgy is the second part of a complex series of rites which cover the Three Sacred Days of our redemption. This liturgy began last night and will be concluded on Sunday. Today we hear the account in Holy Scripture of the Lord's trial, suffering, and death.

The Old Testament reading is the most striking of Isaiah's poems about the suffering servant of God. Portions of this passage are familiar from Handel's *Messiah*. Central to this poem is that the servant's innocent suffering brings about the redemption of all people. We also hear an early Christian's understanding of the atoning sacrifice of Jesus, our great High Priest, whose priesthood we share by means of baptism—a priesthood expressed in sacrificial intercession for all people whenever we join in prayer and liturgy.

The final portions of this liturgy take place before a cross where we praise Christ for the love that he demonstrated upon the Cross, we will receive Holy Communion from the Sacrament consecrated last night. The church is left in silence and darkness, as we prepare for the final act, which begins at the Great Vigil on Saturday night.

▲ Indicates the People stand, as able. ✝ Indicates the People may make the sign of the cross.

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GOOD FRIDAY OFFERING

On page 14, please read a letter from our Presiding Bishop, The Most Rev. Sean Rowe, about the Episcopal Church's support for ministries in the Holy Land.

The People stand as the sacred ministers enter in silence. All then kneel for silent prayer.

Celebrant 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, forever and ever. **Amen.**

FIRST LESSON

Isaiah 52:13–53:12

Reader A reading from the prophet Isaiah.

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.**

PSALM 22 *Deus, Deus meus*

My God, my God, why have you forsaken me? *
and are so far from my cry and from the words of my distress?

**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 delivered; *
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 deliver 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.

**Many young bulls encircle me; *
strong bulls of Bashan surround me.**

They open wide their jaws at me, *
like a ravening and a roaring lion.

**I am poured out like water; all my bones are out of joint; *
my heart within my breast is melting wax.**

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.

**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.**

They stare and gloat over me; *
they divide my garments among them; they cast lots for my clothing.

**Be not far away, O LORD; *
you are my strength; hasten to help me.**

Save me from the sword, *
my life from the power of the dog.

**Save me from the lion’s mouth, *
my wretched body from the horns of wild bulls.**

I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.

Praise the LORD, you that fear him; *

stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.

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.

My praise is of him in the great assembly; *

I will perform my vows in the presence of those who worship him.

The poor shall eat and be satisfied, and those who seek the LORD shall praise him: *

“May your heart live for ever!”

All the ends of the earth shall remember and turn to the LORD, *

and all the families of the nations shall bow before him.

For kingship belongs to the LORD; *

he rules over the nations.

To him alone all who sleep in the earth bow down in worship; *

all who go down to the dust fall before him.

My soul shall live for him; my descendants shall serve him; *

they shall be known as the LORD's for ever.

They shall come and make known to a people yet unborn *

the saving deeds that he has done.

SECOND LESSON

Ephesians 1:3-14

Reader A reading from the letter to the Ephesians.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he lavished on us. With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

Reader Hear what the Spirit is saying to God's people.

People **Thanks be to God.**

GOSPEL

John 18:1–19:42

Narrator The Passion of our Lord Jesus Christ according to John.

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

First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.” When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, “You are not also one of his disciples, are you?” He denied it and said, “I am not.” One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate’s 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 crowd 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 authorities 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 crowd. 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 people again and told them, “I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?” They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” The people 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 people 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 people, “Here is your King!” They cried out, “Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief answered, “We have no king but the emperor.” Then he handed him over to them to be crucified. 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.

▲ *The People stand.*

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 and scribes said to Pilate, “Do not write, ‘The King of the Jews,’ but ‘This man said, ‘I am the 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 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.

All pause for reflection and silent prayer, the People may kneel.

Since it was the day of Preparation, the people 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 religious authorities, 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 HOMILY

The Rt. Rev. Kevin S. Brown, *Bishop of Delaware*

▲ HYMN

To mock your reign, O dearest Lord

The Hymnal 1982, # 170

▲ THE SOLEMN COLLECTS *The People stand or kneel.*

Clergy

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.

Deacon 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 Kevin, our Bishop and all the people of this diocese, For all Christians in this community, For those about to be baptized. That God will confirm the Church in faith, increase it in love, and preserve it in peace. *Silence is kept.*

Clergy 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.**

Deacon 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 is kept.*

Clergy 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.**

Deacon Let us pray for the Jewish people, who by the grace of their eternal covenant with God were delivered from bondage into freedom; For their continued faithfulness; For their flourishing in peace as witnesses to God's sustaining love; For their safety from all malice and harm; For their liberation from all forms of antisemitism and hatred 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 is kept.*

Clergy O God of Abraham, Sarah and Hagar, you planted your people Israel as the root and grafted all peoples 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.**

Deacon 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 those who are ill, wounded, and the disabled in body, mind or spirit; For those who are lonely, fearful, and anguished; For those who face temptation, doubt, and despair; For the sorrowful and bereaved; For those who are prisoners, refugees and captives, and those in mortal danger; for those who are victims, of war, genocide, and trafficking; for those who are persecuted for the sake of Christ; That God's mercy will comfort and relieve them, and grant them the knowledge of God's love, and stir up in us the will and patience to minister to their needs. *Silence is kept.*

Clergy 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.**

Deacon 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 and indifference For those who are contemptuous or 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 truth, and lead them to faith and obedience.
Silence is kept.

Clergy Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you; let the Good News of your salvation 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. **Amen.**

Deacon 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 is kept.*

Clergy 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.**

▲ VENERATION OF THE CROSS

The Minister carrying the cross stops three times, the following is said each time:

Leader Behold the wood of the Cross, on which was hung the world's salvation.
People **Come, let us adore him.**

*The Celebrant and other assisting ministers then venerate the cross.
The People may come forward and do likewise.*

MUSIC DURING THE VENERATION

Marc'Antonio Ingegneri (c.1547–1592)

☩. Ecce vidimus eum non habentem
speciem, neque decorem:

☩. Aspectus ejus in eo non est:
Hic peccata nostra portavit,
et pro nobis dolet:
Ipse autem vulneratus est,
propter iniquitates nostras:
Cujus livore sanati sumus.

☩. Vere languores nostros ipse tulit et
dolores nostros ipse portavit,

☩. Cujus livore sanati sumus.

☩. Behold we shall see him having neither
form nor comeliness:

☩. There is no beauty in him.
This is he who has borne our sins
and suffered for us.
He was bruised
for our iniquities,
and with his stripes we are healed.

☩. Truly he has borne our griefs and
carried our sorrows,

☩. And with his stripes we are healed.

Felice Anerio (1560–1614)

Christus factus est pro nobis
obediens usque ad mortem,
mortem autem crucis.
Propter quod et Deus exaltavit illum,
et dedit illi nomen,
quod est super omne nomen.

Christ was made obedient for us,
even unto death,
even the death of the cross.
Therefore God also has exalted him,
and given him a name
which is above every name.

When veneration has concluded, the liturgy continues with

THE REPROACHES

Leader Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow which was brought upon me, which the Lord inflicted on the day of his fierce anger.

People **Holy God, holy and mighty, Holy Immortal One, have mercy upon us.**

Leader O my people, O my Church, What have I done to you or in what have I offended you? Testify against 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 Savior.

People **Holy God, holy and mighty, Holy Immortal One, have mercy upon us.**

Leader 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 Savior.

People **Holy God, holy and mighty, Holy Immortal One, have mercy upon us.**

Leader What more could I have done for you that I have not done? 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 Savior.

People **Holy God, holy and mighty, Holy Immortal One, have mercy upon us.**

Leader I went before you in a pillar of cloud and you have led me to the judgment 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.

People **Holy God, holy and mighty, Holy Immortal One, have mercy upon us.**

Leader I gave you a royal scepter 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 hanged me on the cross.

People **Holy God, holy and mighty, Holy Immortal One, have mercy upon us.**

Leader 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.

People **Holy God, holy and mighty, Holy Immortal One, have mercy upon us.**

Leader I sent the Spirit of truth to guide you, and you close your hearts to the Counselor. I pray that all may be as one in the Father and me, but you continue to quarrel and divide. I call you to go and bring forth fruit, but you cast lots for my clothing.

People **Holy God, holy and mighty, Holy Immortal One, have mercy upon us.**

Leader I grafted you into the tree of my chosen Israel, and you turned on them with persecution and mass murder. I made you joint heirs with them of my covenants, but you made them scapegoats for your own guilt.

People **Holy God, holy and mighty, Holy Immortal One, have mercy upon us.**

Leader I came to you as the least of your brothers and sisters; I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.

People **Holy God, holy and mighty, Holy Immortal One, have mercy upon us.**

▲ HYMN

Sing, my tongue, the glorious battle

The Hymnal 1982, # 166

Stanza 3: Lower Voices / 4: Upper Voices

▲ CONFESSION OF SIN

Deacon Let us confess our sins against God and our neighbor. *Silence is kept.* 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.**

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

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

▲ **THE LORD'S PRAYER**

The Hymnal 1982, S 119



Our Fa-ther, who art in hea-ven, hal-low-ed be thy Name, thy king-dom come,
thy will be done, on earth as it is in hea-ven. Give us this day our dai-ly bread.
And for-give us our tres-pas-ses, as we for-give those who tres-pass a-gainst us.
And lead us not in-to temp-ta - tion, but de-liv-er us from e - vil. For thine is
the king-dom, and the power, and the glo - ry, for ev - er and ev - er. A - men.

Setting: Plainsong; adapt. Charles Winfred Douglas (1867–1944)

Communion is distributed from the reserved Sacrament.

▲ **HYMN**

Were you there when they crucified my Lord? The Hymnal 1982, # 172

There is no post-communion prayer.

▲ **CONCLUDING PRAYER**

Celebrant 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. **Amen.**

The church remains in silence. No blessing or dismissal is given.

The People may remain for prayer or depart in silence.

Presiding Bishop Sean Rowe: Support Holy Land ministries through Good Friday Offering

Dear people of God in The Episcopal Church:

For more than a century, Episcopalians have given generously to the Good Friday Offering, which supports the vital work and ministries of the Episcopal Church in Jerusalem and the Middle East. Today, the need of the church in the Holy Land is greater than ever, particularly given the recent escalation of war in the Middle East, and I hope you will join me in making a generous gift today at iam.ec/goodfridayoffering.

I am in frequent touch with Archbishop Hosam Naoum, who leads the Episcopal Church in Jerusalem and the Middle East, and I know how urgently he and his people need our support as they alleviate suffering and provide hope to God's people of all faiths. The Episcopal Diocese of New Jersey recently gave the Episcopal Church in Jerusalem \$1 million to support medical and trauma care for children, youth, and families in Gaza and the Palestinian territories, and I am hoping that we can build on that extraordinary gift with this year's Good Friday Offering.

Your gift will support:

al-Ahli Arab Hospital in Gaza, which has continued serving patients during the Israel-Hamas War amid bombardment, devastating shortages of food, water, and medicine, and extended power outages.

St. George's Church in Baghdad, Iraq, and its medical center.

An eye clinic at Christ Church in Yemen.

All Saints' Episcopal Church in Damascus, Syria.

All Saints' Episcopal Church in Beirut, Lebanon.

The Episcopal Church supports just and sustainable peace in the Holy Land and around the world. While we pray and work for peace, our siblings in the Holy Land will continue to serve God's people with hospitals, schools, orphanages, and humanitarian aid programs. These ministries serve people of all faiths without distinction, bearing witness to the power of hope and healing across divides.

Together, we can support the Episcopal Church in Jerusalem and the Middle East as it turns despair into hope for God's people in the land where our faith was born.



The Most Rev. Sean Rowe
Presiding Bishop
The Episcopal Church

Please note: Today's loose collection will be sent to support Holy Land Ministries

WORSHIP SCHEDULE

Holy Saturday, April 4

7 pm - The Great Vigil of Easter

Easter Day - Sunday, April 5

8 am - Festal Choral Eucharist in the Church

10:15 am - Festal Choral Eucharist in the Church

10:15 am - Festal Eucharist in the Parish Hall



CLERGY & PASTORAL STAFF

The Rev. Jeffrey Austin Ross, *Rector*

Kelley Mallon, *Parish Administrator*

Jessica Potter, *Family Ministry and Communications*

T. J. Thomas, *Minister of Music*

Rick Jarosh, *Sexton*

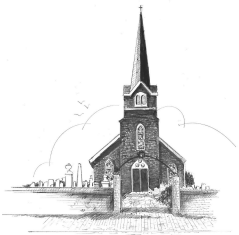
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The Rev. Celeste Cox, *Priest Associate*

The Rev. Deacon Chris Miller-Marcin, *Assistant to the Rector*

The Rev. Deacon Paula Waite, *Chaplain to Beebe Hospital*

Helen Waite, *Garden Manager*



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