

**TRINITY  
CATHEDRAL**  
EPISCOPAL  
CHURCH

A Sacred Place for All People

## HOLY WEEK 2024

MAUNDY THURSDAY LITURGY  
THURSDAY, MARCH 28, 6:00 PM (PAGE 4)

GOOD FRIDAY SOLEMN LITURGY  
FRIDAY, MARCH 29, 12:00 NOON (PAGE 16)

TENEBRAE  
FRIDAY, MARCH 29, 6:00 PM (PAGE 30)

THE MISSION OF TRINITY CATHEDRAL IS TO PROCLAIM IN WORD  
AND ACTION GOD'S JUSTICE, LOVE AND MERCY FOR ALL CREATION.

# WELCOME

Welcome to Trinity Cathedral. We hope that our worship will provoke, unsettle, and strengthen your faith as we begin the annual walk through Holy Week. We also hope that you will join us in the commemoration of Jesus' last days on earth so that you may fully experience both the pain of our Lord's passion and the power of his resurrection.

## WEDNESDAY

6:00 PM CHORAL EVENSONG \*

The service will reflect the themes of Holy Week. The Rev. Margaret D'Anieri, Canon for Mission and Transitions, will be the Officiant. Music will include William Byrd's *Fauxbordon* Canticles and John Stainer's beloved setting of *God so Loved the World*.

## MAUNDY THURSDAY

6:00 PM MAUNDY THURSDAY LITURGY & EUCHARIST \*

On the night before he died, Jesus gathered with his friends for a last meal and then spent time in prayer. To commemorate this special evening, we will gather in the Cathedral for Maundy Thursday service of Holy Eucharist, with footwashing. Please note that the footwashing is an optional part of the service. The Very Rev. Bernard J. Owens will preach and The Rev. Adrienne Koch will celebrate.

## GOOD FRIDAY

12:00 PM SOLEMN LITURGY OF GOOD FRIDAY \*

At the mid-day Solemn Liturgy we will recall the story of Jesus' trial and crucifixion according to the Gospel of Mark, pray the Solemn Collects for Good Friday, sing hymns, and offer our own prayers of contrition. Eucharist from the Reserved Sacrament will be offered. The Rev. Adrienne Koch presides.

6:00 PM TENEBRAE WITH THE TRINITY CHAMBER SINGERS \*

The name Tenebrae (the Latin word for "darkness" or "shadows") has for centuries been applied to the ancient monastic night and early morning services (Matins and Lauds) of the last three days of Holy Week, which in medieval times came to be celebrated on the preceding evenings. By drawing upon material from each of the former three offices of Tenebrae, this one-hour service provides an extended meditation upon, and a prelude to, the events in Jesus' life between the Last Supper and the Resurrection. The Very Rev. Bernard J. Owens will officiate.

## HOLY SATURDAY

8:00 PM THE GREAT VIGIL OF EASTER \*

Join us to light the Easter fire in the Cathedral's courtyard and chant in procession with the Paschal candle through a darkened nave. We will gather at the font to hear the story of salvation and celebrate Holy Baptism, Confirmation, and Reaffirmation. The service concludes with the ringing of bells and Eucharist. Come to renew your baptismal vows, and rejoice in the resurrection with Trinity's congregation and parishes throughout the diocese. The Rev. Vincent Black will preach and the Rt. Rev. Anne B. Jolly will celebrate.

## EASTER SUNDAY

9:00 AM FESTIVE EUCHARIST \*

We will celebrate Easter at this festive Eucharist with music from The Abundant Table Musicians. The Rt. Rev. Anne B. Jolly will preach and The Rev. Adrienne Koch will celebrate.

11:15 AM HOLY EUCHARIST WITH THE CATHEDRAL CHOIR \*

Following the festive shout of "Alleluia, Christ is risen!" we will once again herald the Good News of Easter. Festive hymns and anthems will be provided by the Cathedral Choir, brass quartet, timpani, and organ. The Rt. Rev. Anne B. Jolly will preach; The Very Rev. Bernard J. Owens will celebrate.

On behalf of the gathered community of faith at Trinity Cathedral, we invite you to walk through Holy Week with us.

**\* Livestreamed on [trinitycleveland.org](http://trinitycleveland.org) and [facebook.com/trinitycleve](https://facebook.com/trinitycleve)**

*Trinity's labyrinth will be available for walking, prayer and meditation during the remainder of Holy Week, when the cathedral is open. Building hours for the Cathedral & Commons are posted at the bottom of our website.*

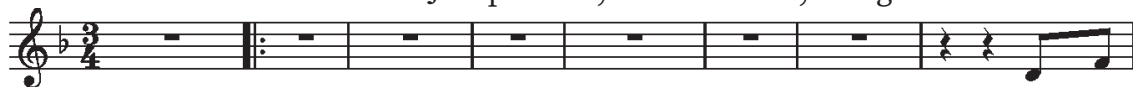
# MAUNDY THURSDAY

## MARCH 28, 2024; 6:00PM LITURGY

*Come Ye Sinners* (instrumental)

*Come Ye Sinners*

Walker's Southern Harmony  
Joseph Hart, Brooks Ritter, Morgan Miller Mecaskey



1. Come ye  
2. Come ye



sin - ners poor and nee - dy, weak and wound - ed, sick and sore. Je - sus  
thirs - ty, come and wel - come, God's free boun - ty glor - if - ied! True be -



rea - dy stands to sa - ve you, full of pi - ty, love and power.  
lief and true re - pen - tance, eve - ry grace tha - t brings you



nigh. Come ye wea - ry hea - vy la - den, weak and woun - ded, sick and sore. If you



tar - ry till you're be - tter, you will ne - ver come at all. You will ne - ver come at



all. 3. On the cross Christ hung in an - guish, Love Su -



preme has made a way! Re - veal - ing an out - pour - ing: end - less lo - ve, grace and



peace. Come ye wea - ry hea - vy la - den, weak and woun - ded, sick and sore. If you



tar - ry till you're be - tter, you will ne - ver come at all. You will ne - ver come at



all. 4. Come a - rise and go to Je - sus, Christ will

take you in his arms. In the arms of the dear Saviour, oh there are ten thousand  
 charms. Come all peo - ples, come and ga - ther; Christ in - vites us once a - gain. Jesus's  
 love is nev - er - end - ing. Find your joy and life in him! Find your joy and life in  
 Him!

*Officiant* Bless the Lord who forgives all our sins,  
*People* **God's mercy endures forever.**

## COLLECT FOR MAUNDY THURSDAY

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## KYRIE ELEISON

arr. Morgan Miller Mecaskey

*mp*  
 Lord, have mer - cy on us, Christ have mer - cy o - n us.  
 Lord, have mer - cy on us, Christ have mer - cy o - n us.

## THE FIRST READING

Exodus 12:1-14

**T**he Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

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

*People* **Thanks be to God.**

## PSALM 116:1, 10-17

1 I love the Lord, because he has heard the voice of my supplication, \*

**because he has inclined his ear to me whenever I called upon him.**

10 How shall I repay the Lord \*

**for all the good things he has done for me?**

11 I will lift up the cup of salvation \*

**and call upon the Name of the Lord.**

12 I will fulfill my vows to the Lord \*

**in the presence of all his people.**

13 Precious in the sight of the Lord \*

**is the death of his servants.**

14 O Lord, I am your servant; \*  
**I am your servant and the child of your handmaid;  
you have freed me from my bonds.**

15 I will offer you the sacrifice of thanksgiving \*  
**and call upon the Name of the Lord.**

16 I will fulfill my vows to the Lord \*  
**in the presence of all his people,**

17 In the courts of the Lord's house, \*  
**in the midst of you, O Jerusalem.**

*Stay With Me*

Jacques Berthier

Stay with me, re-main here with me; watch and  
pray, watch and pray.

## THE SECOND READING

*1 Corinthians 11:23-26*

**I** received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

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

*People* **Thanks be to God.**

## THE GOSPEL

*John 13:1-17, 31b-35*

*Celebrant*

The Holy Gospel of our Savior Jesus Christ according to John.

*People*

**Glory to you, Lord Christ.**

**N**ow before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord--and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

*Celebrant*

The Gospel of the Lord.

*People*

**Praise to you, Lord Christ.**

## THE HOMILY

The Very Rev. Bernard J. Owens

*When ready, those who wish to participate in the footwashing may come forward.*

## THE FOOT WASHING



*Reader* Holy God, we pray for your holy Catholic Church;

*People* **That we all may be one.**

*Reader* Grant that every member of the Church may truly and humbly serve you;

*People* **That your Name may be glorified by all people.**

*Reader* We pray for all bishops, priests, and deacons;

*People* **That they may be faithful ministers of your Word and Sacraments.**

*Reader* We pray for all who govern and hold authority in the nations of the world;

*People* **That there may be justice and peace on the earth.**

*Reader* Give us grace to do your will in all that we undertake;

*People* **That our works may find favor in your sight.**

*Reader* Have compassion on those who suffer from any grief or trouble;

*People* **That they may be delivered from their distress.**

*Reader* Give to the departed eternal rest;

*People* **Let light perpetual shine upon them.**

*Reader* We praise you for your saints who have entered into joy;

*People* **May we also come to share in your heavenly kingdom.**

*Reader* Let us pray for our own needs and those of others.

*The intercessions of the congregation are offered at this time.*

*Celebrant* O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

## CONFESSION AND ABSOLUTION

Let us confess our sins against God and our neighbor.

*Celebrant and People*

**Have mercy upon us,**

**most merciful God;**

**in your compassion forgive us our sins,**

**known and unknown,**

**things done and left undone;**

**and so uphold us by your Spirit;**

**that we may live and serve you in newness of life,**

**to the honor and glory of your Name;**

**through Jesus Christ our Lord. Amen.**

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

## THE PEACE

*Celebrant* The peace of Christ be always with you.  
*People* **And also with you.**

*You may offer one another a sign of Christ's peace.*

## ANNOUNCEMENTS

*Offertory Sentence*

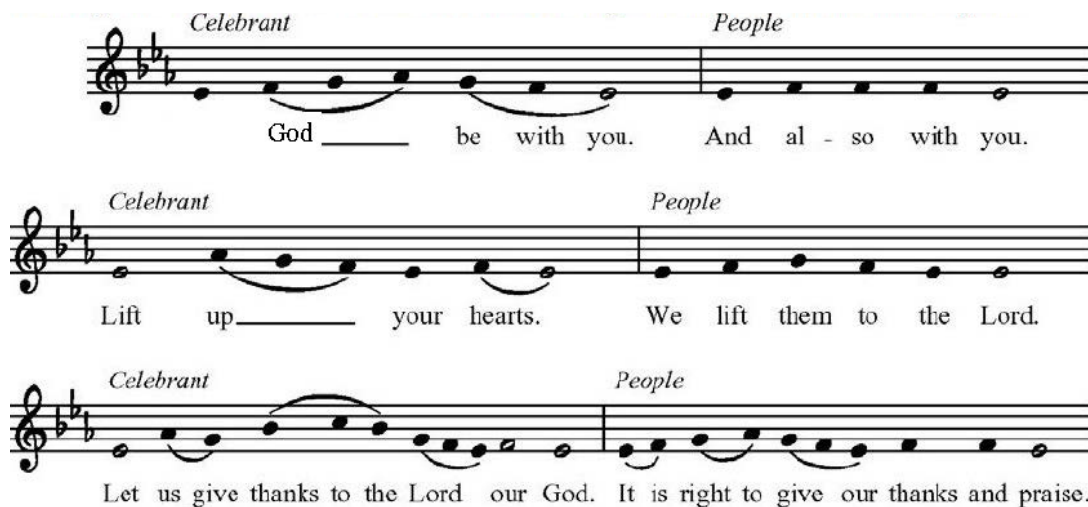
# THE HOLY COMMUNION

*And Can It Be*

Lyrics: Charles Wesley  
 Music: Nathan Fellingham

And can it be that I should gain an in-t'rest in the Sa-viour's blood?  
 Died He for me, who caused His pain? For me, who Him to death pur-sued? A-mazing  
 love! how can it be that Thou, my God, should die for me! A-mazing  
 love! how can it be that Thou, my God, should die for me!  
 He left His Fa-ther's throne a-bove so free, so in-finite His grace,  
 emp-tied Him-self of all but love, and bled for Adam's help-less race. 'Tis mer-cy  
 all, im-mense and free; for, O my God it found out me. 'Tis mer-cy  
 all, im-mense and free; for, O my God it found out me.  
 Long my im-prisoned spi-rit lay fast bound in sin and na-ture's  
 night; Thine eye dif-fused a quick-ning ray, I woke, the

dun-geon flamed with light; my chains fell off, my heart was free, I rose, went  
 forth and fol-lowed Thee. My chains fell off, my heart was free, I rose, went  
 forth and fol - lowed Thee. No con-dem-na-tion now I dread; Je - sus, and  
 all in Him, is mine! A - live in Him, my li - ving  
 Head, And clothed in right-eous-ness di - vine, bold I ap -  
 proach the e-ter - nal throne, and claim the crown, through Christ, my  
 own. Bold I ap - proach the e-ter - nal throne, and claim the  
 crown, through Christ, my own. A - ma - zing love! how can it  
 be that Thou, my God, should die for me! A - ma - zing  
 love! how can it be that Thou, my God, should die for  
 me!



*Celebrant* God \_\_\_\_\_ be with you. *People* And al - so with you.

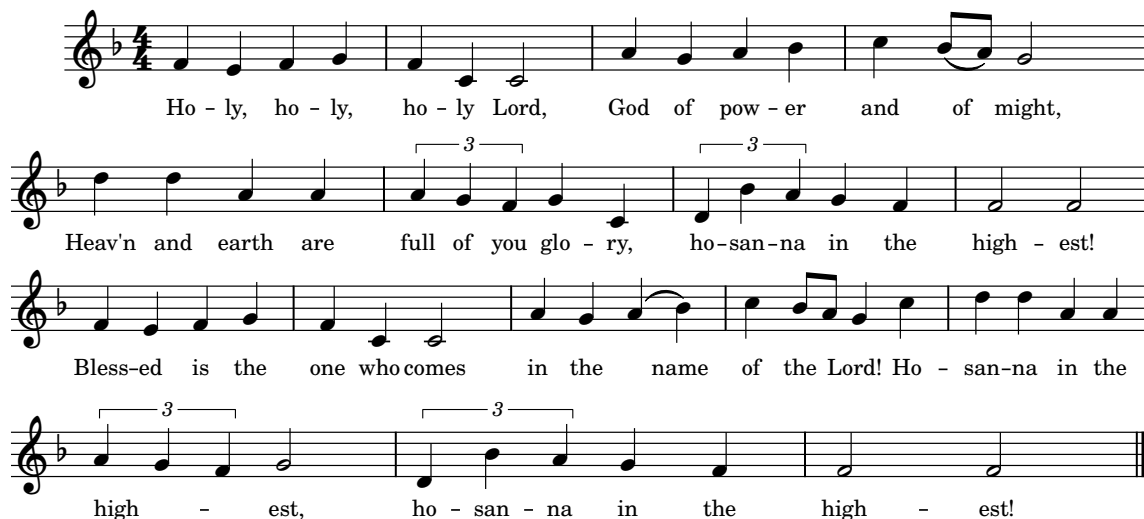
*Celebrant* Lift up \_\_\_\_\_ your hearts. *People* We lift them to the Lord.

*Celebrant* Let us give thanks to the Lord our God. *People* It is right to give our thanks and praise.

*Celebrant* It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

arr. Morgan Miller Mecaskey



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and of might,  
 Heav'n and earth are full of you glo - ry, ho-san-na in the high - est!  
 Bless-ed is the one who comes in the name of the Lord! Ho - san-na in the  
 high - est, ho - san - na in the high - est!

*Celebrant* Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker of all.

Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

*Celebrant and People*

**Christ has died**

**Christ is risen**

**Christ will come again**

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ.

Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.

arr. Morgan Miller Mecaskey



*Celebrant* As Christ teaches us we pray,

**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 for ever. Amen.**

## THE BREAKING OF THE BREAD

*Celebrant* God of promise, you have prepared a banquet for us.

*People* **Happy are those who are called to the Supper of the Lamb.**

*Celebrant* The Gifts of God.

*People* **For the People of God.**

*Celebrant* Take them in remembrance that Christ poured himself out for us.

*People* **Through Christ we share the same mind, the same love, in one body.**

*All are invited to come forward for Communion or a blessing. Bread and wine are both offered, though drinking from the common cup is not required. If you choose to receive wine, please refrain from intinction (dipping bread in the wine) at this time. Gluten-free bread is available for those who need it.*



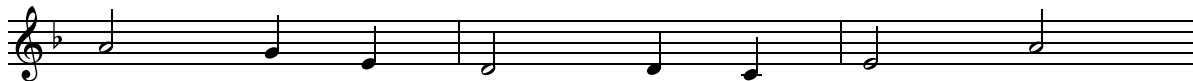
1. What won-drous love is this, O my soul, O my soul! What  
 2. When I was sink - ing down, sink - ing down, sink - ing down, when  
 3. To God and to the Lamb I will sing, I will sing; To  
 4. And when from death I'm free, I'll sing on, I'll sing on; And



won - drous love is this, O my soul! \_\_\_\_\_ What won - drous love is  
 I was sink - ing down, sink - ing down, \_\_\_\_\_ when I was sink - ing  
 God and to the Lamb I will sing. \_\_\_\_\_ To God and to the  
 when from death I'm free, I'll sing on. \_\_\_\_\_ And when from death I'm



this that caused the Lord \_ of bliss to bear the dread - ful  
 down be - neath God's right - eous frown, Christ laid a - side His  
 Lamb who is the Great - "I Am," while mil - lions join the  
 free, I'll sing and joy - ful be, and thro' e - ter - ni -



curse for my soul, for my soul, to  
 crown for my soul, for my soul, Christ  
 theme, I will sing, I will sing, while  
 -ty, I'll sing on, I'll sing on, and



bear the dread - ful curse for my soul. \_\_\_\_\_  
 laid a - side His crown for my soul. \_\_\_\_\_  
 mil - lions join the theme, I will sing. \_\_\_\_\_  
 thro' e - ter - ni - ty, I'll sing on. \_\_\_\_\_

## THE POSTCOMMUNION PRAYER

**God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.**

*After the Communion, the lights are dimmed and the Altar is stripped and washed while the musicians play softly. Once the Altar is stripped, the lights are extinguished. The Altar party then departs.*

# GOOD FRIDAY

MARCH 29, 2024; 12:00PM SOLEMN LITURGY

*The Good Friday Offering is Designated for The Episcopal Church in Jerusalem & The Middle East.*

*The ministers enter in silence.*

## SILENT PRAYER

*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. **Amen.**

## A READING FROM SCRIPTURE

*Isaiah 52:13-53:12*

**S**ee, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him --so marred was his appearance, beyond human semblance, and his form beyond that of mortals--so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people.



They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

## PSALM 22:1-11

Plainsong  
Tone IV.1

The cantor sings the antiphon, then all repeat

They di - vide my gar - ments a - mong them;

they cast — lots for my cloth - ing.

- 1 My God, my God, why have you forsaken me? \*  
and are so far from my cry and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; \*  
by night as well, but I find no rest.
- 3 Yet you are the Holy One, \*  
enthroned upon the praises of Israel.
- 4 Our ancestors put their trust in you; \*  
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; \*  
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no human, \*  
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 God; let God deliver him; \*  
let God rescue him, if God delights in him.”

9 Yet you are the One 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.

*All sing the antiphon*

## THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

*The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha, please stand. The congregation is invited to read the crowd parts indicated in bold print.*

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

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

The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not."

Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Judeans 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 Judeans 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 Jewish, 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 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 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 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 Judeans, "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.

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 [*Please 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 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 said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top.

So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

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

*~John 18:1-19:30*

# THE SOLEMN COLLECTS

*Clergy kneeling and the people standing, the officiant says to the people*

*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.

*Intercessor* 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 and for all the people of this diocese. For Michael, our Presiding Bishop, and Anne, our Bishop. 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)*

*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. **Amen.**

*Intercessor* Let us pray for all nations and peoples of the earth, and for those in authority among them;  
For Joe, 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. **Amen.**

*Intercessor* 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 will comfort and relieve them, and grant them the  
knowledge of divine 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. **Amen.**

*Intercessor* 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. **Amen.**

*Intercessor* 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)*



*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. **Amen.**

## THE GOOD FRIDAY ANTHEMS

*During the anthems, you are welcome to come forward to offer devotions before the cross.*

### Anthem 1

*Crux Fidelis*

Text: attr. Venantius Fortunatus (c 530 - c 609/610)

Music: John IV, King of Portugal (1604-1656)

*Crux fidelis, inter omnes,  
Arbor una nobilis:  
Nulla silva talem profert,  
Fronde, flore, germine:  
Dulce lignum, dulces clavos,  
Dulce pondus sustinet. Amen.*

Faithful Cross, above all other,  
One and only noble tree,  
None in foliage, none in blossom,  
None in fruit thy peer may be;  
Sweetest wood and sweetest iron,  
Sweetest weight is hung on thee. Amen.



# Anthem 2

## O, Lord Your Cross We Adore

O Lord, your cross we adore and glo-ri - fy; for your ho-ly res-ur-

rec-tion we praise you, Lord of life. We praise you and we glo-ri-fy you.

(Fine)  
For your ho-ly res-ur - rec-tion we praise you, Lord of life. O Lord, your

# Anthem 3

## Sing, My Tongue, The Glorious Battle



1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict  
2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -  
3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and  
4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble  
5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews  
\*6 Praise and hon - or to the Fa - ther, praise and hon - or to the



1 sing; tell the tri - umph of the vic - tim, to his  
2 filled, born for this, he meets his pas - sion, this the  
3 reed; from that ho - ly bo - dy bro - ken blood and  
4 tree! None in fo - liage, none in blos - som, none in  
5 bend; for a - while the an - cient ri - gor that thy  
6 Son, praise and hon - or to the Spi - rit, ev - er



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -  
2 Sa - vior free - ly willed: on the cross the Lamb is  
3 wa - ter forth pro - ceed: earth, and stars, and sky, and  
4 fruit thy peer may be: sweet - est wood and sweet - est  
5 birth be - stowed, sus - pend; and the King of heaven - ly  
6 Three and ev - er One: one in might and one in



1 deem - er from that cross now reigns as King.  
2 lift - ed, where his pre - cious blood is spilled.  
3 o - cean, by that flood from stain are freed.  
4 i - ron! sweet - est weight is hung on thee.  
5 beau - ty gent - ly on thine arms ex - tend.  
6 glo - ry while e - ter - nal a - ges run.

## THE CONFESSION OF SIN

Let us confess our sins against God and our neighbor.

*Officiant and People*

**Have mercy upon us, most merciful God;  
in your compassion forgive us our sins,  
known and unknown,  
things done and left undone;  
and so uphold us by your Spirit;  
that we may live and serve you in newness of life,  
to the honor and glory of your Name;  
through Jesus Christ our Lord. Amen.**

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

## THE LORD'S PRAYER

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

**Our Father, who art in heaven,  
hallowed be thy Name;  
thy kingdom come,  
thy will be done  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those  
who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.**

## COMMUNION FROM THE RESERVED SACRAMENT

*All are invited to come forward for Communion or a blessing. Bread and wine are both offered, though drinking from the common cup is not required. If you choose to receive wine, please refrain from intinction (dipping bread in the wine) at this time. Gluten-free bread is available for those who need it.*

# MUSIC AT COMMUNION

*God So Loved The World*

Text: John 3:16-17

Music: John Stainer (1840–1901)

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.

## HYMN

He Never Said A Mumbalin' Word

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.

# FINAL PRAYER

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 Creator and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

*Clergy and congregation depart in silence. Labyrinth walking is also available, immediately following the service*

~~~~~

The history of the Good Friday Offering reaches back to 1922 when, in the aftermath of World War I, The Episcopal Church sought to create new relationships with and among the Christians of the Middle East. From these initial efforts which focused on a combination of relief work and the improvement of ecumenical and Anglican relations, the Good Friday Offering was created. Through the years, many Episcopalians have found the Good Friday Offering to be an effective way to express their support for the ministries of the dioceses of the Province of Jerusalem and the Middle East. By supporting life-giving ministries in the province, including St. George's, Baghdad; the eye clinic in Ras Morbat, Yemen; the Al Ahli Arab Hospital in Gaza; and numerous other institutions identified by their dioceses, you are ensuring that our siblings in Christ are not forgotten. The generous donations of Episcopalians help the Christian presence in the Land of the Holy One to be a vital and effective force for peace and understanding among all of God's children.



**Join us in celebrating a century of gifts and rejoicing in 2000 years of Good News. Make a gift to the Good Friday Offering in one of the following ways:**



**Scan this QR code**



**Text "GFO" to 91999**



**Or visit our webpage at [iam.ec/goodfridayoffering](http://iam.ec/goodfridayoffering)**

# GOOD FRIDAY

MARCH 29, 2024; 6:00PM TENEBRAE

The name Tenebrae (the Latin word for “darkness” or “shadows”) has for centuries been applied to the ancient monastic night and early morning services (Matins and Lauds) of the last three days of Holy Week, which in medieval times came to be celebrated on the preceding evenings. Apart from the reading or chanting of the Lamentations (in which each verse is introduced by a letter of the Hebrew alphabet), the most conspicuous feature of the service is the gradual extinguishing of candles and other lights in the church until only a single candle, considered a symbol of our Lord, remains. Toward the end of the service this candle is hidden, typifying the apparent victory of the forces of evil. At the very end, a gong will sound, symbolizing the earthquake at the time of the resurrection (Matthew 28:2), the hidden candle is restored to its place, and by its light all depart in silence. By drawing upon material from each of the former three offices of Tenebrae, this service provides an extended meditation upon, and a prelude to, the events in our Lord’s life between the Last Supper and the Resurrection.

*The clergy and choir enter in silence.*

## FIRST NOCTURN

*Officiant* Zeal for your house has eaten me up; The scorn of those who scorn you has fallen upon me.

PSALM 69: 1-23 *Said by everyone quietly (seated)*

**Save me, O God, \***

**for the waters have risen up to my neck.**

**I am sinking in deep mire, \***

**and there is no firm ground for my feet.**

**I have come into deep waters, \***

**and the torrent washes over me.**

**I have grown weary with my crying; my throat is inflamed; \***

**my eyes have failed from looking for my God.**

**Those who hate me without a cause are more than the hairs of my head; my lying foes who would destroy me are mighty.\***

**Must I then give back what I never stole?**

**O God, you know my foolishness, \*  
and my faults are not hidden from you.**

**Let not those who hope in you be put to shame through me, O God of hosts; \*  
let not those who seek you be disgraced because of me, O God of Israel.**

**Surely, for your sake have I suffered reproach, \*  
and shame has covered my face.**

**I have become a stranger to my own kindred, \*  
an alien to my mother's children.**

**Zeal for your house has eaten me up; \*  
the scorn of those who scorn you has fallen upon me.**

**I humbled myself with fasting, \*  
but that was turned to my reproach.**

**I put on sack-cloth also, \*  
and became a byword among them.**

**Those who sit at the gate murmur against me, \*  
and the drunkards make songs about me.**

**But as for me, this is my prayer to you, \*  
at the time you have set, O God:**

**“In your great mercy, O God, \*  
answer me with your unfailing help.**

**Save me from the mire; do not let me sink; \*  
let me be rescued from those who hate me and out of the deep waters.**

**Let not the torrent of waters wash over me, neither let the deep swallow me up; \*  
do not let the Pit shut its mouth upon me.**

**Answer me, O God, for your love is kind; \*  
in your great compassion, turn to me.’**

**“Hide not your face from your servant; \*  
be swift and answer me, for I am in distress.**

**Draw near to me and redeem me; \*  
because of my enemies deliver me.**

**You know my reproach, my shame, and my dishonor; \*  
my adversaries are all in your sight.”**

**Reproach has broken my heart, and it cannot be healed; \***

**I looked for sympathy, but there was none, for comforters, but I could find no one.**

**They gave me gall to eat, \***

**and when I was thirsty, they gave me vinegar to drink.**

*People*            **Zeal for your house has eaten me up; The scorn of those who scorn you  
has fallen upon me.**

*All stand for silent prayer.*

*The appointed reader then goes to the lectern, and everyone else is seated.*

**LESSON I: Lamentations of Jeremiah the Prophet 1:1-14**

*Aleph.* How solitary lies the city, once so full of people! How like a widow has she become, she that was great among the nations! She that was queen among the cities has now become a vassal.

*Beth.* She weeps bitterly in the night, tears run down her cheeks; among all her lovers she has none to comfort her; all become her enemies.

*Gimel.* Judah has gone into the misery of exile and of hard servitude; she dwells now among the nations, but finds no resting place; all her pursuers overtook her in the midst of her anguish.

*Daleth.* The roads to Zion mourn, because none come to the solemn feasts; all her gates are desolate, her priests groan and sigh; her virgins are afflicted, and she is in bitterness.

*He.* Her adversaries have become her masters, her enemies prosper; because God has punished her for the multitude of her rebellions; her children are gone, driven away as captives by the enemy.

Jerusalem, Jerusalem, return to God your God!

**RESPONSORY:** *In monte Oliveti* (sung by the choir)

*In monte Oliveti oravit ad patrem: Pater si fieri potest transeat a me calix iste.  
Spiritus quidem promptus est caro autem infirma. Fiat voluntas tua.*

On the Mount of Olives he prayed to his Father:

"Father, if it be possible, let this cup pass from me.

The spirit indeed is willing, but the flesh is weak. Let your will be done.

Text: Responsory for Maundy Thursday

Music: Giovanni Croce (1557-1609)



## LESSON II

*Waw.* And from Daughter Zion all her majesty has departed; her princes have become like stags that can find no pasture, and that run without strength before the hunter.

*Zayin.* Jerusalem remembers in the days of her affliction and bitterness all the precious things that were hers from the days of old; when her people fell into the hand of the foe, and there was none to help her; the adversary saw her, and mocked at her downfall.

*Heth.* Jerusalem has sinned greatly, therefore she has become a thing unclean; all who honored her despise her, for they have seen her nakedness; and now she sighs, and turns her face away.

*Teth.* Uncleaness clung to her skirts, she took no thought of her doom; therefore her fall is terrible, she has no comforter. “O God, behold my affliction, for the enemy has triumphed.”

Jerusalem, Jerusalem, return to God your God!

**RESPONSORY:** *Tristis est anima mea* (sung by the choir)

*Tristis est anima mea usque ad mortem: sustinete hic,  
et vigilate mecum'  
nunc videbitis turbam, quæ circumdabit me. Vos fugam capietis,  
et ego vadam immolari pro vobis.*

My soul is sorrowful even unto death; stay you here,  
and watch with me.  
Now ye shall see a multitude, that will surround me. Ye shall run away,  
and I will go to be sacrificed for you.

Text: Responsory for Maundy Thursday  
Music: Giovanni Croce (1557-1609)

## LESSON III

*Yodh.* The adversary has stretched out his hand to seize all her precious things; she has seen the Gentiles invade her sanctuary, those whom you had forbidden to enter your congregation.

*Kaph.* All her people groan as they search for bread; they sell their own children for food to revive their strength. “Behold, O God, and consider, for I am now beneath contempt!”

*Lamedh.* Is it nothing to you, all you who pass by? Behold and see if there is any sorrow like my sorrow, which was brought upon me, which God inflicted, on the day of his burning anger.

*Mem.* From on high he sent fire, into my bones it descended; he spread a net for my feet, and turned me back; he has left me desolate and faint all the day long.

*Nun.* My transgressions were bound into a yoke; by his hand they were fastened together; their yoke is upon my neck; he has caused my strength to fail. God has delivered me into their hands, against whom I am not able to stand up.

Jerusalem, Jerusalem, return to God your God!

**RESPONSORY:** *Ecce vidimus eum* (sung by the choir)

*Ecce vidimus eum non habentem speciem, neque decorem:*

*Aspectus ejus in eo non est:*

*Hic peccata nostra portavit, et pro nobis dolet:*

*Ipsa 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.

Text: Responsory for Maundy Thursday

Music: Marco Antonio Ingegneri (1535/36–1592)

## LAUDS

*Officiant* He was led like a lamb to the slaughter, and he opened not his mouth.

**PSALM 90:1-12** *Said by everyone, alternating sides by verse, beginning with the officiant.*

God, you have been our refuge \*  
from one generation to another.

**Before the mountains were brought forth, or the land and the earth were born, \*  
from age to age you are God.**

You turn us back to the dust and say, \*  
“Go back, O child of earth.”

**For a thousand years in your sight are like yesterday when it is past \*  
and like a watch in the night.**

You sweep us away like a dream; \*  
we fade away suddenly like the grass.

**In the morning it is green and flourishes; \*  
in the evening it is dried up and withered.**

For we consume away in your displeasure; \*  
we are afraid because of your wrathful indignation.

**Our iniquities you have set before you, \*  
and our secret sins in the light of your countenance.**

When you are angry, all our days are gone; \*  
we bring our years to an end like a sigh.

**The span of our life is seventy years, perhaps in strength even eighty; \*  
yet the sum of them is but labor and sorrow, for they pass away quickly and we are gone.**

Who regards the power of your wrath? \*  
who rightly fears your indignation?

**So teach us to number our days \*  
that we may apply our hearts to wisdom.**

*People* He was led like a lamb to the slaughter, and he opened not his mouth.

*Officiant* From the gates of hell, O Lord, deliver my soul.

### **LESSON IV:** *The Song of Hezekiah, Isaiah 38:10-20*

In my despair I said, “In the noonday of my life I must depart; my unspent years are summoned to the portals of death.” And I said, “No more shall I see my God in the land of the living, never more look on my kind among dwellers on earth. My house is pulled down and I am uncovered, as when a shepherd strikes his tent. My life is rolled up like a bolt of cloth, the threads cut off from the loom. Between sunrise and sunset my life is brought to an end; I cower and hope for the dawn. Like a lion he has crushed all my bones; like a swallow or thrush I utter plaintive cries; I mourn like a dove. My weary eyes look up to you; God, be my refuge in my affliction.” But what can I say? for he has spoken; it is he who has done this. Slow and halting are my steps all my days, because of the bitterness of my spirit. O God, I recounted all these things to you and you rescued me; when entreated, you restored my life. I know now that my bitterness was for my good, for you held me back from the pit of destruction, you cast all my sins behind you. The grave does not thank you nor death give you praise; nor do those at the brink of the grave hang on your promises. It is the living, O God, the living who give you thanks as I do this day; You, God, are my Savior; I will praise you with stringed instruments all the days of my life, in the house of my God.

*People* **From the gates of hell, O Lord, deliver my soul.**

*Officiant* My flesh also shall rest in hope;

*People* **You will not let your holy One see corruption.**

*While the choir sings Canticle 16, The Song of Zechariah, all but one of the candles is extinguished*

### **THE SONG OF ZECHARIAH** (sung by the choir)

*Benedictus Dominus Deus*  
(Luke 1:68-79)

Blessed be the Lord, the God of Israel; \*  
he has come to his people and set them free.

He has raised up for us a mighty savior, \*  
born of the house of his servant David.

Through his holy prophets he promised of old,  
that he would save us from our enemies, \*  
from the hands of all who hate us.

He promised to show mercy to our fathers \*  
and to remember his holy covenant.

This was the oath he swore to our father Abraham, \*  
to set us free from the hands of our enemies,

Free to worship him without fear, \*  
holy and righteous in his sight all the days of our life.

You, my child, shall be called the prophet of the Most High, \*  
for you will go before the Lord to prepare his way,

To give his people knowledge of salvation \*  
by the forgiveness of their sins.

In the tender compassion of our God \*  
the dawn from on high shall break upon us,

To shine on those who dwell in darkness and the shadow of death, \*  
and to guide our feet into the way of peace.

*Antiphon:* Now the women sitting at the tomb made lamentation, weeping for the Lord.

*The Choir sings, the remaining candle is hidden from view.*

*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 for us became obedient unto death, even death on a cross;  
Therefore God has highly exalted him and bestowed on him,  
the Name which is above every name.

### PSALM 51 (sung by the choir)

- 1 Have mercy on me, O God, according to your loving-kindness; \*  
in your great compassion blot out my offenses.
- 2 Wash me through and through from my wickedness \*  
and cleanse me from my sin.
- 3 For I know my transgressions, \*  
and my sin is ever before me.
- 4 Against you only have I sinned \*  
and done what is evil in your sight.
- 5 And so you are justified when you speak \*  
and upright in your judgment.
- 6 Indeed, I have been wicked from my birth, \*  
a sinner from my mother's womb.

- 7 For behold, you look for truth deep within me, \*  
and will make me understand wisdom secretly.
- 8 Purge me from my sin, and I shall be pure; \*  
wash me, and I shall be clean indeed.
- 9 Make me hear of joy and gladness, \*  
that the body you have broken may rejoice.
- 10 Hide your face from my sins \*  
and blot out all my iniquities.
- 11 Create in me a clean heart, O God, \*  
and renew a right spirit within me.
- 12 Cast me not away from your presence \*  
and take not your holy Spirit from me.
- 13 Give me the joy of your saving help again \*  
and sustain me with your bountiful Spirit.
- 14 I shall teach your ways to the wicked, \*  
and sinners shall return to you.
- 15 Deliver me from death, O God, \*  
and my tongue shall sing of your righteousness, O God of my salvation.
- 16 Open my lips, O Lord, \*  
and my mouth shall proclaim your praise.
- 17 Had you desired it, I would have offered sacrifice, \*  
but you take no delight in burnt-offerings.
- 18 The sacrifice of God is a troubled spirit; \*  
a broken and contrite heart, O God, you will not despise.
- 19 Be favorable and gracious to Zion, \*  
and rebuild the walls of Jerusalem.
- 20 Then you will be pleased with the appointed sacrifices,  
with burnt-offerings and oblations; \*  
then shall they offer young bullocks upon your altar.

*A brief silence is observed.*

*Officiant* Almighty God, we pray to you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, abandoned, denied, and to suffer death upon the cross.

*Nothing further is said and the remaining candle is brought from its hiding place and replaced on the stand. After silence, by the single candle's light, all depart in silence.*

### **Officiant**

The Very Rev. Bernard J. Owens

## **THE GOOD FRIDAY OFFERING**

“At present... I am going to Jerusalem with aid for the saints.” - *Romans 15: 25*

Every year on Good Friday, pilgrims from all over the world gather along the Via Dolorosa in Jerusalem. Some carry a cross, to understand better the nature of the burden that Jesus bore. Others accompany them, as witnesses, as penitents, as believers. By dying on the cross at Calvary, Jesus delivered us from sin and despair.

For 150 years, the Episcopal Church in Jerusalem and the Middle East has borne, in a special way, the responsibility of sharing the cross of Jesus. By helping to maintain the Christian witness in the Holy Land, by serving all of God's people there in a variety of ministries throughout four dioceses, by proclaiming the gospel and promoting justice, peace and love, the church serves us all.

Since 1922, Episcopalians here have supported the ministries of the Episcopal Church in Jerusalem and the Middle East through the Good Friday Offering. It is vital that we continue to share this burden, and not let our brothers and sisters in Jerusalem carry this cross alone.



Join us in celebrating a century of gifts and rejoicing in 2000 years of Good News. Make a gift to the Good Friday Offering in one of the following ways:



Scan this QR code



Text "GFO" to 91999



Or visit our webpage at [iam.ec/goodfridayoffering](http://iam.ec/goodfridayoffering)

# SERVICES AT TRINITY CATHEDRAL

## SUNDAYS

**8:00 a.m.** Early Eucharist (Chapel)  
**9:00 a.m.** Abundant Table Service \*  
**11:15 a.m.** Choral Eucharist \*  
**5 p.m.** Solemn Sung Eucharist \*  
(First Sunday Oct-May)

## WEDNESDAYS (FEB-MAY)

**12 p.m.** Brownbag Concert \*  
(first and third Wednesdays -  
see M&A website for details)  
**6 p.m.** Choral Evensong \*

## THURSDAYS

**12:10 p.m.** Healing Service

\* Livestreamed Service

## Clergy

The Rt. Rev. Anne B. Jolly .....annebjolly@dohio.org  
The Very Rev. Bernard J. Owens, Dean .....bernard.owens@trinitycleveland.org  
The Rev. Adrienne Koch, Priest Associate.....akoch@trinitycleveland.org

## Pastoral & Program Staff

Ginger Bitikofer, Associate for Congregational Life.....gbitikofer@trinitycleveland.org  
Brett Boardwine, Communications Manager.....bboardwine@trinitycleveland.org  
Shiloh Roby, Director of Music .....srobby@trinitycleveland.org  
Eric Travis, Director of Children's & Youth Ministry.....etravis@trinitycleveland.org  
Cheryl Williams, Director of Development & Community Programming .....cwilliams@trinitycleveland.org  
Morgan Miller Mecaskey, Music Director, Abundant Table.....mmecaskey@trinitycleveland.org

**Trinity Cathedral Welcomes Everyone:** people of all faiths, races, nationalities and walks of life: urban and suburban, rich and poor, gay and straight, families and singles, young, old and in-between. We hope you will feel welcome here. Please complete a visitor card located at the base of all the Cathedral columns and give it to an usher, or leave it in the offering plate. Don't leave without a Welcome Packet, and check us out on social media.

**COVID Protocols:** Masks and social distancing are recommended indoors for all individuals entering Trinity Cathedral and Commons. If you do not feel well or have concerns about health vulnerabilities, you can enjoy our worship services via livestream at [trinitycleveland.org](http://trinitycleveland.org) or [facebook.com/trinitycleve](https://facebook.com/trinitycleve). To prevent the spread of illness, intinction (dipping the bread in the wine) is not permitted at communion.

**Soft Space in the Transept** of the Cathedral is available for parents, infants and young children on Sunday mornings. Soft Space has a large mat, toys and more for quiet play—allowing parents to remain in the worship service.

**The Flowers on the Altar** are offered to the glory of God in loving memory of those who have gone before us.

**FYI:** We encourage and remind you to secure and protect your personal valuables when visiting Trinity Commons. If you are visiting Trinity today and would like to help support our mission and ministry, donation envelopes are available at the Welcome Table. You may also donate to Trinity online at [www.trinitycleveland.org/support](http://www.trinitycleveland.org/support).

**Music reprinted under OneLicense.net #719993-A.**

## Trinity Cathedral

2230 Euclid Avenue

Cleveland, Ohio 44115

Telephone 216-771-3630

[trinity@trinitycleveland.org](mailto:trinity@trinitycleveland.org)

[www.trinitycleveland.org](http://www.trinitycleveland.org)

Facebook: [facebook.com/trinitycleve](https://facebook.com/trinitycleve)

YouTube: [youtube.com/trinitycleveland](https://youtube.com/trinitycleveland)

## Prayer Requests: Doreen Hughes

216-774-0415, [dhughes@trinitycleveland.org](mailto:dhughes@trinitycleveland.org)

**Please note:** Prayer requests submitted Thursday by noon will be included in Sunday's Bulletin. Those submitted after will be included the following Sunday.

## Space Use Requests:

216.774.0414

[spaceuse@trinitycleveland.org](mailto:spaceuse@trinitycleveland.org)