



# THE SOLEMN LITURGY OF GOOD FRIDAY

APRIL 3, 2026: 12:00 P.M.

## THE CHANCEL OF ST. ANDREW'S EPISCOPAL CHURCH

*Welcome to St. Andrew's! Restrooms are downstairs in the undercroft; our greeters can direct you to a more accessible restroom in the parish house as well. After the service, you are invited to pray with our Station of the Cross located throughout the nave. We are so glad you are here.*

*Please kneel as you are able for silent prayer. The ministers enter in silence.*

### **The Opening Acclamation**

The Book of Common Prayer (BCP), p. 276

*Please remain kneeling as you are able.*

*Presider* Blessed be our God.  
*People* **For ever and ever. Amen**

### **The Collect of the Day**

BCP, p. 276

*Please remain kneeling as you are able.*

*Presider* 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.

*All* **Amen.**

### **The First Lesson**

*Isaiah 52:13-53:12*

NRSV

*Please be seated.*

A reading from the book of 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*           The Word of the Lord.

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

**The Response**

*Psalm 22:1-11*

BCP, p. 610

*Please remain seated and join in reading the Psalm in unison.*

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 not a man, \*  
    scorned by all and despised by the people.
7. All who see me laugh me to scorn; \*  
    they curl their lips and wag their heads, saying,
8. "He trusted in the Lord; let the Lord 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.  
    Glory to the Father, and to the Son, \*  
    and to the Holy Spirit:  
    as it was in the beginning, is now, \*  
    and will be for ever. Amen.

**The Second Lesson**

*Hebrews 10:16-25*

NRSV

*Please remain seated.*

A reading from the book of Hebrews.

The Holy Spirit testifies saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with

pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

*Reader*            The Word of the Lord.

*People*            Thanks be to God.

**The Passion Gospel**

*John 19:1-42*

CEB

*The congregation will be seated for the first part of the Passion Gospel. Please stand as you are able where indicated.*

The Passion of our Lord Jesus Christ according to John.

Then Pilate had Jesus taken and whipped. The soldiers twisted together a crown of thorns and put it on his head, and dressed him in a purple robe. Over and over they went up to him and said, "Greetings, king of the Jews!" And they slapped him in the face. Pilate came out of the palace again and said to the Jewish leaders, "Look! I'm bringing him out to you to let you know that I find no grounds for a charge against him." When Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them, "Here's the man." When the chief priests and their deputies saw him, they shouted out, "Crucify, crucify!" Pilate told them, "You take him and crucify him. I don't find any grounds for a charge against him." The Jewish leaders replied, "We have a Law, and according to this Law he ought to die because he made himself out to be God's Son." When Pilate heard this word, he was even more afraid. He went back into the residence and spoke to Jesus, "Where are you from?" Jesus didn't answer. So Pilate said, "You won't speak to me? Don't you know that I have authority to release you and also to crucify you?" Jesus replied, "You would have no authority over me if it had not been given to you from above. That's why the one who handed me over to you has the greater sin." From that moment on, Pilate wanted to release Jesus. However, the Jewish leaders cried out, saying, "If you release this man, you aren't a friend of the emperor! Anyone who makes himself out to be a king opposes the emperor!" When Pilate heard these words, he led Jesus out and seated him on the judge's bench at the place called Stone Pavement (in Aramaic, *Gabbatha*). It was about noon on the Preparation Day for the Passover. Pilate said to the Jewish leaders, "Here's your king." The Jewish leaders cried out, "Take him away! Take him away! Crucify him!" Pilate responded, "What? Do you want me to crucify your king?" "We have no king except the emperor," the chief priests answered. Then Pilate handed Jesus over to be crucified. The soldiers took Jesus prisoner. Carrying his cross by himself, he went out to a place called Skull Place (in Aramaic, *Golgotha*).

*Please stand as you are able.*

That's where they crucified him – and two others with him, one on each side and Jesus in the middle. Pilate had a public notice written and posted on the cross. It read "Jesus the Nazarene, the king of the Jews." Many of the Jews read this sign, for the place where Jesus was crucified was near the city and it was written in Aramaic, Latin, and Greek. Therefore, the Jewish chief priests complained to Pilate, "Don't write, 'The king of the Jews' but 'This man said, "I am the king of the Jews.'" Pilate answered, "What I've written, I've written." When the soldiers crucified Jesus, they took his clothes and his sandals, and divided them into four shares, one for each soldier. His shirt was seamless, woven as one piece from the top to the bottom. They said to each other, "Let's not tear it. Let's cast lots to see who will get it." This was to fulfill the scripture: *They divided my clothes among themselves and they cast lots for my clothing.* That's what the soldiers did. Jesus' mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene stood near the cross. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that time on, this disciple took her into his home. After this, knowing that

everything was already completed, in order to fulfill the scripture, Jesus said, "I am thirsty." A jar full of sour wine was nearby, so the soldiers soaked a sponge in it, placed it on a hyssop branch, and held it up to his lips. When he had received the sour wine, Jesus said, "It is completed." Bowing his head, he gave up his life.

*A moment of silence is observed.*

It was the Preparation Day and the Jewish leaders didn't want the bodies to remain on the cross on the Sabbath, especially since that Sabbath was an important day. So they asked Pilate to have the legs of those crucified broken and the bodies taken down. Therefore, the soldiers came and broke the legs of the two men who were crucified with Jesus. When they came to Jesus, they saw that he was already dead, so they didn't break his legs. However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. The one who saw this has testified, and his testimony is true. He knows that he speaks the truth, and he has testified so that you also can believe. These things happened to fulfill the scripture, "They won't break any of his bones." And another scripture says, "They will look at him whom they have pierced." After this Joseph of Arimathea asked Pilate if he could take away the body of Jesus. Joseph was a disciple of Jesus, but a secret one because he feared the Jewish authorities. Pilate gave him permission, so he came and took the body away. Nicodemus, the one who at first had come to Jesus at night, was there too. He brought a mixture of myrrh and aloe, nearly seventy-five pounds in all. Following Jewish burial customs, they took Jesus' body and wrapped it, with the spices, in linen cloths. There was a garden in the place where Jesus was crucified, and in the garden was a new tomb in which no one had ever been laid. Because it was the Jewish Preparation Day and the tomb was nearby, they laid Jesus in it.

### **Reflection**

The Rev. Canon Dr. Lynn Collins

### **Solemn Collects**

BCP, p. 277

*Please kneel as you are able.*

*Presider* 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; For Mark Stevenson, our Bishop, and all the people of this diocese: For all Christians in this community; For those about to be baptized (particularly Cora). That God will confirm his Church in faith, increase it in love, and preserve it in peace.

*Silence*

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

*People* **Amen.**

*Intercessor* Let us pray for all nations and peoples of the earth, and for those in authority among them; For the President of the United States; For the Congress and the Supreme Court; For the Members and Representatives of the United Nations; For all who serve the common good; That by God's help they may seek justice and truth, and live in peace and concord.

*Silence*

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

*People* **Amen.**

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

*Silence*

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

*People* **Amen.**

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

*People* **Amen.**

### **Confession of Sin**

BCP, p. 360

*Please remain kneeling as you are able.*

*Presider* Let us confess our sins against God and our neighbor.

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

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

*All* **Amen.**

### **Anthem**

BCP, p. 281

*Please stand as you are able.*

*Presider* We adore you, O Christ, and we bless you,

*All* **because by your holy cross you have redeemed the world.**

*Presider* If we have died with him, we shall also live with him;  
if we endure, we shall also reign with him.

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

**The Lord's Prayer**

BCP, p. 364

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

**The Concluding Collect**

BCP, p. 282

*Presider* Let us pray.

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

*Please remain in place as the ministers depart in silence.*

*Afterwards, you may depart in silence, remain in place for private prayer and meditation, or walk the Stations of the Cross.*

***The Good Friday Offering***

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 three dioceses of the Province of Jerusalem and the Middle East. Pastoral care, education, and health care continue to be primary ministries through which the reconciling spirit of the Christian faith serves all in need. Participation in this ministry is welcome. The generous donations of Episcopalians help ministry in the Holy Land to be a vital and effective force for peace and understanding among all of God's children.

For 104 years, Episcopalians have generously shared their love, compassion, and financial gifts to support the ministry of the Anglican Communion Province of Jerusalem and the Middle East. These gifts have made an astounding difference in the lives of many people in the homeland of Jesus and beyond.

<https://www.episcopalchurch.org/good-friday-offering/>

Offering plates will not be passed at this service. They may be found at the doors.

## TODAY'S LEADERS

*Presider & Preacher:* The Rev. Canon Dr. Lynn Collins

*Reader:* Elaine Baur     *Intercessor:* Britton Trimble     *Crucifer & Altar Guild:* Belinda Brugh

## ANNOUNCEMENTS

- **Bring noisemakers for the Easter Vigil** — keys, bells, anything that jingles will contribute to the celebration!
- **Bring flowers on Easter Sunday** for the flower cross!
- **Bring a basket on Easter Sunday** for the Easter Egg Hunt!

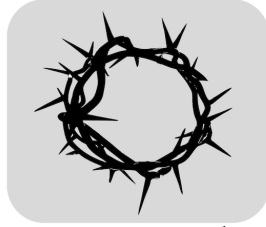
# Holy Week at St. Andrew's



**Palm  
Sunday**



**Maundy  
Thursday**



**Good  
Friday**



**Easter  
Vigil**



**Easter  
Sunday**

## Good Friday, April 3

- **Self-Guided Stations of the Cross:** 1-2:00 p.m. and 5-6:00 p.m., church
- **The Solemn Liturgy of Good Friday with Sung Passion:** 6:00 p.m., church and on Facebook

## Holy Saturday, April 4

- **The Great Vigil of Easter:** 7:30 p.m., begins in the lot across Laurel Street from the church, then in the church, and on Facebook.

## Easter Sunday, April 5

- **Holy Baptism & Holy Eucharist Rite II:** 10:00 a.m., church and on Facebook
- **Easter Egg Hunt:** 11:30 a.m., immediately following the service, please bring a basket
- **Coffee Hour:** immediately following the service, chapel



Seekers, believers, and doubters of all ages:

Welcome home to St. Andrew's!

Together we are building a community in Christ that gathers to  
worship joyfully, love abundantly, and serve wholeheartedly.

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